John Bunyan Minister
of the Gospel at Bedford
Dyed at London August 31.st 1688 Aged 60
having writen 60 Books. &c.

London Printed for William Marshall & sold at the Bible in Newgate Street. I Sturt sculpsit

THE

WORKS

Of that Eminent Servant of CHRIST,

Mr. John Bunyan,

LATE

MINISTER of the GOSPEL,

AND

PASTOR of the Congregation at *BEDFORD.*

The First Volume,

CONTAINING

Ten of his Excellent Manuſcripts prepared for the Preſs before his Death, never before Printed, and Ten of his Choyce Books formerly printed, *Viz.*

Manuſcripts.	Books formerly Printed.
An Expoſit. on the Ten firſt Chapt. of Gen.	*Saved by Grace.*
Juſtification by Imputed Righteouſneſs.	*A Map of Salvation and Damnation.*
Paul's *Departure and Crown.*	*Chriſtian Behaviour.*
Iſrael's *Hope encouraged.*	*Pray with the Spirit, and Underſtanding.*
The Deſires of the Righteous granted.	*The Strait Gate.*
The Saints Priviledge and Profit.	*Some Goſpel Truths Opened.*
Chriſt a Compleat Saviour in his Interceſſion.	*Light for them in Darkneſs.*
The Unſearchable Riches of Chriſt.	*Inſtruction for the Ignorant.*
The Houſe of the Forreſt of Lebanon.	*The Holy City, New Jeruſalem.*
A Deſcription of Antichriſt and his Ruine.	*The Reſurrection of the Dead.*

Collected and Printed by the Procurement of his Church and Friends, and by his own Approbation before his Death: That theſe his Chriſtian Miniſterial Labours may be preſerved in the World:

TOGETHER WITH

A Large ALPHABETICAL TABLE, containing the *Contents* of the Whole.

LONDON,

Printed, and are to be Sold by *William Marſhall* at the *Bible* in *Newgate-ſtreet.* 1692.

Whereas it was propoſed to the Subſcribers, that this Book would contain near a Hundred and Forty Sheets, they are hereby certified, that by reaſon of the ſmallneſs of the Writing of the Manuſcripts, it could not be ſo exactly computed; ſo that it is now about 155 Sheets, which additional ſheets advance the price to about 1 *s.* 6 *d.* more in a Book, of which only one Shilling more is Required of the Subſcribers, with which it is hoped they will not be diſpleaſed.

MVSEVM
BRITAN
NICVM

TO THE

Serious, Judicious, and Impartial READER.

THE enſuing Treatiſes are ſufficiently recommended to all (that love the Truth as it is in Jeſus) by the Name of the Author of them. They need not any mans Teſtimony or Recommendation to uſher them into the World. Part of what thou art here preſented with, is perhaps no more than what thou haſt ſeen in leſſer Volumes, for ſeveral of the Treatiſes were printed by the Author in his Life-time, and the acceptance of them is known to almoſt all that converſe with Theological Compoſures. The reſt were prepared by the Author for the Preſs before his Death; and are as he left them, without any mans Cultivation, they needing none for the Matter of them. The Author indeed had a peculiar Phraſe to himſelf in expreſſing the Conceptions of his Mind; his Words were his own, as well as his Matter. The Matter and Contexture of that which is New (never before printed) in this Volume, will eaſily induce any who knew the Author, to believe that it was his own; and we may ſay as much his own, as any mans Works that ever came into Publick, he not having thoſe Helps, that Others have been, or are, bleſs'd withall: Like the Spider, all came from his own Bowels; what the Spirit of God gave in to him, by Prayer and Study, that he freely gave out, and communicated to others, cloathed in a familiar Style.

For Humane Learning, it's true, he had none; but let it not be therefore ſaid, that what was done by him, is not worth our Time or Pains to read: For as Converſion-work, or the New Birth, is not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God; ſo the Author's Knowledge, and inſight into Goſpel Myſteries, was given to him by God himſelf; we don't ſay, by immediate Inſpiration, but by Prayer and Study, without any other external Helps. His buſineſs was to converſe much with the Word of God, and to pray over it; his Labours therein were indefatigable, and God bleſs'd him in ſo doing, with a more than ordinary degree of Knowledge.

It's evident, that many in his Life-time did deſpiſe him, and all done by him, for the meanneſs of his Education, and Calling that he was inſtructed in, and did in the Morning of his dayes follow, as if no good thing could come out of Nazareth; and it's probable ſome may ſtill be ready to have mean and contemptible Thoughts of his Works, for that reaſon; as alſo becauſe he had not that acquired Learning, that others have. For the firſt reaſon, there is no manner of ground for it; to ſuch as make the laſt their plea, we would ſay, That as Learning hath been too much trampled on, by them in whom Ignorance hath prevailed, (Ignoti nulla cupido,) ſo it hath been, and is too much Idolized by thoſe that have been Proficients in it; as though none might, or ought to engage in the Work of the Miniſtry, or publiſhing Treatiſes of this Nature, but Perſons under their Circumſtances: Not conſidering, that at the ſame time, the Eternal Spirit doth bleſs the Studies of thoſe that have Learning, with great Knowledge in Goſpel Myſteries, (comparatively great, yet abſolutely, the Beſt of men know but in part,) and alſo makes their Labours in the Miniſtry of the Goſpel ſucceſsfull, where Grace doth rule and reign in the Heart, and Prayer, together with a fiducial reliance on the Teachings and help of the Spirit, do accompany what they undertake; I ſay, not conſidering that the ſame Spirit may, and evidently doth inſtruct the Unlearned (more humano) alſo, if gracious and painfull, in the deep things of the Goſpel, and give them great knowledge therein, and truly qualifie, and fit them both for Preaching, and Writing, and bleſs them in ſo doing.

Learning in its place is of excelleut uſe (if ſanctified,) yet certainly, as thoſe men are juſtly chargeable with Folly, and ſome degree of madneſs, that will reject wholſome Food, if not brought in a ſilver Diſh; ſo thoſe are beſides the Rule, that will deſpiſe all thoſe Works in which there is not the ſavour of Logical Exactneſs, or Academical Preparations; though much of the Anointing of the Spirit, may be ſeen to have been on the Heads of the Authors, which doth clearly appear to have been on the Head of this Author, by the Spirituality, Soundneſs, and Clearneſs of his Writings.

The Epistle to the Reader.

Let us not confine the Spirit to our Measures; where is it said in all the Book of God (which is our Rule in these things,) or from what portion of Scripture can any genuine Consequence be drawn, to prove that none, though gracious, and of good understanding in the Gospel, and called by a People, must engage in the Work of the Ministry; unless they are Grammarians, and have gone through a Course of Philosophy, and have their Systems of Divinity at their fingers ends; and have been Examined in these things, and are found to have some expertness in them? if no proof can be brought for it, the Author was eminently qualified for his Work. Don't therefore throwe away that which is Orthodox, and usefull, because not modified after your manner.

We know Children are taken with painted Babies, but Men and Christians, (to them that are or would be such, not to Carpers, is this Work commended,) ought to act as such, being guided by Judgment, not Fancy. What would become of those Thousands of precious Souls where men of Learning are not, nor will reside to preach the Gospel, were it not for such as the Author? Do I say such? It would be a Mercy indeed, if all that preach were as able as he was.

Will you say, that such are not Christians, who own their Conversion to be under Illiterate men, as they are call'd? God forbid! It's God's will and pleasure to own them in that Work, therefore don't reply against God. Read 1 Cor. 1. 27, 28, 29. *Mistake us not, we are not decrying Learning, (neither was it the Authors Judgment, or practice so to doe, though himself destitute of it,) but we would not have any place it, where God hath not; and make that essential to a Gospel Minister, which is only a help. The Graces (we conceive) and the gifts of the Spirit, together with the Call of a People, accompanyed with an Inclination to the Work, are the Essentials of a Minister of the New Testament; not Learning, though a good and great Help, if rightly used. As on the one hand, some are so strait-laced, that they will allow none to be Ministers, but Scholars; so others are so large, that they'll admit any to the Work, though hardly endued with a good Family Gift: This the Author was against, and we have seen both of these Extreams to our Trouble. Therefore let us perswade thee, to shun both of them, and resolve to approve of those that God qualifies for, and calls forth to, and blesses in the Work of Preaching, whether Learned or not; and of the latter sort was the Author: The Effect doth demonstrate it; for* Ultra posse non datur esse. *Read the first to the* Corinth. *ch.* 2. *v.* 14. *The case being thus, peruse and pray over what is before thee, that the Blessing of God may attend thy Reading, to thy Souls advantage.*

We shall not here delay thee with an Account of the Authors Pedigree, Education, Conversion, or Call to the Ministry, it being done for thee by his own hand, in his Treatise of Grace abounding to the Chief of Sinners: *But give us leave to say, his Natural Parts and Abilities were not mean, his Fancy and Invention were very pregnant, and fertile; the use he made of them was good, converting them to spiritual Objects: His Wit was sharp and quick, his Memory tenacious; it being customary with him to commit his Sermons to Writing after he had Preached them: His Understanding was large and comprehensive, his Judgment sound and deep in the Fundamentals of the Gospel, as his Writings evidence. Also his Experience of Satans Temptations, in the power and policy of them, and of Christs presence in and by his Word and Spirit to succour and comfort him, was more than ordinary; the Grace of God was magnified* in *him and* by *him, and a rich Anoynting of the Spirit was* upon *him; and yet this great* Saint *was always in his own eyes* the chiefest of Sinners, *and the* least of Saints; *esteeming any, where he did believe the Truth of Grace, better than himself. There was indeed in him all the parts of an accomplisht Man, and for his Piety and* Sincerity towards God, *it was apparent to all that convers'd with him: He was not only well furnished with the Helps and Endowments of Nature, beyond ordinary, but Eminent in the Graces and Gifts of the* Spirit, *and Fruits of Holiness. He was from first to last* of, (*and established* in, *and ready to maintain,*) *that God-like Principle of having Communion with* Saints as such, *without any respect to difference in Opinion in things disputable among the Godly, a true Lover of all that Love Our Lord Jesus Christ, and did often bewail the different and distinguishing Appellations that are among the Godly, saying, he did believe a Time would come when they should be all Buried. His*

Carriage

Carriage was condescending, affable and meek to all; yet bold and couragious for Christ's and the Gospel's sake. He was much struck at in the late times of Persecution, and his Sufferings were great, he enduring, first and last, above Twelve Years Imprisonment; under all which he behaved himself like Christ's Soldier, being far from any sinful compliance to save himself, but did chearfully bear the Cross of Christ: And when, by reason of Imprisonment, he was restrained from Preaching, he then spent his time (much of it) in composing that which might be useful and beneficial to the Church of God, when in Person he could not be so.

His Countenance was grave and sedate, and did so to the life discover the inward frame of his Heart, that it was convincing to the Beholders; and did strike something of awe into them that had nothing of the Fear of God: And though his Enemies and Persecutors, in his life-time, did what they could to vilifie and reproach him; yet being gone, he that before had the Testimony of their Consciences, hath now their actual Commendation and Applause. His Conversation was as becomes the Gospel, Eph. 5. 6. Col. 2. 6. *He was Eminent as a Christian, and as a Minister of Christ; making that which God had called him to, his Business with delight. He was laborious in his work of Preaching, at home and abroad; and diligent in his Preparation for it, not doing the Word of the Lord negligently. He was faithful in dispensing the Word, and discharging his Duty to God and Man. Where he saw cause of Reproof, he did not spare for outward Circumstances, whether in the Pulpit or no; and as ready to administer comfort and succour to the Tempted: A Son of Consolation to the Broken-hearted, and Afflicted; yet a Son of Thunder, to secure and dead Sinners.*

He knew the worth of an Interest in Christ, by his own Experience of the Goodness of God; shewing him on the one hand his Natural Pollution, Guilt and Enmity, and that wrath that was due to him thereby; and the vertue of the Blood of Christ on the other, to free from all. And from that Experimental Knowledge, did flow hearty Desires, and fervent Prayers, that the work of God might be effectually wrought on Sinners, especially those among whom he laboured in the Word *and Doctrine; and matter of grief was it to him, when he did not see Conversion-work on foot. Indeed, in the beginning of his Ministry, God did own him in that* Work, *beyond what is ordinary: And in his latter years, few, if any, were more successful in their* Work, *we mean, with respect to Conversion. God was with him from first to last: And it may be said of him, as of* David, 2 Sam. 7. 8, 9. *Some are now gone to Glory with him; others are yet in the Body, who own him as the External Instrument in God's Hand, of their Conversion.*

His so long continuance in the Work *of the Ministry, was a great Blessing to the Church of Christ, in and about* Bedford *in particular, over which the Holy Ghost made him Overseer; his Ministry being blest to the Edification, Comfort and Establishment of the Saints, as well as the Conversion of Sinners. And he was also very useful, as he was an Elder, or Pastor: First by his Example, he being full of Zeal and Affection, at all times, (according to Knowledge,) more especially at his Administration of the Lord's* Supper, *it was observable that Tears came from his Eyes in abundance, from the sense of the Sufferings of Christ, that are in that Ordinance shadowed forth: And then, as a Pastor, he was useful also, by the Accuracy of his Knowledge in Church-discipline, and readiness to put that in practice in the Church (as occasion offered) which he saw was agreeable to the* Word *of God, whether Admonition, or Excommunication, or making up Differences, or filling up Vacancies, or paring off Excrescencies. And as he was useful to that Church, so to the whole Countrey round, and to other Churches where he did frequently spend his Labours.*

His Death was, and is much lamented, for that Reason; as also because it was somewhat sudden, and he from home at that time. His *Remembrance is sweet and refreshing to many, and so will continue:* For the righteous shall be had in everlasting remembrance. *God's Blessing his Labours in Preaching, to those Ends for which it was ordain'd, was one great motive to prevail with him to Print them: And to our knowledge, those Books that he himself put forth, were blest to the good of many Souls; the Acceptance which his former* Works *have met with in the* World, *and the Advantage that many have received by them, doth assure us, that his Remains will be welcome also*

to those that would either grow in Grace themselves, or have others won over to Jesus Christ.

His Preaching, for the Matter of it, was much what he before had the savour of on his own Spirit, (he walking close with God,) and therefore came from him with no small degree of liveliness and vigour. His design was, in Preaching, and Publishing (what he Preach'd,) to recommend the Truth and Grace of God to all, that either heard him, or should read his Works, and ours is the same: Therefore read and receive what thou readest in the Truth and Love of it, it being consonant thereto.

We grant, that with respect to some Circumstantials, or things of lesser moment, the Author's Sentiments were different from ours; if thou findest them, and thy Judgment be otherwise, take the liberty of thy Conscience, as we do, and is the duty of all to give; yet in the great Truths of the Gospel that he handles, we judge him to be very sound, and can therefore recommend the Work

Some things he treats of, are Doctrinal and Controverted: There you'll find his Soundness, and a great degree of Clearness; deep things brought into a familiar Phrase. The rest of his Writings, (and they the greatest part,) are Practical, and therefore to be esteemed as useful by all sound-hearted Christians.

The reason why there are so many Treatises put into one Volume, (some Printed before, others not,) is, that they may be preserved to future Ages, fearing that their continuing single, or the rest being Printed so, may hazard their being lost, and so our Posterity deprived of that Benefit which we now hope they may receive from them.

If any say, they can't spare so much Money as this Volume will cost, there are the lesser Volumes for them, which they may buy, some and some, as they can. In this Volume are not contained all the Works of the worthy Author; they would swell to too great a Bulk: Neither were all the Copies to be procur'd, because the Propriety of several Pieces already Printed, is lodg'd in particular Persons hands, who were not willing to resign up their Right at reasonable Rates; but the rest will be in another Volume as soon as the Copies can be obtained, that thou mayst have all those Works by thee, which the Author with great Labour, and the Spirit's Assistance compiled, and with many Prayers recommended to God for a Blessing to those into whose hands they should come.

To conclude: If thou hast tasted that the Lord is Gracious, read, and pray that thou mayest be Edified, and built up in thy most holy Faith, and be made meet for Glory. But if thou art yet in thy Natural Estate, which is a State of unspeakable Danger, as well as Sin, remember that thou shalt not always have such Mercies put into thy hands, for thy Soul's good; and that the heaviest blow of Divine Justice is still ready to avenge thy Abuse of Mercy: Therefore, don't read to fill thy Head with Notions; but labour after a deep Impression on thy Heart of what thou readest; and set thy self about the obtaining the One Thing necessary, that thou mayest have cause to bless God for casting this Book into thy hands, as others have had, for what hath been already Printed. We shall forbare saying any more to Saints or Sinners, because the Author hath been so full in what he hath spoken to both, rightly dividing the Word of Truth.

That therefore the same Blessing of God, and Breathing of the Spirit, may accompany thy Reading, as did the Author's Preaching, and others Reading, is, and shall be the unfeigned and fervent Request of us,

Who are thy Souls Friends,

EBEN. CHANDLER,
JOHN WILSON.

AN

Lord

A MAPP SHEWING THE ORDER & CAUSES of Salvation & Damnation

When thou dost read this side then look
Into thy Heart, as in a Book
And see if thou canst read the same
In thee from God by Christ his name
If not, then fear the other side
Which not to life but death doth guide

Follow the Line by the figures over each Circle and then you will understand what you read

GOD

Son
He is Lord of all
Acts 10:36

Father

Spirit

The line of Grace

Beginning

The line of Justice

The passage into and out of the World

The Covenant of Grace
2. Sam. 23. 5

Election
upon which standeth
Eph: 1: 4.

He that doth misse the saving call
Into Gods wrath he soon will fall

Whom he did pre: destinate y he also cales

3
To the Elect comes by the Covenant effectuall calling
Rom 8 30

He hath chosen vs in him

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Twas dark vntill againe he spake
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9
Which strengtheneth Faith
Psal. 119: 49

10
which encourageth to Pray
2 Sam 7: 27

11
which causeth God to heare
Jer: 31: 18

12
And in Mercy to reveale Christs righteousnes
Gal. 1: 15

Remember thy word vnto thy sirvant on which thou hast caused me to hope

13
which encreaseth confidence
Rom 1. 17

It pleased God to reveale his Son in me

Have love to God
a watchfull eye
Beare you his rod
and sweetly dye

14
working true love to Holinesse
Psal 119: 97

15
Humilitie at the sight of sinne
Rom: 7: 24

16
Watchfullnes against it
Acts: 24: 16

17
And patience vnder the Crosse
Rom: 12: 12

18
which brings more experiance of Gods goodnesse

Oh how I love thy Law

O wretched man, I am

Patient in tribulation

Patience worketh experience and experience hope

Though Satan Tempts
And with his fanne
Winnowes; Gods own
By Grace shall stand

19
which worketh strong hope in an vnseen world
Rom 8: 24

20
which begets much sweet soul Contemplation
Psal: 104: 34

21
which bears them vp in Faith above their sufferings
2 Cor 4: 18

Hope wch is seene is not hope

while wee look not at the things that are seen but y things y are not seene

Here you may See
that grace begun
Doth keep the soul
till Heaven be won

22
whereby they overcome the World
1 John 5: 4. 5

23
And have an enterance into the Kingdom of Christ
2 Pet 1: 11

This is the Victory that overcometh y world even y faith

for so an entrance shall be administred vnto you abundantly

24
Wherein it dwelleth to
Eternity
1 Thes: 4: 17

And so shall we for ever be with the Lord

Come we my Saint
Com into light

The End

Whether to heaven

These Lines are blak and so are those
That do Eternall life Oppose
Which those will do most willingly
Whom God doth leave to live and die

So would those on the other side
Allso if God did not them guide
He helps the one then by his Grace
And leaves the other to his race

This Agar is mount Sinai in Arabia and answereth to Jerusalem which now is and is in Bondage with her Children

That is the Law

Standeth the covenant of works
Gal 4 24

1

Reprobation
upon which
Gal: 4: 23

To be Reprobate is to be left out of Gods election

He y was of the the bond woman was after the flesh

3
to them by this covenant cometh Legall conviction for sin Ro: 3 20

by the Law is the knowledge of sin

Lo all conviction when a man doth see his sin by the law yet doth not through faith and love close with Christ for deliverance from them

Let me dye y death of the righteous

4
which worketh some desires after life
Num 24 10

6
to whom God in mercy gives some tasts of Life
Heb: 6: 4: 5

For men may taste
But miss at last
Think they hold fast
Yet an out cast

they have tasted the good word of God

If a man think himself somthing when he is nothing he deceiveth himself

6
At which the Soul groweth secure
Gal 6. 7

7
which causeth loosnesse of Life
Rev 2: 20. 21

8
At which God in Justice blasts y soul
Rom 11: 8

God hath given them the Spirit of slumber

9
At which Satan renews his possession
Mat 12 45

10
who worketh blindnesse of Heart
2 Cor: 4: 4

11
which begeteth impenitency
Rom: 2: 5

12
which increaseth all manner of iniquity
Rom: 2: 5

they enter in and dwell there

the God of this world hath blinded

thy hardness and impenitent heart

Treasurest vp vnto thy self wrath against the day of wrath

13
which strengthneth Vnbeliefe into Atheisme
Acts: 13: 41

You shall in no wise believe though a man declare it to you

14
which worketh contempt of God
Rom: 1: 30

15
which quencheth desires of Heaven
Pro: 17: 16

16
at which God gives over to a reprobate minde
Rom: 1: 28

17
then the soul sinneth with greedinesse
Eph: 4: 19

18
And Abhorreth reproofe
Pro: 1: 24

Sin is linked together
One doth follow another

Haters of God

they have no heart to it

To work all uncleanesse with greedinesse

They would none of my reproof

19
As Cain who was of that wicked one and slew his Brother
1 Joh: 3: 12

20
which begetith a Spirit of Persecution

21
which is a shrewd sign of finall Apostacy
Heb: 6: 5: 6

And betokeneth y sinne against y Holy Ghost
Mat: 12: 32

But whosoever speaketh against the Holy Ghost

22
For which there is no forgiveness
Mat: 12: 32

23
But a certain fearfull looking for Judgment
Heb: 10: 27

it shall never be forgiven neither in this world nor in the world to come

there remaineth no more sacrifice for sin but a fearfull looking for of judgment

That man had better were have been Than to receive this fruit off sin

24
vnder y Reprobate bye to
Eternity

Come sinner come
Thou art my right hand
I am thy strength
Grace how swift flyght

Psal 89: 25

Into Everlasting Fire prepared for the Divill and his Angells

Into thy Heart, as in a Book
And see if thou canst read the same
In thee from God by Christ his name
If not then fear the other side
Which not to life but death doth guide

So would those on the other side
Also if God did not them guide
He helps the one then by his Grace
And leaves the other to his race

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9 Which strengtheneth Faith Psal. 119: 49

10 which encourageth to Pray 2 Sam 7: 27

11 which causeth God to heare Jer: 31: 18

12 And in Mercy to reveale Christs righteousness Gal. 1: 15

I have found in my heart to pray

I have surely heard Ephraim bemoaning himself

Remember thy word unto thy servant on which thou hast caused me to hope

which encreaseth confidence Rom 1. 17

It pleased God to reveale his Son in me

9 At which Satan renews his possession Mat 12 45

10 who worketh blindnesse of Heart 2 Cor: 4: 4

11 which begetteth impenitency Rom: 2: 5

12 which increaseth all manner of iniquity Rom: 2: 5

the God of this world hath blinded

thy hardness and impenitent heart

they enter in and dwell there

which strengthneth Unbeliefe into Atheisme Acts: 13: 41

Treasurest up unto thy self wrath against the day of wrath

you shall in no wise believe though a man declare it to you

Have love to God a watchfull eye
Beare you his rod and sweetly dye

13 working true love to Holiness Psal 119. 97

14 Humilitie at the sight of sinne Rom: 7: 24

15 Watchfullness against it Acts: 24: 16

16 And patience under the Crosse Rom: 12. 12

17 which brings more experient of Gods goodnesse

Oh how I love thy Law

O wretched man y I am

Patient in tribulation

Patience worketh experience and experience hope

13 which worketh contempt of God. Rom: 1: 30

14 which quencheth desires of Heaven Pro: 17: 16

15 at which God gives over to a reprobate minde Rom: 1: 28

16 then the soul sinneth with greedinesse Eph: 4: 19

17 And Abhorreth reproofe Pro: 1: 24

Haters of God

they have no heart to it

to work all uncleanesse with greedinesse

They would none of my reproof

Sin is linked together
One doth follow another

Though Satan Tempts
And with his fanne
Winnowes; Gods own
By Grace shall stand

18 which worketh strong hope in an unseen world Rom 8: 24

19 which begets much sweet soul Contemplation Psal: 104: 34

20 which bears them up in Faith above their sufferings 2 Cor 4: 18

Hope with is seene is not hope

My meditation of him shall be sweet

while wee look not at the things that are seen but at the things y are not seene

18 which begetteth a Spirit of Persecution 1 Joh: 3: 12.

19 which is a shrewd sign of finall Apostacy Heb: 6: 5: 6

20 And betokeneth y sinne against y Holy Ghost Mat: 12: 32

As Cain who was of that wicked one and slew his Brother

But whosoever speaketh against the Holy Ghost

Here you may See
that grace begun
Doth keep the soul
till Heaven be won

21 whereby they overcome the World 1 John 5: 4. 5

22 And have an entrance into the Kingdom of Christ 2 Pet 1: 11

This is the Victory that overcometh y world even y faith

for so an entrance shall be administred unto you abundantly

21 For which there is no forgiveness Mat: 12: 32

22 But a certain fearfull looking for Judgment Heb: 10: 27

it shall never be forgiven neither in this world nor in the world to come

there remaineth no more sacrifice for sin but a fearfull looking for of judgment

That man had better were have been Than to receive this fruit off sin

23 Wherein it dwelleth to Eternity 1 Thes: 4: 17

23 under y the Reprobate lye to Eternity

Come sinner come Thou art my right heritage I am thy home Grace thou shalt have

Psal 69: 28.

And so shall we for ever be with the Lord

Com Weary Saint
Com into light
Thou didst not faint
Walk thou in white

Whether to heaven God will have glory

or hell you bend in the end

Into Everlasting Fire prepared for the Divill and his Angells

By John Bunyan Author of the Pilgrims Progress

AN EXPOSITION ON THE Ten First CHAPTERS OF GENESIS, And Part of the Eleventh.

CHAP. I.

1. *Of GOD.*

Joh. 4. 24. Job 11. 7. Deut. 33. 23. Heb. 4 12, 13. Prov 15 11. Rom. 1. 17. Gen. 17. 1. Isa. 6. 2. Exod. 33. 20.

I. GOD is a Spirit, eternal, infinite, incomprehensible, perfect, and unspeakably Glorious in his Being, *Attributes*, and Works: The Eternal God. *Do not I fill Heaven and Earth, saith the Lord? Neither is there any Creature that is not manifest in his sight.*

II. In his Attributes of Wisdom, Power, Justice, Holiness, Mercy, &c. he is also inconceivably perfect and infinite, not to be comprehended by things in Earth, or things in Heaven; known in the Perfection of his Being only to himself. The Seraphims cannot behold him, but through a Veil; no man can see him in his Perfection and live.

III. His Attributes, though apart laid down in the Word of God, that we, being weak, might the better conceive of his eternal Power and Godhead; yet in him they are without Division; one Glorious and eternal Being. Again, though sometimes this, as of Wisdom, or that, as of Justice and Mercy, is most manifest in his Works, and Wonders before men; yet every such work is begun and compleated by the joynt concurrence of all his Attributes. No act of Justice is without his Will, Power and Wisdom; no act of Mercy is against his Justice, Holiness and Purity.

IV. Besides, no man must conceive of God, as if he consisted of these Attributes, as our Body doth of its Members, one standing here, another there, for the compleating personal Subsistance: For though by the *Word* we may distinguish, yet may we not divide them, or presume to appoint them their places in the Godhead: Wisdom is in his Justice, Holiness is in his Power, Justice is in his Mercy, Holiness is in his Love, Power is in his Goodness. Numb. 14. 17, 18.

V. Wherefore, he is in all his Attributes almighty, all-wise, holy and powerfull. Glory is in his Wisdom, glory in his Holiness, glory is in his Mercy, Justice and Strength; and God is Love. 1 Joh. 4. 16.

Of the Persons or Subsistances in the God-head. 2.

THE Godhead is but One, yet in the Godhead there are Three. *There are three that bear record in Heaven.* These three are called the Father, the Son, the Holy Spirit; each of which is really; naturally and eternally God: yet there is but one God. But again, because the Father is of himself, the Son by the Father, and the Spirit from them both, therefore to each, the Scripture, not only applyeth, and that truly, the whole Nature of the Deity, but again distinguisheth the Father from the Son, and the Spirit from them both; calling the Father *he*, by himself; the Son *he*, by himself; the Spirit *he*, by himself. Yea, the Three of themselves, in their manifesting to the Church what she should believe concerning this matter, hath thus expressed the thing, *Let US make man in our Image, after our likeness.* Again, *The Man is become like one of US.* Again, *Let US go down and there confound their Language:* And again, *Whom shall I send, and who will go for US?* To these general Expressions might be added, That *Adam heard the Voice of the*

1 Joh. 5. 7, 8, 9. Gen. 1. 26. Gen. 3. 22. Gen. 11. 6, 7. Isa. 6. 8.

1 Joh. 1. 9.

Gen. 3. 8. *Lord God walking in the midst of the Garden:* Which Voice *John* will have, to be one of the Three, calling that which *Moses* here saith is *the Voice*, the *Word of God: In the beginning*, saith he, *was the Word*; the Voice which *Adam* heard walking in the midst of the Garden. This *Word*, saith *John*, *was*
Joh. 1. 1, 2. *with God*, this *Word was God*; *the same was in the beginning with God.* Marvellous Language! once asserting the Unity of Essence, but twice insinuating a distinction of Substances therein. The Word was *with* God, the Word *was* God, the same was in the beginning *with* God. Then follows, *All things were made by*
Joh. 5. 7. *him*, the *Word*, the Second of the Three.

Now the Godly in former Ages have called these three, thus in the Godhead, *Persons* or *Subsistances*; the which, though I condemn not, yet chuse rather to abide by Scripture Phrase, knowing, though the other may be good and sound, yet the Adversary must needs more shamelesly spurn and reject, when he doth it against the evident Text.

3. To proceed then,

1. There are *three.*

2. These three are *distinct.*

First, By this word *three*, is intimated the Father, the Word, and the holy Ghost, and they are said to be three,

1. Because those Appellations that are given them in Scripture, demonstrate them so to be, to wit, *Father*, *Son* and *Holy Ghost.*

2. Because their Acts one towards another discover them so to be.

Secondly, These three are *distinct.*

1. So distinct as to be more than one, only. There are three.

2. So distinct as to subsist without depending. The Father is true God, the Son is true God, the Spirit is true God. Yet the Father is one, the Son is one, the Spirit is one: The Father is one of himself, the Son is one by the Father, the Spirit is one from them both. Yet the Father is not above the Son, nor the Spirit inferior to either: The Father is God, the Son is God, the Spirit is God.

Among the Three then there is not superiority.

1. Not as to *Time*; the Father is from Everlasting, so is the Son, so is the Spirit.

2. Not as to *Nature*, the Son being of the substance of the Father, and the Spirit of the substance of them both.

3. The *Fulness* of the Godhead is in the Father, is in the Son, and is in the Holy Ghost.

The Godhead then, though it can admit of a Trinity, yet it admitteth not of Inferiority in that Trinity: If otherwise, then *less* or *more* must be there, and so either Plurality of Gods, or something that is not God: so then, Father, Son and Spirit are in the Godhead, yet but one God; each of these is God over all, yet no Trinity of Gods, but one God in the Trinity.

Explication. The Godhead then is common to the Three, but the three themselves abide distinct in that Godhead: Distinct I say, as Father, and Son, and holy Spirit.

This is manifest further by these several Positions. 4.

First, Father and Son are Relatives, and must needs therefore have their relation as such: A Father begetteth, a Son is begotten.

Proof.

Who hath ascended up into Heaven, or descended? who hath gathered the wind in his fist? who Prov. 30. 4.
hath bound the Waters in a Garment? what is his Name, and what is his Sons Name, if thou canst tell?

God so loved the World, that he gave his Joh. 3. 16.
only begotten Son, &c.

The Father sent the Son to be the Saviour of 1 Joh. 4. 14.
the World.

Secondly, The Father then cannot be that Son he begat, nor the Son that Father that begat him, but must be distinct as such.

Proof.

I am one that beareth witness of my self, and Joh. 8. 17, 18.
the Father that sent me beareth witness of me.

I came forth from the Father, and am come John 16. 28.
into the World; again, I leave the World, and go to the Father.

The Father judgeth no man, but hath commit- Joh. 5. 22, 23.
ted all Judgment unto the Son, that all men should honour the Son, even as they honour the Father.

Thirdly, The Father must have Worship as a Father, and the Son as a Son.

Proof.

They that worship the Father must worship him Joh. 4. 23, 24.
in Spirit and in Truth, for the Father seeketh such to worship him.

And of the Son he saith, And when he bring- Heb. 1. 6.
eth his first begotten into the World, he saith, And let all the Angels of God worship him.

Fourthly, The Father and Son have really those distinct, but heavenly, relative Properties, that discover them, as such, to be two as well as one.

Proof.

The Father loveth the Son, and sheweth him Joh. 5. 20.
all things.

Therefore doth my Father love me, because I lay down my life, that I may take it again. The Father *sent the Son*; the Father *commanded the Son*; the Son *prayed* to the Father, and did *always the things that pleased him.*

The Absurdities that flow from the denyal of this are divers, some of which hereunder follow. 5.

1 *Absurdity.*

It maketh void all those Scriptures that do affirm the Doctrine; some of which you have before.

2 *Absurdity.*

If in the Godhead there be but One, not Three, then the Father, Son, or the Spirit, must needs be that One, if any one only: So then the other two are nothing. Again, If the Reality of a Being be neither in the Father, Son, nor Spirit, as such, but in the Eternal Deity, without consideration of Father, Son, and Spirit, as Three; then neither of the three are any thing but Notions in us,

or

or Manifestations of the Godhead, or nominal Distinctions, so related by the Word; but if so, then when the Father sent the Son, and the Father and Son the Spirit, one Notion sent another, one Manifestation sent another. This being granted, this unavoidably follows, there was no Father to beget a Son, no Son to be sent to save us, no Holy Ghost to be sent to comfort us, and to *guide us into all the truth* of the Father and Son, *&c.* The most amounts but to this, a Notion sent a Notion, a Distinction sent a Distinction, or one Manifestation sent another. Of this Error these are the Consequences, we are only to believe in Notions and Distinctions, when we believe in the Father and the Son; and so shall have no other Heaven and Glory than Notions and nominal Distinctions can furnish us withall.

3 *Absurdity.*

If Father, and Son, *&c.* be no otherwise Three, than as Notions, Names, or Nominal Distinctions; then to worship these distinctly, or together, as such, is to commit most gross and horrible Idolatry: For albeit we are commanded to fear that great and dreadful Name, *The Lord our God*; yet to worship a Father, a Son, an Holy Spirit in the Godhead, as Three, as really Three as One, is by this Doctrine to imagin falsly of God, and so to break the *Second Commandment*: but to worship God under the consideration of Father, and Son, and Holy Ghost, and to believe them as really Three as One when I worship, being the summ and substance of the Doctrine of the Scriptures of God, there is really substantially Three in the Eternal Godhead.

But to help thee a little in thy study on this deep.

1. Thou must take heed when thou readest, there is in the Godhead, Father, and Son, *&c.* That thou do not imagin about them according to thine own carnal and foolish fancy; for no Man can apprehend this Doctrine but in the Light of the Word and Spirit of God.

Mat. 11. 27. *No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son; and he to whom the Son will reveal him.* If therefore thou be destitute of the Spirit of God, thou canst not apprehend the Truth of this Mystery as it is in it self, but will either by thy darkness be driven to a denial thereof; or if thou own it, thou wilt (that thy acknowledgment notwithstanding) falsly imagin about it.

2. If thou feel thy Thoughts begin to wrestle about this Truth, and to struggle concerning this one against another; take heed of admitting of such a Question, *How can this thing be?* For here is no room for Reason to make it out, here is only room to believe it is a Truth. You find not one of the Prophets propounding an Argument to prove it; but asserting it, they let it lye, for Faith to take it up and embrace it.

2 Cor. 13. 14. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.* Amen.

Of the Creation of the World. 6.

Gen. 1.

THE Apostle saith, That *to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* 1 Cor. 8. 6. *God that made the World. All things were made by him, and without him was not any thing made that was made.* Acts 17. 24. Joh. 1. 3. This World therefore had a Beginning, and was Created by the God of Heaven: Which Work, because it is wonderful, and discovereth much of the Greatness, of the Wisdom and Power of the Eternal Godhead, it behoveth such poor Mortals as we to behold these Works of the Mighty God, that thereby we may see how Great he is, and be made to cry out, *What is Man!* Psal. 8. 3, 4.

Now in the Creation of the World we may consider several things; as, What was the Order of God in this Work? And, Whether there was a Secret or Mystery in this Work containing the Truth of some higher thing? For the First of these:

Of the Order of God in Making the World.

I. ALTHOUGH God be indeed Omnipotent, and not only *can*, but *doth* do whatsoever he will; and tho' to do his Works he needeth not length of time; yet it pleased him best, in the Creation of the World (though he could, had it pleased him, have done all by one onely word) to proceed by degrees from one thing to another, to the compleating of six days work in the making thereof.

And forasmuch as this Work went on by degrees, *now* this thing, and *then* another, it may not be amiss, if in our Discourse on this wonderful Work, we begin where God began; and if we can, go wondring after him who hath thus wrought.

1. The first thing that God made, was Time; I say, it was *Time*: All the Plain in which he would build this beautiful World; he made nothing *before*, but *in* the Beginning: *In the beginning God created the Heavens and the Earth:* In the beginning of Time. *For in six days the Lord made heaven and earth, the sea, and all that in them is.* Therefore the First Day must first have a beginning to be. Whatsoever was before Time, was Eternal; but nothing but God himself is Eternal, therefore no Creature was before Time. *Time* therefore, which was indeed the beginning, was the first of the Creatures of God. Gen. 1. 1. Exod. 20. 11.

2. I think, the second of Creatures that the Lord created, were the holy Angels of God, they being called the *Morning Stars*, as created and shining in the Morning of the World; and therefore they are said to be by, when the Corner-stone of the Universe was laid; that is, when he laid the Foundation of the World: Then *the Morning-stars sang together, and all the Sons of God shouted for joy.* Job 38. 4, 5, 6, 7.

The Higheſt Heavens.

3. I think, the third thing that the Lord created, was theſe large and copious Heavens; for they are mentioned with reſpect to their being *before* the Earth, or any viſible Creature. *In the beginning God created the heavens*, &c. Neither do I think that the Heavens were made of that confuſed Chaos that afterwards we read of: It is ſaid, *he ſtretched out the heaven as a curtain, and with his hand he hath ſpanned the heavens*; intimating, that they were not taken out of that formleſs heap, but were immediately formed by his power. Beſides, the Holy Ghoſt, treating of the creating of Heaven and Earth, he only ſaith, *The Earth was void, and without form*; but no ſuch thing of the Heavens.

Gen. 1. 1.

7. 4. The Fourth thing that God created, it was (in mine Opinion) that Chaos, or Firſt Matter, with which he in the ſix days framed this Earth, with its Appurtenances; for the viſible things that are here below, ſeem to me to be otherwiſe put into Being and Order, than Time, the Angels, and the Heavens, they being created in their own ſimple Eſſence by themſelves: But the things that are viſibly here below, whatever their Eſſence and Nature be, they were formed of that firſt deformed Chaos. *In the beginning God created the heavens and the earth, and the earth was without form, and void.* He ſaith not ſo of the Heavens; they, as I ſaid, were at firſt ſtretched forth as a *Curtain*; indeed they were afterwards garniſhed with the beauty which we now behold; but otherwiſe they had, at their firſt inſtant of being, that form which now they have. This ſeems clear by the *Antitheſis* which the Holy Ghoſt put between them, God created the Heavens and the Earth, *but the Earth was without form, and void*: The Earth was without form, *&c.* without order; things were together on a confuſed heap; the Waters were not divided from the Earth, neither did thoſe things appear which are now upon the face of the Earth, as Man, and Beaſt, Fiſh, Fowls, Trees and Herbs; all theſe did afterwards ſhew themſelves, as the Word of God gave them Being, by commanding their appearance, in what form, order, place and time he in himſelf had before determined; but all, I ſay, took their matter and ſubſtance of that firſt Chaos, which he in the firſt Day of the World had commanded to appear, and had given being to: And therefore 'tis ſaid, *God ſaid, Let the Earth bring forth Graſs, Herbs, Trees*, &c. and that the *Waters* brought forth the *Fiſh, and Fowl, yea, even to the mighty Whales*: Alſo the *Earth* brought forth *Cattel, and creeping things*: And that God made Man of the *Duſt of the Ground*: All theſe things therefore were made of, or cauſed by his Word diſtinctly to appear, and be after its kind, of that firſt Matter which he had before created by his Word. Obſerve therefore, That the Matter of all Earthly things was made at the ſame inſtant, but their forming, *&c.* was according to the day in which God gave them their Being, in their own order and kind. And hence it is ſaid, that after that firſt Matter was created, and found without form, and void, That *the Spirit of God moved upon the face of the waters*; that is, to work, and cauſe thoſe things to appear in their own Eſſence and Form, which, as to Matter and Subſtance, was before created: Wherefore it follows, *And God ſaid, Let there be light*; *and God divided the light from the darkneſs*, &c. Now he ſet to putting in frame that which before lay in diſorder and confuſion: And this was a great part of the ſix days work; I ſay, a *great part*, but not *all*; for (as I ſaid) before that, Time, the Angels, and the Heavens were made; yea, after the beginning of the Morning of the Firſt Day. I am of the belief, that other things alſo, that were formed after, were not made of that firſt Chaos, as the Sun, the Moon, the Stars, the Light, the Souls of Men, and poſſibly the Air, *&c.* The Sun, and Moon, and Stars are ſaid to be made the Fourth Day, yet not of the Body of Heaven it ſelf, much leſs, in my Opinion, of any Earthly Matter: *God made them, and ſet them in the Firmament of Heaven*: So the Light that was made before, it ſeems to be a thing created after the Heavens and the Earth were created: *Created*, I ſay, as a thing that wanted a Being before, any otherwiſe than in the Decree of God: *And God ſaid, Let there be Light*; Let it have a Being: And ſo, though the Body of Man was made of the Subſtance of Earth, yet as to his Soul, it is ſaid, *God breathed into his noſtrils the Breath of Life, and Man became a living Soul.*

Ver. 16, 17.

Ver. 3.

Chap. 2. 7.

Ver. 12.

Ver. 20, 21.

Ver. 24.

Chap. 3. 19.

Whether there was a Secret or Myſtery in this Work, containing the Truth of ſome Higher Thing.

¶ Though God, in very deed, by his Eternal Power, created Heaven and Earth of things that do not appear, we that are Chriſtians believe; yet in this his wonderful Work, neither his Will or Underſtanding did here terminate, or make a ſtop; but being infinite in Wiſdom, he made them, that both as to Matter and Manner they might preſent unto us, as in a Myſtery, ſome higher and more excellent thing; in this Wiſdom he made them all. And hence it is that other things are alſo called a *Creation*: As,

8.

1. The *Eſſential Converſion of a Sinner*, 2 Cor. 9. 7.

2. The *Recovery of the Church from a degenerate ſtate*, Rev. 21. 5.

And therefore, as *Moſes* begins with the Creation of the World, ſo *John* begins with the Goſpel of Salvation, *Gen.* 1. 1. *Joh.* 1. 1. There is alſo beſides many excellent things in the manner and order of the Creation of the World, held forth to thoſe that have Underſtanding: Some of which I may touch upon by way of Obſervation. But to begin with the Firſt:

1. The Firſt appearance of this Earthy part of the World, is recorded to be but a formleſs and void Heap or Chaos; and ſuch is Man before a New Creation: *formleſs*, I mean, as to the Order of the Teſtament of Chriſt, and void of the Holy Order thereof: And hence *Jeremiah*, when he would ſet forth the Condition

tion of a wicked People, he doth it under this Metaphor: *I beheld* (saith he) *the Earth, and it was without form, and void.* Indeed, the World would make this a Type of Christ; to wit, a Man of *no form or comliness*: But 'tis only true of themselves; they are without a New-Testament Impression upon them; they are void of the Sovereign Grace of God. So then the Power of God gave the World a Being, but by his Word he set it in Form and Beauty; even as by his Power he gives a being to Man, but by his Word he giveth him New-Testament Framing and Glory. This is still followed by that which follows:

Jer. 4. 23. Isa. 53. 2. Ephes. 2. 10, 11, 12.

9. *And darkness was upon the face of the deep*, ver. 2.

The *Deep* here, might be a Type of the Heart of Man before Conversion; and so *Solomon* seems to intimate. Now as the darkness of this World did cover the face of this first Chaos; so spiritual Darkness the Heart of the Sons of Men: and hence they are said to be *darkned*, to *be in darkness*, yea, to be *very darkness* it self.

The First Days Work. *And the Spirit of God moved upon the face of the waters.*

A blessed Emblem of the Word of God in the matter of Regeneration; for as the first Chaos remained without form, and void, until the Spirit of God moved to work upon it, and by working, to put this World into frame and order; so Man, as he comes into the World, abides a confused Lump, an unclean thing; a Creature without New-Testament Order, until by the Spirit of the Lord he is transformed into the Image of Jesus Christ.

Gal. 1. 15.

And the Spirit of God moved upon the Face.

Solomon compares the Heart to a Man's Face; because as in the Face may be discerned whether there is Anger or otherwise; so by the Inclinations of the Heart is discovered the truth of the Condition of the Man, as to his state either for Heaven or Hell. And besides, as the Spirit of God moved upon the *Face* of the Waters; so in the work of our Conversion, the Spirit of God beginneth with the *Heart* of the Sons of Men; because the Heart is the main Fort: Now if the main Fort be not taken, the Adversary is still capable of making continual Resistance. Therefore God first conquers the Heart; therefore the Spirit of God moveth upon the face of our *Heart*, when he cometh to convert us from Satan to God.

Acts 2. 37.

10. *And God said, Let there be Light.*

This is the first thing with which God began the order of the Creation; to wit, Light, *Let there be Light*: From which many profitable Notes may be gathered, as to the Order of God in the Salvation of the Soul. As,

1. When the Holy Ghost worketh *upon* us, and *in* us, in order to a New Creation; he first toucheth our Understanding, that great piece of the Heart, with his Spiritual Illumination: His first word, in order to our Conversion, is, *Let there be Light*: Light, to see their State by Nature; Light, to see the Fruits and Effects of Sin; Light, to see the truth and worth of the Merits of Jesus Christ; Light, to see the truth and faithfulness of God, in keeping Promise and Covenant with them that embrace Salvation upon the blessed terms of the Gospel of Peace. Now that this word, *Let there be Light*, was a semblance of the first work of the Holy Ghost upon the Heart, compare it with that of *Paul* to the *Corinthians*: *For God, who commanded the light to shine out of darkness*, that is, at the beginning of the World, *hath shined in our hearts, to give the light of the knowledge of the glory of God in the Face of Jesus Christ.*

Mat. 4. 13, 14, 15. Heb. 10. 32. 2 Cor. 4. 6.

2. *And God said, Let there be Light.* As here, the Light of this World; so in Conversion, the Light of the New-Testament of Christ, it comes by the Word of God. No Word, no Light: therefore the Apostle saith, *He hath brought life and immortality to light through the Gospel.* And therefore *Paul* saith again, That *Salvation is manifest through preaching*, through the expounding or opening of the Word of Faith.

1 Tim. 1. 10.

3. *And God said, Let there be Light; and there was Light*: He spake the word, and it was done; all that darkness that before did cover the face of the Deep, could not now hinder the being of Light. So neither can all the blindness and ignorance that is in the Heart of Man, hinder the *light of the knowledge of the glory of God in the face of Jesus Christ.* When it pleaseth God to reveal, it is revealed; when he openeth, none can shut: He said, *Let there be Light, and there was Light.*

Rev. 3. 7.

And God saw that the Light was good. Truly the *light is good* (saith *Solomon*) and a pleasant thing it is for the *Eye to behold the Sun.* It was *good*, because it was God's Creature; and so in the work of Grace that is wrought in our Hearts, that Light of the New-Covenant, it is *good*, because it is God's work, the work of his good pleasure; that *good work* which he hath not only begun, but promised to fulfill until the Day of Jesus Christ.

2 Thess. 1. 11. Phil. 1. 6.

God saw that the Light was good. The Darkness that before did cover the face of the Waters, was not a Creature of God, but a Privation, or that which was caused by reason that Light was not as yet in the World: so Sin, that Darkness that might be felt, is not the Workmanship of God in the Soul, but that which is the Work of the Devil; and that taketh occasion to be, by reason that the true Light, as yet, doth not shine in the Soul.

And God divided the Light from the Darkness. As *Paul* saith, *What communion hath light with darkness?* they cannot agree to dwell together. We see the Night still flyes before the Day, and dareth not come upon us again, but as the Light diminisheth and conveyeth it self away. So it is in the New Creation; before the light of the glorious Gospel of Christ appears, there is Night, all Night in the Soul; but when that indeed doth shine in the Soul, then for Night there is Day in the Soul: *Ye were darkness* (saith *Paul*) *but now ye are light in the Lord:* And, *The darkness is past* (saith *John*) *and the true light now shineth.*

11. 2 Cor. 6. 14. Ephes. 5. 8. 1 Joh. 2. 8.

And

And God divided the Light from the Darkneſs. God took part with the Light, and preſerved it from the Darkneſs. By theſe words, it
Gal. 5. 17. ſeems that Darkneſs and Light began the quarrel, before that bloody bout of *Cain* and *Abel*. The Light and the Darkneſs ſtruggled together, and nothing could divide or part them but God. Darkneſs is at implacable enmity with Light in the Creation of the World; and ſo it is in that rare work of Regeneration, the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh; as *Peter* ſaith, *Fleſhly luſts, they war againſt the ſoul.* This every Chriſtian feels, and alſo that which I mentioned before, namely, That before he be capable of oppoſing *Antichriſt*, with *Abel*, in the World, he findeth a ſtruggling in his own Soul between the light and the darkneſs that is there.

And God called the Light Day, and the Darkneſs he called Night.

God doth not only diſtinguiſh by *ſeperating*, but alſo by certain *Characters*; that things which are diſtinguiſhed and ſeperate, may to us be the better known; he did ſo here in the Work of Creating the World, and he doth ſo alſo in the great concern of Man's Eternal Happineſs. The place of Felicity is called *Heaven*: The place of Torment is called *Hell*: that which leads to Hell is called *Sin*, *Tranſgreſſion*, *Iniquity* and *Wickedneſs*; that which leads to Heaven, *Righteouſneſs*, *Holineſs*, *Goodneſs* and *Uprightneſs*: Even as in theſe Types God called the Light *Day*, of which the Godly are the Children; but the Dark-
1 Theſſ. 5. 5. neſs he called *Night*, of which all ungodly Men are the Inhabiters and Children alſo. Thus after the Spirit of God had moved upon the face of the Waters; after God had commanded the Light to ſhine, and had divided between the Light and the Darkneſs, and had characterized them by their proper Names, he concludes the Firſt Days Work, *And the evening and the morning was the firſt day.* In which Concluſion there is wrapped up a bleſſed Goſpel-Myſtery; for God, by concluding the Firſt Day here, doth ſhew us how we ought to determin that one is made indeed a Chriſtian: Even then when the Spirit of God hath moved upon the face of the Heart, when he hath commanded that Light ſhould be there, when he divideth between, or ſetteth the Light at variance with the Darkneſs; and when the Soul doth receive the Characters of of both, to obſerve them, and carry it to each according to the Mouth of God.

12. Verſe 6. *The Second Days Work.*

¶ *And God ſaid, Let there be a Firmament.*

This Firmament he calleth *Heaven*, ver. 8. Now this Firmament, or Heaven, was to make a Separation, or to divide between the Waters and the Waters; to ſeparate, I ſay, the Waters from the Waters; the Waters which were under the Firmament, from the Waters which were above the Firmament. Now by *Waters* is ſignified in the Scriptures many things, as *Afflictions*, *worldly People*, and particularly the *Saints*; but in this place is figured forth, all the People in the World, but ſo as conſiſting of two parts, the Children of God, and the Children of the wicked One: They under the Heaven, figure out the *World*, or *Ungodly*; they above the Firmament, the *Elect* and *Choſen of God*. And hence in Scripture the one is called *Heaven*, and the other is called *Earth*, to ſignifie the ſeparation and difference that there is between the one and the other.

Ver. 7. Pſal. 69. 1,2,3. Rev. 19. 6.

And God made the Firmament, and divided the Waters from the Waters.

Indeed the World think that this Separation comes, or is made, through the captiouſneſs of the Preacher: But in truth it is the Handy-work of God; *And God made the Firmament, and God divided*, &c. *I* (ſaith he) *will put enmity between thee and the woman, btween thy ſeed and her ſeed*: The *good* Seed are the Children of the Kingdom of God, but the *bad* are the Children of the wicked One.
Gen. 3. 15. Mat. 13. 38.

And God made the Firmament, and divided the Waters that were under the Firmament, from the Waters that were above the Firmament: and it was ſo.

Whatſoever the Lord doth, it abideth for ever. And again, what he hath made *crooked*, who can make *ſtrait*? He ſaid it in the Beginning, and behold how it hath continued! yea, thô there hath been endeavours on Satans part, to mingle his Children with the Seed of Men; yet it hath not been poſſible they ſhould ever cleave one to another, even as *Iron* is not mixed with *Clay*. Yea, let me add further, What Laws have been made, what Blood hath been ſhed, what Cruelty hath been uſed, and what Flatteries and Lies invented, and all to make theſe *two* Waters and People *one*? And yet all hath fail'd, and fallen ſhort of producing the deſired Effect; for the Lord hath made a Firmament, even Heaven it ſelf hath divided between them.
Eccleſ. 3. 14. *Chap.* 1. 15. Dan. 2. 43.

And God called the Firmament Heaven, and the Evening and the Morning were the Second Day.

After the Waters were divided from the Waters, God called the cauſe of dividing, *Heaven*; and ſo concluded the Second Days Work. And indeed it was a very great Work, as in the Antitype we feel it to this very day. Dividing Work is difficult Work, and he that can, according to God, compleatly end and finiſh it, he need do no more that day of his life.

13. Verſe 9. *The Third Days Work.*

¶ *And God ſaid, Let the waters under the heaven be gathered together into one place, and let the dry-land appear: and it was ſo.*

Although in the Second Days work, the Waters above the Firmament, and thoſe that be under, are the two Peoples, or Great Families of the World; yet becauſe God would ſhew us by things on Earth, the flouriſhing ſtate of thoſe that are his, therefore he here doth expreſs his mind by another kind of Repreſentation of things: *And God ſaid, Let the waters under the firmament be gathered together in one place: and let the dry-land appear.* The Waters here ſignifying the *World*; but the Fruitful Earth, the *thrifty Church of God*. That the Fruitful Earth is a figure of the Thriving Church of God in this World, is evident from many Scriptures, (and there was nothing but

Prov. 8. 31. Hoſ. 10. 12. Jer. 4. 3,4. Joel 2. 21, 22. Pſal. 97. 1. Heb. 6. 7.

but Thriftineſs till the Curſe came.) And hence it is ſaid of the Church, That ſhe ſhould *break the clods of the ground*; that ſhe ſhould *ſow righteouſneſs*, and *reap it*; that ſhe ſhould not ſow among *thorns*; that if this be done, the *heart is circumciſed*, and ſpiritual Fruit ſhall flow forth, and grow abundantly: And hence again it is that the Officers, and Eminent Ones in the Church, are called *Vines*, *Trees*, and other fruitful Plants. And hence it is ſaid again, *When the Lord reigneth, let the Earth* (that is, the Church) *rejoyce*. That Earth which bringeth forth Fruit meet for him by whom it is dreſſed, receiveth bleſſing from God. In all which places, and many more that might be named, the Earth is made a Figure of the Church of God; and ſo *I* count it here in this place.

And God ſaid, Let the waters under the heaven be gathered into one place.

Let them be together: It is not thus of all Waters, but of the Sea, which is ſtill here a Type of the World. Let them be ſo together, that the Earth may *appear*, that the Church may be rid of their rage and tumult, and then ſhe will be fruitful, as it follows in this Firſt of the Book of *Geneſis*. The Church is then in a flouriſhing ſtate, when the World is fartheſt off from her, and when the roaring of their waves are far away. Now therefore let all the wicked Men be far from thence: The Lord gather theſe Waters, which in another place are called the *doleful Creatures*, and *Birds of Prey*; Let theſe, O Lord, be gathered together to their own places, and be ſettled in the Land of *Shinar* upon their own baſs: *Then the wilderneſs and the ſolitary places ſhall be glad for them*; that is, for that they are departed thence, the Deſart ſhall rejoyce and bloſſom as a Roſe.

Ezra 6. 6. Zech. 5. 11. Ma. 34.

Chap. 35.

14. Verſe 10.

And God called the dry-land, Earth; and the gathering together of the waters, he called Seas; and God ſaw that it was good.

God ſaw, that to ſeparate the Waters from the Earth, was good: And ſo it is, for then have the Churches reſt. Then doth this Earth bring forth her Fruit, as in the 11*th*. & 12*th*. Verſes may here be ſeen.

The Fourth Days Work.

¶ *And God ſaid, Let there be lights in the firmament of heaven.*

The wiſdom of God, is there to make uſe of Figures and Shadows, even where moſt fit things, the things under Conſideration, may be moſt fitly demonſtrated. The dividing the Waters from the Waters, moſt fitly doth ſhew the Work of God, in Chuſing and Refuſing; by dividing the Waters from the Earth, doth ſhew how Fruitful God's Earth, the Church, is, when Perſecutors are made to be far from thence. Wherefore he ſpeaketh not of Garniſhing of his Church, until he comes to this Fourth Days Work: *By his Spirit he hath garniſhed the heavens*, that moſt fitly ſhewing the Glory of the Church.

Let there be lights; to wit, the Sun, the Moon, and the Stars.

The *Sun* is in this place a Type of *Chriſt*, the *Sun of Righteouſneſs*: The *Moon* is a Type of the *Church*, in her uncertain Condition in this World: The Stars are Types of the ſeveral Saints and Officers in this Church. And hence it is that the *Sun* is ſaid not only to *rule*, but *it*, with the *Moon* and *Stars*, to be ſet for Signs, and for Seaſons; and for Days, and for Years, *&c*. But if we take the Heaven for the Church, then how is ſhe *beautified*, when the Son of God is placed in the midſt of her! And how plainly is her Condition made out, even by the Changing, Encreaſing, and Diminiſhing of the Moon! And how excellent is that Congregation of Men, that for Light and Glory are figured by the *Stars*!

Rev. 1. 20.

Mat. 28. 20. Rev. 1. 12, 13.

From this Days Work much might be obſerved. 15.

1. That foraſmuch as the Sun was not made before the Fourth Day, it is evident there was Light in the World before the Sun was created; for in the Firſt Day God ſaid, *Let there be Light, and there was Light*. This may alſo teach us thus much, That before Chriſt came in Perſon, there was ſpiritual Light in the Saints of God. And again, That as the Sun was not made before the Fourth Day of the Creation, ſo Chriſt ſhould not be born before the Fourth Myſtical Day of the World; for it is evident, that Chriſt, the True Light of the World, was not born till about Four thouſand Years after the World was made.

2. As to the Moon, there are Four things attending her, which fitly may hold forth the ſtate of the Church. 1. In that ſhe Changeth from an Old to a New, we may conceive, that God by making her ſo, did it to ſhew he would one day make a Change of his Church, from a Jewiſh to a Gentile Congregation. 2. In that ſhe Encreaſeth, ſhe ſheweth the Flouriſhing ſtate of the Church. 3. In her Diminiſhing, the Diminiſhing ſtate of the Church. 4. The Moon is alſo ſometimes made to look as Red as Blood, to ſhew how Dreadful and Bloody the Suffering of the Church is at ſome certain times.

3. By the Stars, we underſtand Two things. 1. How innumerable the Saints, thoſe ſpiritual Stars ſhall be. 2. How they ſhall differ each from other in glory.

Heb. 11. 12. 1 Cor. 15. 41.

And God ſaid, Let there be lights in the firmament of heaven, to divide the day from the night.

For though before the Light was divided from the Darkneſs, yet the Day and Night was not ſo kept within their bounds, as now by theſe Lights they were: Probably ſignifying, that nothing ſhould be ſo clearly diſtinguiſh'd and made appear, as by the Sun-light of the Goſpel of Chriſt; for by that it is that the *ſhadows flee away*. The Light of the Sun gathers the Day to its Hours, both longer and ſhorter, and forceth alſo the Night to keep within his bounds.

And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night.

Signifying, That Chriſt ſhould be the Light and Governour of his Church, which are the Children of the Day; but the Church, a Light

to

to the Children of the Night, that by them they might learn the Mysteries of the Kingdom. Saith Christ to his own, *Ye are the light of the world*: And again, *Let your light so shine, that men may see*, &c. for though they that only walk in the Night, cannot see to walk by the Sun, yet by the Moon they may. Thus the Heaven is a Type of the Church, the Moon a Type of her uncertain state in this World; the Stars are Types of her immoveable Converts; and their Glory, of the differing degrees of theirs, both here, and in the other World. Much more might be said, but I pass this.

16. *Of the Fifth Days Work.*

¶ *And God said, Let the waters bring forth abundantly the moving creature that hath life.*

Zech. 13. 8. Isa. 60. 5.

The Sea, as I said, is a Figure of the World; wherefore the Creatures that are in it, of the Men of the World. This Sea bringeth forth small and great Beasts, even as the World doth yield both small and great Persecutors, who like the Fishes of Prey, eat up and devour what they can of those Fish that are of another condition. Now also out of the World, that Mystical Sea, as Fishers do out of the Natural, both Christ and his Servants catch mystical Fish, even Fish as of the Great Sea.

Job 41. 33, 34. *In the Sea God created great Whales, he made them to play therein.*

Which Whales in the Sea, are Types of the Devils in the World: Therefore as the Devil is called, the *Prince of this World*; so the Whale is called, *King over all the Children of Pride.*

The Sixth Days Work. ¶ *And God said, Let the earth bring forth the living creature after his kind.*

Of the beginning of this Sixth Days Work, that may be said which is said of the Fishes, and the rest of the Sea; for as there is variety of Fish in the one, so of Beasts and Cattel in the other, who also make a prey of their fellows as the Fishes do; a most apt Representation of the Nature and Actions of bloody and deceitful Men: Hence Persecutors are called Bulls, Bears, Lions, Wolves, Tygers, Dragons, Dogs, Foxes, Leopards, and the like.

17. *And God said, Let us make Man.*

I observe, that in the Creation of the World, God goeth gradually on, from things less, to things more abundantly glorious; I mean, as to the Creation of this Earth, and the things that thereto appertain. First he bringeth forth a confused Chaos, then he commands Matter to appear distinct, then the Earth bringeth forth Trees, and Herbs, and Grass; after that, Beasts; and the Sea, Fowls; and last of all, *Let us make Man.* Now passing by the Doctrine of the Trinity, because spoken to before, I come to make some Observation upon this wonderful piece of the Workmanship of God.

Let us make Man. Man, in whom is also included the Woman, was made the last of the Creatures. From whence we may gather,

First, God's respect to this excellent Creature, in that he first provideth for him, before he giveth him his Being: He bringeth him not to an empty House, but to one well furnished with all kind of Necessaries, having beautified the Heaven and the Earth with glory, and all sorts of Nourishment, for his pleasure and sustenance.

Let us make Man in our Image, after our likeness.

An Image, or the likeness of any thing, is not the thing of which it is a Figure: so here, *Adam* is an Image, or made in the likeness of God. Now as *Adam* is the Image of God, it must either respect him, as he consisteth of the Soul, as a part; or as he consists of a Body and Soul together: If as he is made a reasonable Soul, then he is an excellent Image of the Eternal Godhead, the Attributes of the one being shadowed out by the Qualities and Passions of the other; for as there is in the Godhead, Power, Knowledge, Love, and Righteousness; so a Likeness of these is in the Soul of Man, especially of Man before he had sinned: And as there is Passions of Pity, Compassion, Affections, and Bowels in Man; so there are these in a far more infinite way in God.

Again, If this Image respect the whole Man, then *Adam* was a Figure of God, as Incarnate; or of God, as he was to be made afterwards Man. And hence it is, that as *Adam* Rom. 5. 14. is called the Image of God; so also is Christ himself called and reckoned as the answering Antitype of such an Image.

18. But again, Though *Adam* be here called the Image or Similitude of God, yet but so as that he was the Shadow of a more excellent Image. *Adam* was a Type of Christ, who only is the *express* Image of his Father's Per- Heb. 1. 2. son, and the Likeness of his excellent Glory; for those things that were in *Adam*, were but of an Humane, but of a Created Substance; but those that were in Christ, of the same Divine and Eternal Excellency with the Father.

Is Christ then the Image of the Father, simply, as consider'd of the same Divine and Eternal Excellency with him? Certainly, No: for an Image is doubtless inferiour to that of which it is a Figure. Understand then, that Christ is the Image of the Father's Glory, as born of the *Virgin Mary*, yet so, as being *very God* also: Not that his Godhead in it self was a Shadow or Image, but by the Acts and Doing of that Man, every Act being infinitely perfect by virtue of his Godhead, the Fathers Perfections were made manifest to Flesh. An Image is to be looked upon, and by being looked upon, another thing is seen; so by the Person and Doings of the Lord Jesus, they that indeed could see him as he was, was discovered the Perfection and Glory of the Father. —*Philip, He that hath seen me, hath seen* Joh. 14. 9. *the Father, and how sayest thou then, Shew us the Father?* Neither the Father nor the Son can by us at all be seen, as they are simply and intirely in their own Essence. Therefore the Person of the Father must be seen by us, through the Son, as consisting of God and Man; the Godhead, by working effectually in the Manhood, shewing clearly therethrough the infinite Perfection and Glory of the Father: *The word was made flesh, and* (then) *we beheld* Joh. 1. 14.

his

his glory, the glory of the only begotten of his Father, (He being in his personal Excellencies, infinitely and perfectly, what is recorded of his Father,) *full of Grace and truth.* So again, He *is the Image of the Invisible God.* The Godhead is indeed Invisible; How then is Christ the Image of it? Not by being Invisible also; for so is he as much hid as the Father; but being Col. 1. 15. *cloathed with flesh*, that the Works of the Son might by us be seen, he thereby presenteth to us, as in a Figure, the eternal Excellency of the Father. And hence as he is called an *Image*, he *Verse* 18. is also called the *First-born of every Creature*; his Rev. 1. 5. being a Creature, respecting his Manhood; and 1 Cor. 15. his Birth, his Rising again from the Dead. 20. Therefore a little after, he is called, the *First-born from the dead*: And in another place, the *First-begotten of the Dead*: And the *First-fruits of them that sleep.* So then, though *Adam* was the Image of God, yet God's Image but as a meer Creature: But Christ though a Creature, as touching his Manhood; yet being also God, as the Father, he shewed forth expresly, in Capital Characters, by all his Works and Doings in the World, the Beauty and Glory of 1 Cor. 4. 6. the Father: *The light of the knowledge of the glory of God, is given in the face of Jesus Christ.* Where by *Face*, we must understand that which is visible, that being open when all else is covered, and that by which most principally we are discovered to others, and known. Now as to the case in hand, this *Face* must signifie to us the personal Vertues and Doings of Christ, by which the Glory of the Father is exposed; the Glory of his Justice, by Christ's Exactness of Life; the Glory of his Love, by Christ's Compassion to Sinners, *&c.*

19. Ver. 26. *And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattel, and over all the earth, and every creeping thing that creepeth upon the earth.*

As *Adam* was a Type of Christ, as the Image and Glory of God; so by these words he further sheweth, that he was a Type of his Sove- Heb. 2. 8, 9. reign Power; for 1 Pet. 4. 11. *to him be dominion and power everlasting, to whom be praise and dominion for ever.* Jude 25. Now by the *Fish of the Sea*, the *Beasts of the Earth*, the *Fowls of the Air*, and *every creeping thing*, we may understand *all* Creatures, Visible and Invisible, whether they be Men, Angels, or Devils, in Heaven, Earth, or under the Earth: also Eph. 1. 20, 21, 22, 23. all Thrones, Authorities and Powers, whether in Heaven, in Earth, or Hell: Christ is made Head over all; He hath also *a Name above every Name, not only in this world, but in that which is to come.*

20. Ver. 28. *And God blessed them; and God said unto them,* (that is, to the Man and his Wife) *Be fruitful, and multiply, and replenish the earth, and subdue it,* &c.

This in the Type doth shew in the Antytipe how fruitful Christ and his Church shall be; and and how he at last shall, all over the Earth, have a Seed to replenish and subdue it by the power of the Immortal Seed of the Word of God: how his Name shall be reverenced from one end of the Earth to the other: how the Kingdoms of the Earth shall *all* at last become the Kingdoms of our Lord, and of his Christ.

And subdue it. God did put that majesty and dread upon *Adam* at his Creation, that all the Beasts of the Field submitted themselves unto him. As God also said to *Noah*, *The fear of you,* Gen. 9. 2. *and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air; upon all that moveth upon the earth, and upon all the fishes in the sea; into your hands are they delivered.*

¶ *And God said, Behold I have given you every* Ver. 29. *herb bearing seed, which is upon the face of all the earth; and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat.*

These Herbs and Trees are Types of the wholsom Word of the Gospel, on which both Christ, his Church, and unconverted Sinners, ought to feed and be refreshed; and without which there is no subsisting either of one or the other: *He causeth the grass to grow for the cattel,* Psal. 104. *and herb for the service of man, that he may bring* 14, 15. *forth food upon the earth; and wine, that maketh glad the heart of man; and oyl, to make his face to shine; and bread, which strengtheneth mans heart.*

¶ *And God saw every thing that he had made, and behold it was very good.*

All things have their natural goodness by Creation. Things are not good, because they have a Being only, but because God gave them such a Being: Neither did God make them, because he saw they would attract a goodness to themselves; but he made them in such kind, as to bring forth that goodness he before determined they should.

And the evening and the morning were the sixth day.

CHAP. II.

21. Ver 3. *AND God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.*

The *Seventh Day* did signifie two things:

First, Christ Jesus, who is as well the Rest of the Justice of God, as a Rest for sinful Man.

Secondly, It was also a Type of that glorious Rest that Saints shall have when the Six Days of this World are fully ended.

For the *First*, The Apostle makes the Sabbath a Shadow of Jesus Christ, *a Shadow of things* Col. 2. *to come, but the Body*, or Substance, *is Christ*: And hence it is that he is so often said to be a *Rest to the Gentiles*, a *glorious Rest*, and that he Mat. 11. promiseth *Rest* to such as cast their *Burthen* upon him.

The *Second* also the Apostle asserteth in that Heb 4 4, 5, Fourth Chapter to the *Hebrews*, *There remaineth* 6, 7, 8, 9, *therefore a Rest*, or the keeping of a Sabbath, 10, 11, *&c. to the people of God*: Which Sabbath, as I conceive, will be the Seventh thousand of Years, which are to follow immediately after the World hath stood Six thousand first: For as God was Six Days in the Works of Creation, and rested the Seventh; so in Six thousand Years he will perfect his Works and Providences that concern this World: As also he will finish the toil and travel of his Saints, with the Burthen of the Beasts, and the Curse of the Ground; and bring all into rest for a thousand years. A Day with the Lord, is as a Thousand Years: wherefore this blessed and desirable time is also called a *Day*, a *Great Day*, that *great and notable Day of the Lord*, which shall end in the Eternal Judgment of the World. God hath held forth this by several

Levit. 25. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, &c. other Shadows, as the *Sabbath of Weeks*, the *Sabbath of Years*, and the *Great Jubilee*, which is to be the Year after Forty Nine Years are expired. Of all which, more in their place, if God permit.

Ver. 4. ¶ *These are the generations of the heavens, and of the earth, when they were created; in the day that the Lord God created the earth and the heavens.*

22. *Moses* seems by these words, *In the day*, to insist principally upon them in their first and primitive state, before there was Sin or Curse in the World; for in the day that they were created, there was a far more glorious lustre and beauty than now can be seen; the Heaven, for Sin, is, as it were, turned into Brass; and the Rain into Powder and Dust, in comparison of what it was as it came from the Fingers of God: The Earth hath also from that time a Curse upon it; yea, the whole Creation, by Sin, is even made subject to *vanity*, is in *travail*, and *groans* under the burthen that Sin hath brought upon it.

Rom. 8. 19, 20, 21, 22, 23.

Ver. 5. *And every plant of the field before it was in the earth, and every herb of the field before it grew.*

Thus it was in the First Creation; they therefore became neither Herbs nor Trees, by the Course of Nature, but by the Creation of God. And even so it is in the New Creation, Men spring not up by Nature to be Saints: No, not in the Church of God, but first they are created in Christ Jesus, and made meet to be Partakers of the Benefit, and then planted in the Church of God; *planted*, I say, as Plants before prepared. Indeed Hypocrites, and formal Professors, may spring up in the Church, by virtue of her Forms, and outward Services, as Thorns and Thistles spring up in the Earth, by virtue of her moisture and heartiness. But these are but the fruits of the Curse, and are determined to be burn'd at last in the Fire:

Heb. 6. 8. Mat. 15. 13. *Every plant* (saith Christ) *which my heavenly Father hath not planted, shall be rooted up.*

For the Lord God had not caused it to rain upon the Earth: This is the reason that they came not up by Nature first, but were first Created, then Planted, then made to Grow. So the reason why Men by Nature grow not in the Church, is, because the Lord doth not cause it to rain upon them, they still abiding and doing according to the course of this World; but he plants them in his House by the mighty power of his Word and Spirit, by which they are created Saints, and then they afterwards grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ.

And there was not a man to till the ground. It seems by this there was a kind of Necessity why God should make Man, yea, a multitude of Men; for otherwise he had made what before he made in vain; that is, his End in making so glorious a Creature as this World, which was to shew forth his Glory by, had been void, and without Effect; for although it was glorious, as it came out of the Hand of God; yet it was not of power so to preserve it self, but would, without Men to look after and dress it, be turned into a Wilderness.

Thus it is with the World of Men, if there was not the second *Adam* to plow them and sow them, they could none of them become Saints; No, not the Elect themselves; because the Means are determined, as well as the End.

By this we may likewise see what a woful Condition that People is in, that have no Ministers of the Word of the Gospel: *My people perish, for lack of knowledge*: And again, *Where there is no vision, the people perish.* Pray therefore to the Lord of the Harvest, that he would send out his Plowers to plow, and his Labourers into his Harvest.

23. Ver. 6. ¶ *But there went up a mist from the earth, and watered the whole face of the ground.*

Although as yet there was no Plowman nor Rain, yet a Mist arose from the Earth; so where there is not the Word of the Gospel, there is yet sufficiency of Light, to teach Men how to govern themselves in Civil and Natural Society. But this is only a *Mist*, Men cannot Gospelly *grow* by this; therefore, as in the next Verse, of necessity Man must be *formed*.

But again, I have sometimes thought by this *Mist*, might be held forth that Nourishment Men had by the Doctrine of Faith, before the Gospel was divulged by *Moses*, the *Prophets*, or *Christ*, &c. for before these, that Nourishment the Church received, was but slender and short, even as short as the nourishing of the Mist is to sober and moderate Showers of Rain; to which both the Law and the Gospel is compared.

Again, I have also sometimes thought, that by this *Mist* might be typified those excellent Proverbs and Holy Sayings of the Men of Old, before there was a written Word; for it cannot be but the Godly did contain in Proverbs, and certain Sayings, the Doctrine of Salvation hereafter, and of good living here; of which we have a touch in *Genesis*, but more at large by that blessed Book of *Job*; which Book, in mine Opinion, is a holy Collection of those Proverbs and Sayings of the Ancients, occasioned by the Temptation of that good Man. But whatever this *Mist* did signifie (in other Mens Judgment) certain it is, it was for present necessity, till a Man should be made to Till the Ground, and the Fruits thereof watered with the *Bottles of Heaven*: Which, so far as I see yet, most aptly presents us with some of all these.

Gen. 22. 14.

24. Ver. 7. ¶ *And the Lord God formed man of the dust of the ground*, &c.

In the Creation of Man, God began with his out-side; but in the Work of Regeneration, he first begins within, at the Heart. He *made* him; that is, his *Body*, of the Dust of the Ground; but he abides a lifeless Lump, till the Lord puts forth a second Act. *And he breathed into his nostrils the breath of life, and man became a living soul.* Now he lives, now he acts: so it is in the Kingdom of Christ, no Man can be a living Soul in that Kingdom by his first Creation, he must have life *breathed* into him, Life and Spirit from Jesus Christ.

Joh. 20. 22.

Now therefore is *Adam* a Type, yet but an Earthly one, of things more High and Heavenly; and *as we have born the image of the earthly, we shall also bear the image of the heavenly.*

1 Cor. 15. 49.

¶ *And*

Ver. 8 ¶ *And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had formed.*

And the Lord God planted a garden. Thus the Holy Ghost speaks clearer and clearer; for now he presents the Church to us under the similitude of a *Garden*, which is taken out of the wide and open Field, and inclosed; *A Garden* Song.4.12. *inclosed is my Sister, my Spouse*; a Garden inclosed, a *Spring shut up*, a *Fountain sealed*; and Rev.1.12, 13. there he put the Man whom he had formed. An excellent Type of the Presence of Christ with his Church.

25. Ver 9. ¶ *And out of the ground made the Lord God to grow every tree that is pleasant to the sight*, &c. These Trees, and their pleasureableness, do shew us the beauty of the truly Godly, whom the Lord hath beautified with Salvation. And hence it is said the *glory* of *Lebanon*, of *Sharon*, and of *Carmel*, is given to the *Church*: that is, She is more beautified with Gifts and Graces than can by Types and Shadows be expressed. The *Tree of Life* also in the midst of the Garden, and the *Tree of the Knowledge of Good and Evil.*

This Tree of Life, was another Type of Christ, as the *Bread*, and *healing Medicine* of the Rev. 2. 7. *Church*, that stands in the midst of the Paradise Chap.22.2. of God.

The Tree of the Knowledge of Good and Evil, was a Type of the Law, or Covenant of Works, as the sequel of the Story clearly manifesteth; for had not *Adam* eaten thereof, he had enjoyed for ever his first Blessedness. As Deut.6.25 *Moses* saith, *It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.* But both Gal.2. 16. *Adam* and we have *touched*, that is, *broken* the Boughs and Fruit of this Tree, and therefore now for ever, by the Law, no Man can stand Just before God.

Ver. 10. ¶ *And a river went out of Eden, to water the garden; and from thence it was parted, and became into four heads.*

This River, while it abided in *Eden*, in the Garden, it was the River of God; that is, serviceable to the Trees and Fruit of the Garden, and was herein a Type of those watering Ministers that water the Plants of the Lord. But observe, when it had passed the Garden, had gotten without the bound of the Garden, from *thence* it was parted, and became into *four Heads*; from *thence* it was transformed, or turned into another manner of thing: it now became into four Heads; A Type of the four great Monarchs of the World, of which *Babylon*, though the *first* in order of Being, yet the *last* in a Gospel or Mysterious sence. The *fourth* is the River *Euphrates*, that which was the Face of the Kingdom of *Babel* of old. Hence note, That how eminent and serviceable soever Men are while they abide in the Garden of *Eden*, the *Church*; yet when they come out from thence, they evilly seek the great things of the World: *one* is for compassing the whole Land of *Havilah*, where is Gold; *another* is for compassing this, a *third* that, and a *fourth* another thing, according as you see these four heads did. Observe again, That while Men abide in the Church of God, there is not by them a seeking after the Monarchies of this World; but when they depart from thence, then they seek and strive to be Heads; as that cursed Monster the *Pope*, forsaking the Garden of God, became in a manner the Prince of all the Earth: Of whom *Tyrus*, mentioned by *Ezekiel*, was a very lively Type, *Thou hast been in Eden, the Garden* Ezek. 28. *of God; every Precious-stone*, that is, Doctrine, 13,14,15, *was thy covering; as the Sardius, Topaz, Dia-* 16,17,18. *mond*, &c. *till iniquity was found in thee*; till thou leftest thy Station, and place appointed of God, and then thou wast cast as *prophane* out of the Mountain of God, yea, though a covering Cherub. See it again in *Cain*, who while he continued in the Church, he was a busie Sacrificer, Gen 4. 17. as busie as *Abel* his Brother; but when he left off to fear the Lord, and had bloodily Butcher'd his holy Brother, then he seeks to be a Head, or Monarch; then he goeth and buildeth a City, to preserve his Name and Posterity for ever.

26. Ver. 15. *And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.*

In this also *Adam* was a Figure of our Lord Jesus Christ, as Pastor and chief Bishop of his Church. *I the Lord*, saith Christ, *do keep it*; Isa.27.3;2. *I will water it night and day.*

And the Lord God took the man. No Man taketh this honour upon him, but he that is called of God, as was *Aaron*. Blessed is he also that can say as the Prophet *Amos*; *And the Lord* Amos 7. *took me* (said he) *as I followed the flock*; *and the* 14, 15. *Lord said unto me, Go prophesie unto my people Israel.*

To dress it, and to keep it. He that is not dressed, is not kept: That is a sad Judgment, *That which dieth, let it die*; That which is diseased, let it not be dressed, let it die of that disease. By *Dressing* therefore I understand, Pruning, Manuring, and the like, which the Dresser of Luk. 13. the Vineyard was commanded to do, without Prov. 24. which all is over run with *Briers* and *Nettles*, 30,31,32, and is fit for nothing but *cursing*, and to be 33,34. Heb.9.7,8. *burn'd.*

Ver. 16. ¶ *And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.*

It is God's Word that giveth us power to eat, to drink, and do other our works, and without the Word we may do nothing. The Command gave *Adam* leave: *Every creature of God* 1 Tim. 4. *is good, and nothing to be refused, if it be received* 4, 5. *with thanksgiving; for it is sanctified by the word of God* (by the Command of the Word, and by receiving of it according to the limits thereof,) *and prayer.*

27. Ver. 17. ¶ *But of the tree of the knowledge of good and evil, thou shalt not eat of it.* I said before, What God's Word prohibits, we must take care to shun.

This *Tree of Knowledge*, as I said before, was a Type of the Covenant of Works, the which had not *Adam* touched, (for by *touching* it he Gen. 3. 3. broke that Covenant,) he then had lived ever, but touching it he dies.

Adam going into the Garden under these Conditions and Penalties, was therein a Type Gal.4.4,5. of the Humiliation of Christ; who at his coming into the World, was made under the Law, under its Command and Penalty, even as other Men, but without sin.

For in the day thou eateſt thereof thou ſhalt ſurely die.

For in the day. *Adam* lived to God no longer than while he kept himſelf from Eating Forbidden Fruit; in that very day he died; firſt a ſpiritual Death in his Soul; his Body alſo was then made capable of Mortality, and all Diſeaſes, which two great impediments in time brought him down to Duſt again.

Ver. 18. *And the Lord God ſaid, It is not good that man ſhould be alone; I will make him an help meet for him.*

By theſe words, *Adam*'s ſtate, even in Innocency, ſeems to crave for help; wherefore it is manifeſt that ſtate is ſhort of that we attain by the Reſurrection from the Dead; yea, for as much as his need required earthly help, 'tis apparent his Condition was not heavenly: *The* 1 Cor. 15. 45, 46, 47. *firſt man is of the earth, earthy; the ſecond man is the Lord from heaven.* *Adam* in his firſt eſtate was not Spiritual: *That was not firſt which is ſpiritual, but that which is natural, and afterwards that which is ſpiritual.* Wherefore thoſe that think it enough to attain to the ſtate of *Adam* in Innocency, think it ſufficient to be meer Naturaliſts; think themſelves well, without being made Spiritual: yea, let me add, they think it ſafe ſtanding by a Covenant of Works; they think themſelves happy, though not concerned in a Covenant of Grace; they think they know enough, though ignorant of a Mediator, and count they have no need of the Interceſſion of Chriſt.

Adam's Perfections.

Adam ſtood by a Covenant of Works; *Adam*'s Kingdom was an Earthly Paradiſe; *Adam*'s Excellency was, that he had no need of a Saviour; and *Adam*'s Knowledge was ignorant of Jeſus Chriſt: *Adam* in his greateſt Glory, wanted Earthly Comforts; *Adam* in his Innocency, was a meer Natural Man.

28. Ver. 19. ¶ *And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air.*

This proveth further what I ſaid at firſt, That in the firſt Chaos was contained all that was made upon the Earth.

And brought them to Adam, to ſee what he would call them; and whatſoever Adam called every living creature, that was the name thereof.

In this *Adam* was a lively Type of the Lord Chriſt's ſovereign and glorious power over all Joh. 17. 2. Fleſh: *Thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.*

And he brought them to Adam, to ſee what he would call them.

So Chriſt nameth the World; who he will he calleth *Saints*; and who he will he calleth the *World*, *Ungodly*, *Serpents*, *Vipers*, and the like. *I pray for them, I pray not for the world.*

Ver. 20. *And whatſoever Adam called every living creature, that was the name thereof.* Even as Chriſt paſſes Sentence, ſo ſhall their Judgment be.

¶ *And Adam gave names to all cattel, and to the fowl of the air, and to every beaſt of the field.* So Chriſt judgeth of Angels, Devils, and Men.

Ephef. 1. 22, 23. *But for Adam, there was not found an help meet for him.* All the glory of this World, had not *Adam* had a Wife, could not have compleated this Man's bleſſedneſs; he would yet have been wanting: ſo all the Glory of Heaven, conſider Chriſt as Mediator, could not, without his Church, have made him up compleat. The Church, I ſay, which is his Body, the *fulneſs* of him that *fills all in all.*

29. Ver. 21, & 22. ¶ *And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept; and he took one of his ribs, and cloſed up the fleſh inſtead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.*

In theſe words we find an Help provided for *Adam*; alſo, whence it came. The Help was a Wife; ſhe came out of his Side; ſhe was taken thence while *Adam* ſlept. A bleſſed Figure of a further Myſtery. *Adam*'s Wife was a Type of the Church of Chriſt; for that ſhe was taken out of his Side, it ſignifies we are *Fleſh of Chriſt's Fleſh*, and *Bone of Chriſt's Bone.* Epheſ. 5. 30. And in that ſhe was taken thence while *Adam* ſlept, it ſignifies, the Church is Chriſt's, by virtue of his Death and Blood: *Feed the Church* Acts. 20. 28. *of God, which he purchaſed with his own blood.*

And he brought her to the man. That is, And *God* brought her to the Man. By which he clearly intimates, That as the Church is the Workmanſhip of God, and the Purchaſe of the Blood of Chriſt; ſo yet ſhe cannot come to Chriſt, unleſs brought to him of God: *No man can come* Joh. 6. 44. *to me* (ſaith Chriſt) *except the Father which hath ſent me, draw him.*

Ver. 23. ¶ *And Adam ſaid, This is bone of my bone, and fleſh of my fleſh; ſhe ſhall be called Woman, becauſe ſhe was taken out of Man.*

In that *Adam* doth thus acknowledge his Wife to be Bone and Fleſh of his Subſtance, it ſhews us, That Chriſt will acknowledge thoſe that are his: *He is not aſhamed to call them bre-* Heb. 2. 12. *thren, ſaying, I will declare thy name unto my brethren, in the midſt of the Church will I ſing praiſe unto thee.*

And obſerve it, He ſaid, *She is Bone of my* Mat. 10. 33. *Bone*, &c. before that God that brought her to him; intimating, that Chriſt both owns us now at his Father's Right-hand, and will not be Luk. 12. 8. aſhamed of us, even in the Day of Judgment.

30. Ver. 24. ¶ *Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife, and they ſhall be one fleſh.*

This ought to be truly performed in our Married eſtate in this World. But here endeth not the Myſtery.

Therefore ſhall a man leave his father. Thus did Chriſt when he came into the World to ſave Sinners: *He came forth from the Father; I came* Joh. 16. 28. *forth from the Father, and am come into the world.*

Therefore ſhall a man leave his father and his mother. The Jewiſh Church may, in a myſtical ſence, be called the *Mother of Chriſt*; for ſhe was indeed God's Wife, and of her came his Son Jeſus Chriſt: yet this Mother he left and forſook, to be joyned to his Gentile Spouſe, which is now his only Wife.

Ver. 25. ¶ *And they were both naked, the man and his wife, and were not aſhamed.*

No Sin, no Shame: Let Men ſtand where God hath ſet them, and there is no cauſe of ſhame, though they be expoſed in outward appearance to never ſo much contempt.

And

And they were both naked. Apparel is the Fruits of Sin; wherefore let such as pride themselves therein, remember, that they cover one Shame with another. But let them that are truly godly have their Apparel modest and sober, and with shamefac'dness put them on, remembring always the first cause of our covering our Nakedness, was the Sin and Shame of our First Parents.

CHAP. III.

3 1. Ver. 1. *NOw the serpent was more subtile than any beast in the field which the Lord God had made; and he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden?*

In these words we have an entrance of the first great Spiritual Conflict that was fought between the Devil and Flesh; and it is worth the observing, how the Enemy attempted, engaged, and overcame the World.

2Cor.11.3. 1. He tempts by Means; he appeareth not in his own shape and hue, but assumeth the Body of one of the Creatures, the Body of the Serpent, and so begins the Combat. And from hence it is that in after ages he is spoken of under the Name of that Creature, the *Dra-*
Rev 20. 2. *gon*, that *old Serpent* called the *Devil*, and *Satan*; because, as the Holy Ghost would have us beware of the Devil, so of the Means and Engines which he useth; for where one is overcome by his own fearful Appearance, ten thousand are overcome by the Means and Engines that he useth.

2. *The Serpent was more subtile.* The Devil, in his attempts after our Destruction, maketh use of the most suitable means. The Serpent was more subtile, therefore the cunning of the Devil was least of all discerned; Had he made use of some of the most foolish of the Creatures, *Adam* had luckily started back; for he knew the Nature of all the Creatures, and gave them Names accordingly; wherefore the Serpent, *Adam* knew, was subtile, therefore Satan useth him, thereby to catch this goodly Creature: Hereby the Devil least appeared; and least appearing, the Temptation sooneſt took the Tinder.

Now the Serpent was more subtil. More subtile. Hence the Devil is called, the *Serpent with Heads*, [with great Cunning;] the *Crooked Serpent*, [with knotty Objections;] the *Piercing Serpent*, [for he often wounds;] and his Ways are called, *Devices*, *Temptations*, *Delusions*, *Wiles*, *Power*, and the *Gates of Hell*; because of their mighty prevalency. This is he that undertook our First Parents.

But how did he undertake them?

1. He labours to make them question the simplicity of the Word of God, bearing *Adam*'s Wife in hand, That there must needs be some meaning that palliates the Text; *Hath God said ye shall not eat of the Tree?* Which Interrogatory suggested them with a strong doubt, that this Word would not appear a Truth, if you compare it with the 4*th*. Verse.

Hence learn, That so long as we retain the Simplicity of the Word, we have Satan at the end of the Staff; for unless we give way to a doubt about that, about the Truth and Simplicity of it, he gets no ground upon us. And hence the Apostle says, *He feared lest by some means, as the Serpent beguiled Eve through his subtilty, so our minds should be corrupted from the* simplicity *that is in Christ*; that is, lest our Minds should be drawn off from the Simplicity of the Word of the Gospel by some devilish and delusive Arguments: For mark, Satan doth not first of all *deny*, but makes a *doubt* upon the word, whether it is to be taken in this or another sence; and so first corrupting the Mind with a doubt about the *simplicy* of the true sence, he after brings them to a denial thereof; *Hath God said, Ye shall not eat of every tree that is in the garden?*

3 2. Ver. 2. *And the woman said unto the serpent, We may eat of the fruit of the trees of the garden?*

And the woman said. Indeed, the Question was put to her, but the Command was not so immediately delivered to her: *The Lord God* Chap.2.16. *commandeed the Man.* This therefore I reckon a great Fault in the Woman, an Usurpation, to undertake so mighty an Adversary, when she was not the principal that was concerned therein; nay, when her Husband, who was more able than she, was at hand, to whom also the Law was given as Chief. But for this Act, I think it is, that they are now commanded *silence*, and 1 Cor. 14. also commanded to *learn of their Husbands*: A 34, 35. Command that is necessary enough for that simple and weak Sex: Though they see it was by them that Sin came into the World, yet how hardly are some of them to this day disswaded from attempting unwarrantably to 1 Tim. 2. meddle with potent Enemies, about the great 11,12,13, and weighty Matters that concern Eternity. 14, 15.

Hence note, That often they who are least able, will first adventure to put in their Head to defend that, from whence they return with shame.

And the woman said unto the serpent, We may eat of the fruit of the trees that are in the garden.

This was her Prologue to her Defence, but that also for which she had no warrant. In time of Temptation, it is our wisdom and duty to keep close to the Word, that prohibits and forbids the Sin; and not to reason with Satan, of how far our outward and worldly Priviledges go, especially of those Priviledges that border upon the Temptation, as she here did: We may eat of all but *one*. By this she goeth to the out-side of her liberty, and sets her self upon the brink of the danger. Christ might have told the Tempter, when he assaulted him, That he could have made *Stones Bread*; and Mat. 4. that he could have descended from the *Pinnacle* Luke 4. of the *Temple*, as afterwards he did; but that would have admitted of other Questions: Wherefore he chuseth to lay aside such needless and unwarrantable reasonings, and resisteth him with a direct word of God, most pertinent to quash the Tempter, and also to preserve himself in the way. To go to the out-side of Priviledges, especially when tempted of the Devil, is often, if not always very dangerous and hazardous.

By these words therefore, in mine Opinion, she spoke at this time too much in favour of the Flesh; and made way for what after came upon her, *We may eat of all but one.*

But

33. Ver. 3. *But of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.*

Now, too late, ſhe urgeth that which ſhould have been her only Stay and Weapon; to wit, the expreſs Word of God; That ſhe ſhould, if ſhe would have diſputed with the Tempter, have urged at the firſt *that* only, and have thought of nothing elſe. Thus did the Lord himſelf: But ſhe looking firſt into thoſe worthy Priviledges which God had given her, and dilating delightfully of them before the Devil, ſhe loſt the dread of the Command from off her Heart, and retained now but the Notion of it: Which Satan perceiving, and taking heart therefrom to make his beſt advantage, he now adds to his former forged Doubt, a plain and flat Denial, *Ye ſhall not ſurely die.*

Ver. 4. *And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die.*

When People dally with the Devil, and ſit too near their outward Advantages; when they are tempted to break the Command of God, it is uſual for them, even by ſetting their Hearts upon things that in themſelves are honeſt and lawful, to fall into Temptation: To *ſee a piece of Ground*, to *prove a yoke of Oxen*, to *marry a Wife*, are doubleſs lawful things; but upon the borders of theſe Priviledges lay the Temptation of the Devil; therefore by the love of theſe, which yet were lawful in themſelves, the Devil hardened the Heart, and ſo at laſt made way for, and pefectly produc'd in them, flatly to deny (as then) to embrace the words of God's Salvation. The like befell our firſt Mother; wherefore though at laſt ſhe freely objected the Word; yet becauſe before ſhe had ſo much reaſoned to the pleaſing of the Fleſh, ſhe loſt the dread and ſavour of the Command, and having nought but Notion left, ſhe found not wherewith to rebuke ſo plain a Lye of the Devil, but hearkened to his further reaſoning.

Mat. 22. Luke 14. 16, 17, 18, 19, 20.

34. *Ye ſhall not ſurely die. Not ſurely*; in the word there is ſome ſlight meaning, of which you need not be ſo afraid. And beſides,

Ver. 5. *God doth know, that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as gods, knowing good and evil.*

In theſe words two Priviledges are aſſerted: *one*, That their *Eyes ſhould be opened*; the *other*, That they ſhould be as *Gods, knowing good and evil.* The firſt is very deſireable, and was not at all abridged by them; the ſecond, as to their *knowing good and evil*, was abſolutely forbidden; becauſe they could not attain to the knowledge of that which was Evil, but by tranſgreſſing, or by Eating of that forbidden Tree.

1 Sam. 15. 20, 21, 22. Hence obſerve, That it is uſual with the Devil, in his tempting of poor Creatures, to put a *good* and *bad* together, that by ſhew of the *good*, the Tempted might be drawn to do that which in truth is *evil.* Thus he ſerved *Saul*; he ſpared the beſt of the Herd and Flock, under pretence of Sacrificing to God, and ſo tranſgreſſed the plain Command. But this the Rom. 3. 8. Apoſtle ſaw was dangerous, and therefore cenſureth ſuch, as in a ſtate of Condemnation. Thus he ſerved *Adam*; he put the deſireableneſs of Sight, and a plain Trangreſſion of God's Law together, that by the lovelineſs of the one, they might the eaſier be brought to do the other. O poor *Eve!* Do we wonder at *thy* Folly! Doubtleſs *we* had done as bad with half the Argument of thy Temptation.

Ye ſhall be as Gods. In theſe words he attempts to beget in them a deſire to be Greater than God had made them: He knew this was a likely way, for by this means he fell himſelf; for being puffed up with pride, they left their own ſtate, or *habitation*, and ſo became Devils, and were tumbled down to Hell, where they are reſerved in *chains*, under *darkneſs, unto the judgment of the great day.* 1 Tim. 3. 6. Jude 6.

Ye ſhall be as Gods. When Souls have begun to hearken to the Tempter, *that* hearkning hath made way *for*, and given way *to* ſo much darkneſs of Mind, and hardneſs of Heart, that now they can liſten to any thing: as to hear God charged with Folly, *Ye ſhall not ſurely die*; as to hear him made the Author of Ignorance, and that he delights to have it ſo, by ſeeking by a Command to prohibit them from knowing what they could; for God doth know, that *in the day ye eat thereof, then your eyes ſhall be opened*; and therefore he forbids to touch it.

Ye ſhall be as Gods. Here is alſo a pretence of Holineſs, which he knew they were prone unto; *Ye ſhall be as Gods*, as Knowing and Perfect as God. Oh! Thouſands are, even to this day, by ſuch Temptations overcome! Thus he wraps his Temptations up in ſuch kind of Words and ſuggeſtions as will carry it either way. But mark his Holineſs, or the way that he preſcribes for Holineſs; it is, if not point blank againſt, yet without and beſides the Word, not by doing what God commands, and abhorring what he forbids, but by following the deluſion of the Devil, and their own roving Fancies; as *Eve* here does.

35. Ver. 6. *And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof*, &c.

This Verſe preſents us with the uſe that *Eve* made of the Reaſonings of the Serpent; and that was, To take them into Conſideration; not by the Word of God, but as her Fleſh and Blood did ſenſe them: A way very dangerous and devouring to the Soul, from which *Paul* fled, as from the Devil himſelf: [*Immediately I conferred not with fleſh and blood.*] Wherefore, pauſing upon them, they entangled her as with a threefold Cord. 1. *The Luſts of the Fleſh*; ſhe ſaw it was *good for Food.* 2. The *Luſts of the Eye*; ſhe ſaw it was *pleaſant to the Eye.* 3. The *Pride of Life*; a *Tree* to be deſired, to make one *wiſe.* Being taken, I ſay, with theſe three Snares of the Adverſary, which are not of the *Father*, but of the *World*, and the *Devil* the Prince thereof, forthwith ſhe falls before him: *And when the woman ſaw this, ſhe took of the fruit thereof, and did eat.* Gal. 1. 16. 1 Joh. 2. 16.

And when the woman ſaw. This *Seeing*, as I ſaid, is to be underſtood of her conſidering what Satan preſented to her, and of her ſenſeing or taſting of his Doctrine; not by the Word, which ought to be the Touch-ſtone of all, but by and according to her own natural Reaſon without

without it. Now this makes her forget that very Command that but now she had urged against the Tempter: This makes her also to consent to that very Reason, as an inducement to transgress; which, because it was the Nature of the Tree, was by God suggested as a reason why they should forbear; it was the *Tree of the Knowledge of Good and Evil*, therefore they should not *touch* it; it was the Tree, that would by *touching* it, make them know *good* and *evil*; therefore she *toucheth*, and also *eateth* thereof. See therefore what specious Pretences the Devil, and those that are under the power of Temptation, will have to transgress the Command of God. That which God makes a Reason of the Prohibition, even that the Devil will make a Reason of their Trangression.

God commands to Self-denial, but the World makes that a reason of their standing off from the very Grace of God in the Gospel. God also commands, That we be *Sober*, *Chaste*, *Humble*, *Just*, and the like; but the Devil, and carnal Hearts, make these very things the Argument that keeps Sinners from the Word of Salvation. Or rather take it thus; God forbids Wickedness, because it is delightful to the Flesh, and draws the Heart from God, but therefore carnal Men love Wickedness and Sin: Therefore they go on in sin, and therefore they say unto God, *Depart from us, for we desire not the knowledge of thy ways.*

Job 21. 14. Chap. 22. 15, 16, 17.

She did eat, and gave also unto her husband with her, and he did eat.

36. The great Design of the Devil, as he supposed, was now accomplished; for he had both in the snare, both the Man and his Wife, and in them, the whole World that should be after. And indeed, the chief design of Satan was at the Head at first, only he made the weakest the conveyance for his mischief. Hence note again, That Satan by tempting one, may chiefly intend the Destruction of another. By Tempting the Wife, he may aim at the Destruction of the Husband; by Tempting the Father, he may design the Destruction of the Children; and by Tempting the King, he may design the Ruine of the Subjects. Even as in the case of *David*; *Satan stood up against Israel, and provoked David to number the people.* He had a mind to destroy Seventy thousand, therefore he tempted *David* to Sin.

1 Chron. 21. 1.

She gave also to her Husband, and he did eat. Sin seldom or never terminates in one Person; but the pernicious Example of one, doth animate and imbolden another; or thus, the beholding of evil in another, doth often allure a Stander-by. *Adam* was the looker on, he was not in the Action as from the Serpent: *Adam was not deceived*, that is, by having to do with the Devil, *but the woman; the woman being deceived, was in the transgression.* This should exhort all Men, that they take heed of so much as beholding evil done by others, lest also they should be allured. When *Israel* went into *Canaan*, God did command them not so much as to ask, *how those Nations served their Gods?* lest by so doing, Satan should get an advantage of their Minds, to encline them to do the like: Evil Acts, as well as Evil Words, will eat as doth a Canker. This then is the reason of that evil-favour'dness that you see attending some Mens Lives and Professions; they have been corrupted, as *Adam* was, either by *evil Words*, or *bad Examples*, even till the very face of their Lives and Professions are disfigured as with the Pox or *Canker*.

1 Tim. 2. 14.

Deut. 12. 30.

2 Tim. 2. 17.

Thus have we led you through that woful Tragedy that was Acted between the *Woman* and the *Serpent*; and have also shewed, how it happened that the Serpent went away as Victor.

1. The Woman admitted of a Doubt, about the Truth of the word that forbad her to eat; for Unbelief was the first Sin that entred the World. 37.

2. She preferred the Priviledges of the Flesh, before the Argument to Self-denial; by which means her Heart became hardned, and grew senseless of the dread and terror of the words of God.

3. She took Satan's Arguments into Consideration, and sensed or tasted them; not by the Word of God, but her own natural, or rather sore-deluded Fancy.

4. She had a mind to gratifie the Lusts of the Flesh, the Lusts of the Eyes, and the Pride of Life.

Now to speak of the evil Consequences that followed this sinful Act: That is not in the wisdom of mortal Man to do; partly, because we know but in part even the Evil and destructive Nature of Sin; and partly, because much of the Evil that will follow this Action, is yet to be committed by Persons unborn. Yet enough might be said to *astonish the Heavens*, and to make them *horribly afraid.*

Jer. 2.

1. By this Act of these two, the whole World became guilty of *Condemnation*, and *Eternal Judgment.*

Rom. 5.

2. By this came all the Blindness, Atheism, Ignorance of God, Enmity and Malice against him, Pride, Covetousness, Adultery, Idolatry, and Implacableness, *&c.* that is found in all the World: By this, I say, came all the Wars, Blood, Treachery, Tyranny, Persecution, with all manner of Rapine and Outrage that is found among the Sons of Men.

3. Besides, all the Plagues, Judgments and Evils that befall us in this World, with those Everlasting Burnings that will swallow up millions for ever and ever; all and every whit of these came into the World, as the Portion of Mankind, for that First Transgression of our First Parents.

38. Ver. 7.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

That their *Eyes* might be *opened*, was one branch of the Temptation, and one of the Reasons that prevailed with the Woman to forsake the Word of God: But she little thought of Seeing after this manner, or such things as now she was made to behold. She expected some sweet and pleasant Sight, that might tickle and delight her deluded Fancy; but behold, Sin, and the Wrath of God appears, to the shaking of their Hearts! And thus, even to this very day, doth the Devil delude the World: His Temptations are gilded with some sweet and

and fine Pretences; either they ſhall be Wiſer, Richer, more in Favour, live Merrier, fare Better, or ſomething; and that they ſhall *See* it, if they will but obey the Devil: Which the Fools eaſily are, by theſe and ſuch like things, allured to do: But behold, when their Eyes are opened indeed, inſtead of ſeeing what the Devil falſely told them, they ſee themſeles involved in Sin, made guilty of the breach of God's Command, and ſubject to the Wrath of God.

And they knew that they were naked. Not only *naked* of *outward Cloathing*, but even deſtitute of *Righteouſneſs*; they had loſt their Innocency, their Uprightneſs, and ſinleſs Vail, and had made themſelves polluted Creatures, both in their Hearts, and in their Fleſh; this is *nakedneſs* indeed; ſuch a kind of *nakedneſs* as *Aaron* made *Iſrael* naked with, when he ſet up his Idol-Calf for them to worſhip: *For Aaron had made them naked, unto their ſhame.* Naked before the Juſtice of the Law. Exod. 32. 25.

And they knew that they were naked. And they *knew* it: Why, did they not *know* it before? The Text ſays, *They were naked, and were not aſhamed.* O! they ſtood not naked before God! they ſtood not without Righteouſneſs, or Uprightneſs before him, and therefore were not aſhamed, but now they knew they were naked as to that.

39. *And they ſewed fig-leaves together, and made themſelves aprons.* A fit Reſemblance of what is the Inclination of awakened Men, who are yet but natural! they neither think of Chriſt, or of the Mercy of God in him for Pardon, but preſently they betake themſelves to their own Fig-Leaves, to their own Inventions, or to the Righteouſneſs of the Law, and look for healing from means which God did never provide for cure. *When Ephraim ſaw his ſickneſs, and Judah ſaw his wound, then went Ephraim to the Aſſyrian*, not to God, *and ſent to King Jareb*, not to Chriſt, *yet could they not heal him, nor cure him of his wound.* Hoſ. 5. 13.

And made themſelves Aprons. Not *Coats*, as God did afterwards. A carnal Man thinks himſelf ſufficiently cloathed with Righteouſneſs, if the Nakedneſs which he ſees, can be but covered from his own ſight: As if God alſo did ſee that and only that which they have a ſight of by the Light of Nature; and as if becauſe Fig-Leaves would hide their Nakedneſs from their ſight, that therefore they would hide it from the ſight of God. But alas! no Man, without the help of another, can bring all his Nakedneſs to the ſight of his own Eye; much is undiſcovered to him, that may yet lye open and bare to a Stander-by: So it is with the Men that ſtand without Chriſt before God, at beſt they ſee but *ſome* of their Nakedneſs, to wit, their moſt groſs and worſer Faults, and therefore they ſeek to cover them; which when they have hid from their own ſight, they think them hid alſo from the ſight of God. Thus did *Adam*, he ſaw his own moſt ſhameful Parts, and therefore them he covered: They made themſelves *Aprons*, or things to gird about em, not to cover them all over withall. No Man by all his own Doings, can hide all his own Nakedneſs from the ſight of the Juſtice of God, and yet, but in vain, as buſie as *Adam* to do it.

And they ſewed fig-leaves together, and made themſelves aprons. Fig-Leaves! A poor Apron, but it was the beſt they could get. But was that a ſufficient Shelter againſt either Thorn or Thiſtle? Or was it poſſible but that after a while theſe Fig-Leaves ſhould have become rotten, and turned to Dung? So will it be with all Mans own Righteouſneſs which is of the Law; *Paul* ſaw it ſo, and therefore counted it but *loſs* and *dung*, that he might *win Chriſt*, *and be found in him.* Phil. 3. 7, 8.

40. *And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themſelves from the preſence of the Lord God, among the trees of the garden.* Ver. 8.

And they heard the voice of the Lord God. This *Voice* muſt not be underſtood according, as if it was the effect of a Word; as when we ſpeak, the Sound remains with a noiſe for ſome time after; but by *Voice* here, we are to underſtand the Lord Chriſt himſelf; wherefore this Voice is ſaid to *walk*, not to *ſound* only: *They heard the voice of the Lord God walking.* This *Voice* *John* calls the *Word*, the *Word* that was with the *Father* before he made the *World*, and that at this very time was heard to walk in the Garden of *Adam*: Therefore *John* alſo ſaith, this *Voice* was in the *beginning*; that is, in the Garden with *Adam*, at the beginning of his Converſion, as well as of the beginning of the World. Joh. 1. 1.

And they heard the voice of the Lord God walking in the garden in the cool of the day. The Goſpel of it is, *in the Seaſon of Grace*; for by the *cool of the day*, he here means, in the Patience, Gentleneſs, Goodneſs and Mercy of the Goſpel; and it is oppoſed to the Heat, Fire, and Severity of the Law.

41. *And Adam and his wife hid themſelves.* Hence obſerve, That a Man's own Righteouſneſs will not fortifie his Conſcience from Fear and Terrour, when God begins to come near to him to Judgment. Why did *Adam* hide himſelf, but becauſe, as he ſaid, he was *naked?* But how could he be *naked*, when before he had made himſelf an *Apron?* O! the approach of God conſumed and burnt off his Apron! Though his Apron would keep him from the ſight of a Bird, yet it would not from the Eye of the Incorruptible God.

Let therefore all ſelf-righteous Men beware, for however they at preſent pleaſe themſelves with the worthineſs of their glorious Fig-Leaves; yet when God ſhall come to deal with them for Sin, aſſuredly they will find themſelves Naked.

And they hid themſelves. A Man in a Natural ſtate, cannot abide the Preſence of God; yea, though a righteous Man. *Adam*, though adorned with his Fig-Leaves, *flies.*

Obſerve again, That a ſelf-righteous Man, a Man of the Law, takes Grace and Mercy for his greateſt Enemy. This is apparent from the carriage of the Phariſees to Jeſus Chriſt, who becauſe they were wedded to the works of their own righteouſneſs, therefore they Hated, Perſecuted, Condemned and Crucified

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the Saviour of the World: As here in the Text, though the Voice of the Lord God walked in the *Garden* in the *COOL of the Day*, in the time of Grace and Love, yet how *Adam* with his Fig-Leaves flies before him!

And Adam and his wife hid themselves from the presence of the Lord God. These latter words are spoken, not to perswade us that Men *can* hide themselves from God, but that *Adam*, and those that are his by Nature, will seek to do it, because they do not know him aright. These words therefore further shew us what a bitter thing Sin is to the Soul; it is only for hiding work, sometimes under its Fig-Leaves, sometimes among the Trees of the Garden. O what a shaking, starting, timerous evil Conscience, is a sinful and guilty Conscience! especially when 'tis but a little awakened, it could run its head into every hole, first by one fancy, then by another; for the power and goodness of a Man's own Righteousness, cannot withstand or answer the demands of the Justice of God, and his Holy Law.

And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. If you take the *Trees* in a mystical sence, as * sometimes they may be taken; then take them here to signifie, or to be a Type of the *Saints* of *God*, and then the Gospel of it is, That carnal Men, when they are indeed awakened, and rouzed out of their foolish Fig-Leave-Righteousness; then they would be glad of some shelter with them that are saved and justified freely by Grace, as they in the Gospel of *Matthew*; *Give us of your Oyl, for our Lamps are gone out.* And again, The *Man without the Wedding-garment* had crouded himself among the *Wedding Guests*: Had *hid* themselves among the Trees of the Garden.

*Ezek 31. 8, &c.

Mat. 25. 8.

Mat. 22. 11.

42. Ver. 9.

And the Lord God called unto Adam, saying unto him, Where art thou?

Adam having eaten of the *Forbidden-Tree*, doth now fleet his Station, is gone to another than where God left him: Wherefore, if God will find *Adam*, he must now look him where he had hid himself. And indeed so he does with *Adam*, *Where art thou?*

And the Lord God called, &c. Here begins the Conversion of *Adam*, from his sinful State, to God again. But mark, it begins not at *Adam*'s calling *upon* God, but *at* God calling upon him: *And the Lord God called unto Adam.* Wherefore, by these words, we are to understand the beginning of *Adam*'s Conversion. And indeed, Grace hath gone the same way with the Elect, from that time to this day. Thus he dealt with *Abraham*, *Isaac* and *Jacob*; he called them from their Native Countrey, the Countrey of their Kindred. And hence it is that, especially in the New-Testament, the Saints are said to be the *Called*; *Called of God*, and *Called of Jesus Christ*. And hence again it is that *Calling* is by *Paul* made the first Demonstration of Election, and that Saints are admonished to prove their Election by their Calling; for as *Adam* was in a lost, miserable and perishing Condition, until God called him out of those holes into which Sin had driven him; so we do lie where Sin and the Devil hath laid us, until by the Word of God we are called to the fellowship of his Son Jesus Christ. 43.

By these words therefore we have the beginning of the discovery of Effectual Calling or Conversion; *And the Lord God called.* In which Call observe Three things.

1. God *called* so that *Adam* heard him: And so it is in the Conversion of the New-Testament Saints, as *Paul* says, *If ye have heard him, and have been taught by him, as the truth is in Jesus*: That therefore is one discovery of Effectual Calling, the Sinner is made to *hear* him, even to *hear* him distinctly, singling out the very Person, calling, *Adam, Where art thou? Saul, Saul, Why persecutest thou me? I have called thee by thy name, thou art mine.* As he also said to *Moses, I know thee by Name, and thou hast also found grace in my sight.* Ephes. 4. 20, 21. Exod. 33. 12.

2. God called so, as to *fasten Sin* upon his Conscience, and as to force a Confession from him of his naked and shameful state.

3. God called so, as to make him tremble under, and be afraid of the Judgment of God.

And the Lord God called unto Adam, and said unto him, Where art thou? Indeed, *Where art thou* must of necessity be forceably urged to every Man on whose Soul God doth work effectual Conversion; for untill the Person is awakened, as to the State and Condition he is in, he will not desire, nay, will not endure to be turned to God; but when in truth they are made to see what Condition Sin hath brought them to, namely, that it hath laid them under the Power of Sin, the Tyranny of the Devil, the Strength of Death, and the Curse of God, by his holy Law; then is Mercy sweet.

Where art thou? God knew where he was, but foolish *Adam* thought otherwise; he thought to hide himself from the presence of the Lord, but the Lord found him out. Indeed, deluded Sinners think that they can hide themselves and sins from God: *How doth God know*, say they, *Can he see through the thick Cloud?* But such shall know he sees them; they shall know it, either to their Correction, or to their Condemnation. *Though they dig into hell*, saith God, *thence shall mine hand take them; though they climb up to heaven, thence will I bring them down*; and *though they hide themselves in the top of Carmel, I will search and take them out thence*, &c. *Can any hide themselves in secret places that I should not see them, saith the Lord? Do not I fill heaven and earth, saith the Lord?* Amos 9. Jer. 23. 24.

And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid my self. 44. Ver. 10.

This then was the cause of his flying, he heard the Voice of God: A wicked and evil Conscience saith, every thing is to it as the Messenger of Death and Destruction; for, as was said before, the *Voice of the Lord walked in the garden in the Cool of the day*, in the time of Grace and Mercy: But it mattereth not whether he came with *Grace* or *Vengeance*; Guilt was in *Adam*'s Heart, therefore he could not endure the Presence of God: *He that doth evil, hateth the light.* And again; *The wicked* Joh. 3. 20.

Prov. 28. 1. *flieth when no man purſueth.* *Cain* thought all that met him, would ſeek his Blood and Life.

I heard thy Voice. Something by the Word of God was ſpoken, that ſhook the Heart of this poor Creature; ſomething of Juſtice and Holineſs, even before they fell into this Communication: For obſerve it, *Adam* went forthwith from the *Tree* of *Knowledge* of *Good* and *Evil* a Convinced Man, firſt to his Fig-Leaves, but they would not do; therefore he ſeeks to be hid among the Trees. And obſerve again, That the inſufficiency of Fig-Leaves were diſcovered by this Voice of the Lord God, that at this time walked in the Garden: *I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid my ſelf.* So then, there was a firſt and ſecond Voice which *Adam* heard; the firſt he ran away from, *I heard thy voice, and hid my ſelf.* The ſecond was this, wherein they commune each with other. The firſt therefore was the Word of Juſtice, Severity, and of the Vengeance of God; like that in the
Exod. 19. 19th. of *Exodus*, from the pronouncing of which, a Trembling, and almoſt Death, did ſeize Six hundred thouſand Perſons.

I heard thy Voice in the Garden. It is a word from without that doth it. While *Adam* liſtned to his own Heart, he thought Fig-Leaves a ſufficient Remedy, but the Voice that walked in the Garden ſhook him out of all ſuch Fancies: *I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid my ſelf.*

45. Ver. 11. *And he ſaid, Who told thee that thou waſt naked? Haſt thou eaten of the tree whereof I commanded thee that thou ſhouldeſt not eat?*

Who told thee? This, as I ſaid before, ſuppoſeth a *third* Perſon, a Preacher, and that was the Son of God; the Voice of the Lord God that walked in the Garden.

Haſt thou eaten of the Tree? That is, If thou haſt been ſhewed thy Nakedneſs, thou haſt indeed ſinned; for the Voice of the Lord God will not charge Guilt, but where and when a Law hath been tranſgreſſed. God therefore, by theſe words, driveth *Adam* to the Point, either to Confeſs or Deny the Truth of the Caſe. If he Confeſs, then he concludes himſelf under Judgment; if he Deny, then he addeth to his Sin: Therefore he neither denieth nor confeſſeth, but ſo as he may leſſen and extenuate his Sin.

46. Ver. 12. *And the man ſaid, The woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.*

He had endeavoured with Fig-Leaves to hide his Trangreſſions before, but that being found too ſcanty and ſhort, he now trieth what he can do with Arguments. Indeed he acknowledgeth that he did eat of the Tree of which he was forbidden; but mark where he layeth the Reaſon: Not in any Infection which was centred in him by reaſon of his liſtning to the Diſcourſe which was between the Woman and the Serpent; but, becauſe God had given him a Woman to be with him: *The woman which thou gaveſt to be with me, ſhe gave me of the tree.* The Woman was given for an Help, not an Hindrance; but Satan often maketh that to become our Snare, which God hath given us as a Bleſſing. *Adam* therefore here mixeth Truth with Falſhood. 'Tis true, he was beguiled by the Woman; but ſhe was not intended of God, as he would inſinuate, to the end ſhe might be a Trap unto him. Here therefore *Adam* ſought to leſſen and palliate his Offence, as Man by Nature is prone to do; for if God will needs charge them with the Guilt of Sin for the breach of the Law, they will lay the fault upon any thing, even upon God's Ordinance, as *Adam* here doth, rather than they will honeſtly fall under the Guilt, and ſo the Judgment of the Law for Guilt. It is a rare thing, and it argueth great Knowledge of God, and alſo Hope in his Mercy, when Men ſhall heartily acknowledge their Iniquities, as is evident in the Caſe of *David*: *Waſh me throughly from mine iniquities, and cleanſe* Pſal. 51. *me from my ſins; for I acknowledge my trangreſ-* 2, 3. *ſions, and my ſin is ever before me.* But this Knowledge is not at firſt in young Converts; therefore when God begins to awaken, they begin, as ſleepy Men, to creep further under their carnal Covering; which yet is too ſhort Iſa. 28. 20. to hide them, and too narrow to cover their ſhame.

The Woman which thou gaveſt to be with me, ſhe gave me of the Tree. Although, as I ſaid, this Sinner ſeeks to hide, or at leaſt to leſſen his Sin, by laying the Cauſe upon the Woman, the Gift of God; yet it argueth that his Heart was now filled with ſhame and confuſion of face, for that he had broken God's Command; for indeed it is the nature of Guilt, however Men may in appearance ruffle under it, and ſet the beſt Leg before, for their Vindication; yet inwardly to make them bluſh and fail before their Accuſer. Indeed their inward Shame is the cauſe of their Excuſe; even as *Aaron*, when he had made the *Golden Calf*, could not for ſhame of heart confeſs in plainneſs of ſpeech the truth of the Fact to his Brother *Moſes*, but faulteringly: *They gave me their Gold*, ſaith Exod. 32. he, *and I caſt it into the fire, and there came out* 22, 23, 24. *this Calf?* *And there came out this Calf*; a pitiful fumbling Speech: The Holy Ghoſt ſaith, *Aaron* had made them naked; *had made them naked to their ſhame*; for he, as alſo *Adam*, ſhould, being Chief and Lord in their Place, have ſtoutly reſiſted the Folly and Sin which was to them propounded; and not as Perſons of a womaniſh Spirit, have liſtned to wicked Propoſals.

47. Ver. 13. *And the Lord God ſaid unto the woman, What is this that thou haſt done?* &c.

Foraſmuch as *Adam* did acknowledge his Sin, though with much weakneſs and infirmity, God accepts thereof; and now applieth himſelf to the Woman, whom Satan had uſed as his Engine to undoe the World.

Hence obſerve, That when God ſets to ſearch out Sin, he will follow it from the Seduced to the Seducer, even till he comes to the riſe and firſt Author thereof, as in the following words may more clearly appear: Not that he excuſeth or acquitteth the Seduced, becauſe the Seducer was the firſt cauſe, as ſome do vainly imagine; but to lay all under Guilt who are concerned therein: The Woman was concerned

cerned as a Principal, therefore he taketh her to Examination.

And the Lord God said unto the woman, What is this that thou hast done? What is this? God seems to speak as if he were astonished at the inundation of Evil which the Woman by her sin had over-flowed the World withal: *What is this that thou hast done!* Thou hast undone thy self, thou hast undone thy Husband, thou hast undone all the World; yea, thou hast brought a Curse upon the whole Creation, with an overplus of Evils, Plagues and Distresses.

What is this that thou hast done! Thou hast defiled thy Body and Soul, thou hast disabled the whole World from serving God; yea, moreover, thou hast let in the Devil at the door of thy Heart, and hast also made him the Prince of the World. *What is this that thou hast done!* Ah! little, little do Sinners know what they have done, when they have transgressed the Law of the Lord. I say, they little know what Death, what Plagues, what Curse, yea, what Hell they, by so doing, have prepared for themselves.

What is this that thou hast done! God therefore, by these words, would fasten upon the Woman's Heart a deep sense of the evil of her doings. And indeed, for the Soul to be brought into a deep sense of its sin, to cry out before God, Ah! What have I done! it is with them the first step towards Conversion: *Acknowledge thy sin* (saith God) *that thou hast transgressed against me.* And again, *If we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* The want of this is the cause of that obdurate and lasting hardness that continueth to possess so many thousands of Sinners, they cry not out before God, *What have I done?* but foolishly they rush into, and continue in sin, till their *iniquity be found to be hateful*, yea, their *Persons*, because of their sin.

Jer. 3. 12, 13.
1 Joh. 1. 9.

48. *What is this that thou hast done?* By this Interrogatory the Lord also implieth an Admonition to the Woman, to plead for herself, as he also did to her Husband. He also makes way for the working of his bowels towards her, which (as will be shewn anon) he finally denies to the Serpent, the Devil. I say, he made way for the Woman to plead for, or bemoan her self; an evident Token that he was unwilling to cast her away for her sin: *I have surely heard Ephraim bemoaning himself; I will surely have mercy upon him, saith the Lord.* Again, by these words, he made way for the working or yearning of his own bowels over her; for when we begin to cry out of our Miscarriages, and to bewail and bemoan our Condition because of Sin, forthwith the bowels of God begin to sound, and to move towards his distressed Creature, as by the place before alledged appears. *I have surely heard Ephraim bemoaning himself; — therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord.* See also the the 11*th*. and 14*th*. Chapters of *Hosea*.

Jer. 31. 18, 19, 20.

And the Woman said, The Serpent beguiled me, and I did eat. A poor Excuse, but an heart-affecting one; for many times want of Wit and Cunning to defend our selves, doth affect and turn the Heart of a Stander-by to pity us. And thus, as I think, it was with the Woman; she had to do with one that was too cunning for her, with one that snapt her by his Subtilty or Wiles; which also the Woman most simply confesses, even to the provoking of God to take vengeance for her.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattel, and above every beast of the field. 49. Ver. 14.

The Serpent was the Author of the Evil; therefore the Thunder rouls till it comes over him, the hot burning Thunder-bolt falls upon him.

The Lord, you see, doth not with the Serpent, as with the Man and his Wife; to wit, minister Occasion to Commune with him, but directly pronounceth him *Cursed* above all, *above every Beast of the Field.* This sheweth us, that as concerning the Angels that fell, with them God is at eternal Enmity, reserving them in everlasting Chains under darkness. *Cursed art thou*: By these words, I say, they are prevented of a Plea for ever, and also excluded a share in the Fruits of the *Messias* which should afterwards be born into the World.

Heb. 2.

Because thou hast done this, cursed art thou. Because thou hast done this. Not as though he was *blessed* before; for had he not before been wicked, he had not attempted so wicked a Design. The meaning then is, That either by this Deed the Devil did aggravate his Misery, and make himself the faster to hang in the everlasting Chains under darkness; or else by this he is manifested to us to be indeed a cursed Creature.

Further, *Because thou hast done this*, may also signifie how great Complacency and Content God took in *Adam* and his Wife while they continued without Transgression: But how much against his Mind and Workmanship this wicked Work was. 1. Against his *Mind*; for Sin so sets it self against the Nature of God, that, if possible, it would annihilate and turn him into nothing, it being in its nature point blank against him. 2. It is against his *Workmanship*; for had not the power of the *Messias* stept in, all had again been brought to Confusion, and worse than nothing: As Christ himself expresses it: *The Earth, with the Inhabitants thereof, are dissolved; I bear up the pillars of it:* And again, *He upholdeth all things by the word of his power.*

50.

Psal 75. 3. Heb. 1. 2, 3.

Besides, this being done, Man, notwithstanding the Grace of God, and the Merits of Jesus Christ, doth yet live a miserable life in this World; for albeit that Christ hath most certainly secured the Elect and Chosen of God from perishing by what Satan hath done; yet the very Elect themselves are, by reason of the First Transgression, so infested and annoyed with inward filth, and so assaulted still by the Devil, and his Vassals the proper Children of Hell, that they groan unutterably under their burthen; yea, *all Creatures*, the *whole Creation groaneth, travaileth, and is in pain together until now*; and that most principally upon the very account of this first Sin of *Adam*; it must needs be therefore, this being so high an af-

Rom 8. 22.

front to the Divine Majesty, and so directly destructive to the Work of his Hands; and the aim of the Devil most principally also at the most excellent of his Creation, (for Man was created in *God's own Image*,) that he should hereat be so highly offended, had they not sinned at all before, to Bind them over for this very Fact to the Pains of the eternal Judgment of God.

51. Ver. 15. *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

The Woman may, in this place, be taken either *really* or *figuratively*; if really and naturally, then the Threatning is also true, as to the very Natures of the Creatures here under consideration, to wit, the *Serpent* and the *Woman*, and so all that come of Humane Race; for we find that so great an antipathy is between all such deadly Beasts, as Serpents, and Humane Creatures, that they abiding in their own natures, it is not possible they should ever be reconciled: *I will put enmity*: I *will* put it. This Enmity then was not infused in Creation, but afterwards, and that as a punishment for the abuse of the Subtilty of the Serpent; for before the Fall, and before the Serpent was assumed by the fallen Angels, they were, being God's Creatures, *good*, as the rest in their Kind; neither was there any jarring or violence put between them; but after the Serpent was become the Devil's Vizor, then was an Enmity begot between them.

I will put enmity between thee and the serpent. If by *Woman*, we here understand the *Church*, (but then we must understand the *Devil*, not the natural *Serpent* simply,) then also the Threatning is most true; for between the Church of God, and the Devil, from the beginning of the World, hath been maintained most mighty Wars and Conflicts, to which there is not a like in all the Blood shed on the Earth. Yea, here there cannot be a Reconciliation, (the Enmity is still maintained by God:) The reason is, because their natural Dispositions and Inclinations, together with their Ends and Purposes, are most repugnant each to other, even full as much as Good and Evil, Righteousness and Sin, God's Glory and an endeavour after his utter Extirpation.

52. Indeed, Satan hath tried many ways to be at Amity with the Church; not because he loves her Holiness, but because he hates her Welfare, (wherefore such Amity must only be dissembled,) and that he might bring about his Enterprize, he sometimes hath allured with the dainty Delicates of this World, the Lusts of the *Flesh*, of the *Eyes*, and the *Pride of Life*: This being fruitless, he hath attempted to entangle and bewitch her with his glorious appearance, as *an Angel of Light*; and to that 2 Cor. 11. 12,13,14. end hath made his Ministers as the *Ministers of Righteousness*, Preaching up Righteousness, and Contending for a divine and holy Worship; but this failing also, he hath taken in hand at length to fright her into friendship with him, by stirring up the hellish rage of Tyrants to threaten and molest her; by finding out strange Inventions to torment and afflict her Children; by making many bloody Examples of her own Bowels, before her Eyes, if by that means he might at last obtain his purpose: But behold! all hath been in vain, there can be no Reconciliation. And why, but because God himself maintains the Enmity?

And this is the reason why the Endeavours of all the Princes and Potentates of the Earth, that have through ignorance or malice managed his Design against the Church, have fallen to the ground, and been of none effect.

God hath maintained the Enmity: Doubtless the mighty Wonder, that their Laws cannot be Obeyed; I mean, their Laws and Statutes, which by the Suggestion of the Prince of this World they have made against the Church: But if they understood but this one Sentence, they might a little perceive the Reason. God hath put Enmity between the Devil and the Woman; between that old Serpent, called *the Devil and Satan*, and the Holy, and Beloved, and Espoused Wife of Christ.

I will put enmity between thee and the woman, and between thy seed and her seed. 53. The *Seeds* here, are the Children of both, but that of the Woman, especially Christ: *God sent forth his Son, made of a Woman.* Gal. 3. 16. Chap. 4. 4. Whether you take it literally or figuratively; for in a Mystery, the Church is the Mother of Jesus Christ, though Naturally, or according to his Flesh, he was born of the *Virgin Mary*, and proceeded from her Womb: but take it either way, the Enmity hath been maintained, and most mightily did shew it self against the whole Kingdom of the Devil, and Death, and Hell, by the Undertaking, Engaging and War which the Son of God did maintain against them, from his Conception, to his Death and Exaltation to the Right-hand of the Father, as is propheſied of and promised in the Text, *It shall bruise thy head.*

He shall bruise thy Head. By *Head*, we are to understand the whole Power, Subtilty, and Destroying Nature of the Devil; for as in the Head of the Serpent lyeth his Power, Subtilty, and Poysonous Nature; so in Sin, Death, Hell, and the Wisdom of the Flesh, lieth the very Strength of the Devil himself. Take away Sin then, and Death is not hurtful: *The sting of death is sin*: And take away the condemning Power of the Law, and Sin doth cease to be charged, or to have any more hurt in it, so as to destroy the Soul: *The strength of Sin is the Law*: Wherefore, the 1 Cor. 15. 55,56,57. Seed, Jesus Christ, in his bruising the Head of the Serpent, must take away Sin, abolish Death, and conquer the Power of the Grave. But how must this be done? Why, he must remove the Curse, which makes Sin intollerable, and Death destructive. But how must he take away the Curse? Why, by taking upon him Joh. 1. 14. *Flesh*, as we; by being made *under the Law*, Gal. 4. 4,5. as we; by being *made to be Sin for us*, and by 2 Cor. 5. 21. being *made a Curse for us*: He standing there- Gal. 3. 10, fore in our rooms, under the Law and the 11,12,13. Justice of God, did both *bear* and *overcome* the Curse, and so did bruise the Power of the Devil.

He shall bruise thy Head. To *bruise* is more 54. than to *break*; he shall quash thy Head to Death; so he also quashed the *Heel* of Christ; which

which would, had not his Eternal Power and Godhead sustained, have caused that he had perished for ever.

And thou shalt bruise his Heel. By these words, a Necessity was laid upon Jesus Christ to assume our Flesh, to Engage the Devil therein; and also because of the Curse that was due to us for Sin, that he might indeed deliver us therefrom; even for a while to fall before this Curse, and to die that Death that the Curse inflicteth: *Christ hath redeemed us from the curse of the law, being made a curse for us.* Thus therefore did Satan, that is, by the Fruits and Effects of Sin, *bruise*, or kill, the Flesh of Christ: but he being God, as the Father, it was not possible he should be overcome, therefore his Head remaineth untouch'd. A Man's Life lieth not in his Heel, but in his Head and Heart; but the Godhead being the Head and Heart of the Manhood, it was not possible Satan should meddle with that; he only could *bruise his Heel*; which yet, by the Power of the Godhead of this Eternal Son of the Father, was raised up again from the Dead: *He was delivered for our Offences, and was raised again for our Justification.*

55. In these words therefore the Lord God gave *Adam* a Promise, That notwithstanding Satan had so far brought his Design to pass, as to cause them by falling from the Command, to lay themselves open to the Justice and Wrath of God; yet his Enterprize, by Grace, should be made of none effect. As if the Lord had said, "*Adam*, thou seest how the Devil hath "overcome thee; how he, by thy consenting "to his Temptation, hath made thee a Subject "of Death and Hell: but though he hath by "this means made thee a Spectacle of Misery, "even an Heir of Death and Damnation; "yet I am God, and thy Sins have been against "me: Now because I have Grace and Mercy, "I will therefore design thy Recovery. But "how shall I bring it to pass? Why, I will "give my Son out of my Bosom, who shall "in your room, and in your Nature encounter this Adversary, and overcome him. But "how? Why, by fulfilling my Law, and by "answering the Penalties thereof: He shall "bring in a Righteousness which shall be *ever-*"*lasting*, by which I will justifie you from Sin, "and the Curse of God due thereto: But "this Work will make him smart, he must "be made *a Man of Sorrows*, for upon him will Isa. 53. "*I lay your Iniquities*; Satan shall bruise his "Heel.

56. Ver. 16. *Unto the woman, he said, I will greatly multiply thy sorrow, and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be unto thy husband, and he shall rule over thee.*

I will greatly multiply thy sorrow, &c. This is true, whether you respect the Woman according to the letter of the Text, or as she was a Figure of the Church; for in both sences their Sorrows for Sin are great, and multiplied upon them: The whole heap of the Female Sex know the *first*, the Church only knows the *second*.

In sorrow shalt thou bring forth Children. The more Fruitful, the more Afflicted is the Church in this World; because the Rage of Hell, and the Enmity of the World, are by her Righteousness set on fire so much the more.

But again: Forasmuch as the Promise is made before this Judgment of God for Sin is threatned, we must count these Afflictions not as coming from the Hand of God in a way of Vengeance, for want of Satisfaction for the Breach of the Law; but to shew and keep us in mind of his Holiness, that henceforth we should not, as at first through Ignorance, so now from Notions of Grace and Mercy presume to continue in Sin.

I might add, That by these words it is manifest, that a Promise of Mercy and Forgiveness of Sin, and great Afflictions and Rebukes for the same, may and shall attend the same Soul: *I will greatly multiply thy sorrows*, comes after the Promise of Grace.

And thy desire shall be to thy Husband, and he shall rule over thee. 57. Doubtless the Woman was, in her first Creation, made in Subordination to her Husband, and ought to have been under Obedience to him: Wherefore, still that had remained a Duty, had they never transgressed the Commandment of God; but observe, the Duty is here again not only enjoyned, and imposed, but that as the fruit of the Woman's sin; wherefore, that Duty that before she might do as her natural Right by Creation, she must now do as the fruits of her Disobedience to God. Women therefore, when-ever they would perk it and Lord it over their Husbands, ought to remember, that both by Creation and Transgression they are made to be in Subjection to their own Husbands. This Conclusion makes *Paul* himself: *Let* (saith he) *the woman learn in silence, with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence; for Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the transgression.* 1 Tim. 2: 11,12,13, 14.

58. Ver. 17. *And unto Adam, he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: Cursed is the ground for thy sake, in sorrow shalt thou eat of it all thy days.*

God having laid his Censure upon the Woman, he now proceedeth and cometh to her Husband, and also layeth his Judgment on him: The Judgment is, *Cursed be the ground for thy sake*, and *in sorrow thou shalt eat thereof.* The Causes of this Judgment are, First, For that *he hearkened to his Wife*: And also, For that *he had Eaten of the Tree.*

1. *Because thou hast hearkened to thy Wife.* Why? Because therein he left his Station and Headship, the Condition which God had appointed him, and gave way to his Wife to assume it, contrary to the Order of Creation, of her Relation, and of her Sex; for God had made *Adam* Lord and Chief, who ought to have taught his Wife, and not to have become her Scholar.

Hence note, That the Man that suffereth his Wife to take his Place, hath already transgressed the Order of God.

Because

Because thou hast hearkned to the voice, &c. Wicked Women, such as *Eve* was now, if hearkned unto, are the *Snares of Death* to their Husbands; for because they are weaker built, and because the Devil doth easier fasten with them than with Men, therefore they are more prone to Vanity, and all mis-orders in the matters of God than they; and so, if hearkned unto, more dangerous upon many accounts:

Nehem. 13. 26. *Did not Solomon, King of Israel, sin by these things? yet among many Nations was there no King like him, who was beloved of his God; nevertheless, even him did outlandish, wicked women, cause to sin.*

1 King. 21. 25. But *there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.*

59. Hence Note further, That if it be thus dangerous for a Man to hearken to a wicked Wife, how dangerous is it for any to hearken to wicked Whores, who will seldom yield up themselves to the Lusts of beastly Men, but on condition they will answer their ungodly Purposes! What mischief by these things hath come upon Souls, Countreys and Kingdoms, will here be too tedious to relate.

Because thou hast hearkened to the voice of thy Wife, and hast eaten of the Tree. That is, From the *Hand* of thy *Wife*; for it was she that gave him to eat: *Therefore*, &c. Although the Scripture doth lay a great blot upon Women, and cautioneth Man to beware of these fantastical and unstable Spirits, yet it limiteth Man in his Censure: She is only then to be rejected and rebuked, when she doth things unworthy her Place and Calling. Such a thing

Gen. 21. 12. may happen, as that the Woman, not the Man, may be in the right (I mean, when both are Godly,) but ordinarily it is otherwise: Therefore the Conclusion is, Let God's Word Judge between the Man and his Wife, as it ought to have done between *Adam* and his, and neither of both will do amiss; but

Luke 1. 6. contrariwise, they will *walk in all the Commandments of God without fault.*

60. *Therefore cursed be the ground for thy sake.* Behold what Arguments are thrust into every Corner, thereby to make Man remember his Sin; for all the Toil of Man, all the Barrenness of the Ground, and all the Fruitlesness after *all*;

Levit. 26. 19, 20. What is it but the Fruits of Sin? Let not us then find fault with the Weed, with the Hotness, Coldness, or Barrenness of the Soil; but by seeing these things, remember our Sin, Cursed be the Ground *for thy sake*; for this God makes our *Heaven as Iron*, and our

Deut. 28. 20, 21, 22, 23, 24. *Earth as Brass: The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, untill thou be destroyed.*

In sorrow shalt thou eat of it all the days of thy life. He then is much deceived, who thinks to fill his Body with the Delicates of this World, and not therewith to drink the cruel

Job 20. 15, 16, 17. Venom of Asps: Yea, *He shall suck the poyson of Asps, the Viper's tongue shall slay him.* The reason is, because he that shall give up himself to the Lusts and Pleasures of this Life, he contracts Guilt, because he hath sinned; which Guilt will curdle all his Pleasures, and make the sweetest of them deadly as Poyson.

In sorrow shalt thou eat. Even *thou* that hast received the Promise of Forgiveness: How then can they do it with pleasure, *who eat, and forget the Lord?* Prov. 3. 9.

Again; Let not the Sorrows, Crosses and Afflictions that attend the Godly in the things of this Life, weaken their Faith in the Promise of Grace, and Forgiveness of Sins; for such things may befall the dearest Christian.

61. Ver. 18. *Thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field.*

This shews us (as I also hinted before) That the Thorns and Thistles of the Ground, are but as the Excrements thereof; and the Fruits of Sin, and the Curse for Sin. This World, as it dropt from the Fingers of God, was far more Glorious than it is now: Now it is loaden with a burthen of *Corruption*, Thorns, Thistles, and other Annoyances, which *Adam* knew none of in the Days of his Innocency. None therefore ever saw this World, as it was in its First Creation, but only *Adam* and his Wife; neither shall any ever see it, until the Manifestation of the Children of God; that is, until the Redemption or Resurrection of the Saints: But then it shall be delivered from the *bondage of corruption, into the glorious liberty of the children of God.* Rom. 8. 21, 22, 23.

And thou shalt eat the herb of the field. These words are for his comfort, under all the sorrow Sin should bring upon him, *Thou shalt eat the herb*: The *Herb* was a Type of the Gospel-Comforts which the destroying Angels were forbidden to smite: Of these Medicinal and Healing Herbs therefore *Adam* and his Seed are admitted to eat, that their Soul may be repleniished in the midst of their sorrow. Rev. 7. 3.

62. Ver. 19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

In the sweat of thy face. This is true, whether literally or allegorically understood: For as touching the things that pertain to this Life, as they become not ours without toil and labour; so the Spiritual Comforts of the Kingdom of Heaven are not obtained without travel and sweat: *Labour* (saith Christ) *for the bread and meat which endureth to everlasting life.*

In the sweat of thy face. Those that make conscience of *walking in the Commandments of God*, they shall be bless'd with the Bread of Life, when others shall be hunger-bit. That may also be mystically applied, *On all hills that* Isa. 7. 25. *shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of Oxen, and for the treading of lesser cattel.* The meaning is, Where People are diligent according to the Word of God, especially in Spiritual and Heavenly things, they shall be fat and flourishing, though Sorrow be mixed therewith: *When men shall say,* Job 22. 29. *There is casting down: Then thou shalt say, There is lifting up; and he shall save the humble person.*

Till thou return to the ground. A Christian should not leave off sweating labour so long as he is above the Ground; even until he returneth thither, he ought to be diligent in the

Way

Way and Worship of God. *Jacob*, when sick, would *worship God*, though so weak, as
Heb 11.21. not able to do it, without *leaning upon the top of his Staff*: A blessed Example for the Diligent, and Reproof for those that are Sloathful.

63. *For out of it wast thou taken.* That is, out of the Ground. Behold how the Lord doth mix his Doctrine! Now he tells him of his Sin, then he promiseth to give him a Saviour; then again he shews him the Fruits of his Sin, and immediately after the Comforts of the Promise; yet again, he would have him remember that he is but a mortal Creature, not to live here for ever; neither made of Silver nor Gold, but even of a Clod of Dust: *For Dust thou art.* Observe therefore, that in the midst of all our Enjoyments, God would have us consider our Frame, that we may know *how frail* we are.

For out of it wast thou taken. It is hard for us to believe it, though we daily see it is the way even of all the Earth, to return thither again: *For dust thou art, and to dust thou shalt return.*

Whether this was spoken to *Adam*, as a Judgment, or a Mercy, or both, is not hard to determine, (this first premised, that *Adam* had received the Promise;) for as it was the Fruit of Sin, so a Judgment and a Token of
Isa.57.1,2. God's Displeasure; for *the wages of sin is death*: But as it is made by the Wisdom of God, a Prevention of further Wickedness, and a Conveyance through Faith in Christ, to a more perfect Enjoyment of God in the Heavens; so
Eccles. 4. 2. it is a Mercy and Blessing of God; for *thus to die is gain.* Wherefore thus we may *praise the*
2 Cor. 5. 6, 7, 8. *dead, that are already dead, more than the living which are yet alive.* This made *Paul* desire to *depart*; for he knew that through Death was the way to have more perfect sight *of*, and more closer and higher Communion *with* the Father, and the Son, and the Spirit in the Heavens:
Phil. 1. 21, 22, 23. Jer. 24. 5. Rom. 8. 28. *I have a desire to depart, and be with Christ, which is far better.* Thus therefore those things that in their own nature are the proper fruits and *wages of sin*, may yet through the Wisdom of God be turned about for our good; but let not this embolden to sin, but rather minister occasion to us to magnifie the Wisdom of God.

64. Ver. 20. *And Adam called his wives name Eve, because she was the mother of all living.*

By this Act *Adam* returneth to his first Station and Authority in which God had placed him, from which he fell when he became a Scholar to his Wife; for to name the Creatures, was in *Adam* a note of Sovereignty and Power: This he attained to, as an Effect of his receiving the Promise; for before the Promise is received, Man cannot serve God in his Station; because as he wanteth the Power of Will, so also a good Understanding; but when he hath received the Promise, he hath also received the Holy Ghost, which giveth to
1 Cor. 2. 15. the Godly to know and doe his Duty in his Station: *The spiritual man discerneth*, and so *judgeth all things*; but *he is not discerned nor judged of any.*

And he called his Wives Name Eve, or *Hevah*: Because she *gave life* to, or was the *first Mother* of all Mankind. This then admits of two Positions. *First*, That the World was Created when *Adam* was Created. And, *Secondly*, That there was none of the Sons of Men in the World before *Adam*, as some have not only vainly, but irreligiously and blasphemously suggested. *Eve is the mother of all living*: Not a Man therefore that is the Son of Man, but had his Being since the Woman was made.

65. Ver. 21. *Unto Adam also, and to his wife, did the Lord God make coats of skins, and cloathed them.*

By this Action the Lord God did preach to *Adam*, and to his Wife, the meaning of that Promise that you read of in *Ver.* 15. namely, That by the means of Jesus Christ, God himself would provide a sufficient Cloathing for those that accept of his Grace by the Gospel: The *Coats* here, being a Type of that blessed and durable Righteousness.

The Lord God made the Coats. Not *Adam* now, because now he is received into a Covenant of Grace with God: Indeed before he entred into this Covenant, he made his own Cloathing, such as it was, but that could not
Isa. 54. 17. cover his Nakedness; but now the Lord will make them: *And unto Adam also, and to his wife, did the Lord God make coats: Their righteousness is of me, saith the Lord: Of me*; that is, of my providing, of my performing. *And*
Jer. 23. 6. *this is the name whereby he shall be called, The Lord our Righteousness.*

He made them Coats, and cloathed them. As the Righteousness by which a Sinner stands Just in the sight of God from the Curse, is a Righteousness of God's providing; so also it is of his putting on. No Man can put on the Righteousness of Christ, otherwise than by God's Imputation: if God reckon it ours, then it is ours indeed; but if he refuseth to shew that Mercy, who can impute that Righteousness to Men? Blessed are they to whom *the Lord imputeth righteousness*: Cursed then must
Rom. 4. they needs be to whom God hath not imputed the Righteousness of his Son. The Lord *cloathed them*, according to that of *Paul*, *Christ is made unto us of God wisdom and righteous-*
1 Cor. 1. 30. *ness*, &c. And of that God who hath *made him* thus to us, even *of him are we in Christ Jesus.*

Did the Lord God make Coats of Skins. The Coats were made of the Skins of Beasts, of the Skins of the Slain, which were slain either for Food only, or for Sacrifice also: This being so, the Effects of that Promise mentioned before were by this Action the more clearly expounded unto *Adam*; to wit, That Christ, *in the fulness of time*, should be born of a Woman *cloathed with flesh*; and as so considered, should be made a *Curse*, and so die that cursed Death which by Sin we had brought upon our selves; the Effects and Fruits of which should
Dan. 9. 24, 25. to us be durable Cloathing; that is, *Everlasting Righteousness.*

66. Ver. 22, & 23. *And the Lord God said, Behold, the man is become like one of us, to know good and evil! and now therefore lest he put forth his hand and take also of the Tree of Life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

Behold,

Behold, the man is become like one of us! Theſe words reſpect the Temptation of the Devil; the Argument that prevailed with *Adam*; and the Fruits of their Conſenting: And therefore I underſtand them as ſpoken Ironically, or in Deriſion to *Adam*. As if God had ſaid, "Now "*Adam*, you ſee what a God you are become: "The Serpent told you, *You ſhould be as Gods*, "as one that was infinite in Wiſdom: But "behold, your Godhead is horrible Wicked-"neſs, even Pollution of Body and Soul by "Sin: A thing you little thought of, when "you pleaſed your ſelf with the Thought "of that High attainment; and now if you "be not prevented, you will proceed from "Evil to Evil; for notwithſtanding I have "made promiſe of ſending a Saviour, you "will, through the Pollution of your Mind, "forget and ſet at nought my Promiſe; and "ſeek Life and Salvation by that Tree of Life "which was never intended for the Juſtifica-"tion of Sinners; therefore I will turn you "out of the *Garden*, *to Till the Ground whence* "*thou waſt taken*.

1. Hence obſerve, That it often falls out, after the promiſed Bleſſing is come, that God yet maketh us to poſſeſs our former Sins; not that the Guilt thereof might be charged to Condemnation, but that remembring of them, we might bluſh before God, and be the more effectually driven to a continual embracing of the Mercy promiſed.

2. Obſerve again, That as God would have us to remember our former Sins, ſo he would not that we ſhould feed upon ought but the very Mercy promiſed. We muſt not reſt in Shadowiſh Sacraments, as the typical Tree of Life, but muſt remember 'tis our Duty to live by Faith in the promiſed Seed.

3. Obſerve alſo, That even our Outward and Temporal Employments, if they be lawful and honeſt, are ſo ordered of God, as that we may gather ſome heavenly Myſtery from them: *To Till the Ground from whence he was taken*: Myſteriouſly intimating Two things to *Adam*. 1. That ſeeing he was of the Earth, he ſtood in as much need to be *ordered* and *dreſſed* by God, in order to his future Happineſs; as the Ground, in order to its Thrift and Fruitfulneſs. 2. Again, Seeing he was taken from the Ground, he is neither *God*, nor *Angel*, but a poor *Earthen Veſſel*, ſuch as God can eaſily knock in pieces, and cauſe to return to the Ground again. Theſe things therefore *Adam* was to learn from his Calling, that he might neither think too highly of himſelf, nor forget to live by Faith, and depending on the Lord God, to be bleſſed of him.

67. Ver. 24. *So he drove out the man, and he placed at the Eaſt of the Garden of Eden, Cherubims, and a flaming Sword, which turned every way, to keep the way of the Tree of Life.*

So he drove out the man. *Adam* was loth to forſake this Garden of *Eden*, becauſe there was the *Tree of Life*. The Promiſe will hardly ſatisfie, where Faith is weak and low: Had this Man with great Faith received and retained the Goſpel preached before, he would not have ſo hankered after a Shadow; but the Conſcience being awakened, and Faith low and weak there, becauſe Faith wants the Flower or Bloom of Aſſurance, the Ceremonial or Moral Law doth with eaſe ingender Bondage.

And he placed at the Eaſt of the Garden of Eden, Cherubims, and a flaming Sword. This ſhews the truth of what I ſaid before; to wit, That *Adam* was loth to forſake the Garden, loth to forſake his doing of ſomething; but God ſets a ſhaking Sword againſt him, a Sword to keep that way, or to prevent that *Adam* ſhould have Life by Eating of the Tree of Life.

Object. This Tree of Life, though lawful for *Adam* to feed on before he had tranſgreſſed, yet now is wholly forbidden him; intimating, that that which would have nouriſhed him before he brake the Law, will now avail him nothing as to Life before the Juſtice of God: the Tree of Life might have maintained his Life before he ſinned; but having done that, he hath no ways now but to live by Faith in the Promiſe; which that he might effectually do, God takes from him the Uſe of all other things, he driveth him out of the Garden, and ſets to keep him from the Tree of Life, *Cherubims*, and a *Flaming Sword*.

And he placed at the Eaſt of the Garden Cherubims, and a flaming Sword. Theſe *Cherubims* are one ſort of the Angels of God, at this time made Miniſters of Juſtice, ſhaking the Flaming Sword of God's Severity againſt *Adam* for his Sin, threatning to cut him off thereby, if he ever return by the way that he went.

We read alſo, that the *Law* was delivered to *Iſrael* from *Sinai*, by the Hand and Diſpoſition of Angels; the *Goſpel* only, by the Son himſelf. Acts 7. Heb. 11. 1.

To keep the way. Hence the Apoſtle implicitly concludes it a *way*, that is, to Death and Damnation; by oppoſing another againſt it, even the *new and living one*; a *new*, not this the *old*; a *living one*, not this the *dead* one; for, for that the Cherubims are here placed with a flaming, ſhaking Sword, to keep the Tree of Life, it is evident that Death is threatned to him that ſhall at any time attempt to come at, or that ſeeks for Life that way. Heb. 10.

A flaming Sword, turning every way to keep, &c. 68. This ſtill ſhews us, that Man, though he hath already received the Promiſe, is yet exceeding prone to ſeek Life by another way than Free-Grace by Jeſus Chriſt; to wit, either by the *Law* he hath broken, or by the *Law* and *Chriſt* together; and ſo though not directly, yet *as it were by the works of the Law*. But all is to no purpoſe, they are every way prevented: For, forſake the ſimplicity of the Promiſe in the Goſpel, and thou ſhalt meet with the ſtroke of the Juſtice of God; for that Flaming Sword of his Vengeance, it turneth every way, and therefore will in every way lay Wrath upon thee, if thou ſeek Life by ought but Chriſt. Rom. 9. 33.

CHAP.

CHAP. IV.

69. Ver 1. *AND Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord.*

Now we are come to the Generation of Mankind. *Adam knew his Wife:* A modest Expression; and it should teach us, in all such Matters where things are discoursed of, that are either the Fruits of Sin, or the proper Effects of Man's natural Infirmities, there to endeavour the Use of such Expressions, as neither to provoke to Lust, nor infect us with evil and uncivil Communication. *Adam knew his Wife*; *Jacob*, *Samson*, *David*, and others, are said to *go in unto them*. So as to our Natural Infirmities of the Stool, the Scripture Expression is, *When thou goest abroad to ease thy self, thou shalt turn again and cover that which cometh from thee*: Modest and bashful Expressions, and such as become the Godly, being those that are furthest off of occasioning Evil, and nearest to an intimation, that such Infirmities bespeak us infirm and imperfect Creatures.

And she conceived and bare Cain. The first Sprout of a disobedient Couple, a Man in Shape, but a Devil in Conditions. This is he that is
1 Joh. 3. 12. called elsewhere, *The Child of that wicked one.*

And she said, I have gotten a man from the Lord. If *Eve* by these words did only ascribe the Blessing of Children to be the Gift of God, then she spake like a godly Woman; but if she supposed that this Man *Cain* was indeed the *Seed promised*, then it shews that she in this was also deceived, and was therein a Figure of all such as make false and strange Delusions, Signs of the Mercy of God towards them: The Man she thought she had got from the Lord as a Mercy, and to be a Saviour, he proved a Man of the Devil, a Curse, and to be a Destroyer.

70. Ver. 2. *And she again bare his Brother Abel: And Abel was a Keeper of Sheep, but Cain was a Tiller of the Ground.*

Observe here, That the good Child is not
1 Cor. 1. 27, 28. the First-born, but *Abel*. God often doth as *Jacob* did, even cross hands, in bestowing Blessings, giving that which is best to him that is least esteemed: for *Cain* was the Man in *Eve*'s esteem; she thought when she had him, she had got an Inheritance; but as for *Abel*, he was little worth; by his Name they shewed how little they set by him. It is so with the Sincere to this day; they bear not the Name of Glory with the World: *Cain* with them is the profitable Son; *Abel* is of no credit with them, neither see they *form* or *comelinesse* in him; he is the melancholy, or lowring Child, whose Countenance spoileth the Mirth of the
Eph. 7. 4. World: *The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.*

And Abel was a Keeper of Sheep, but Cain was a Tiller of the Ground. By this it seems yet further, that *Cain* was the Man in favour, even him that should, by his Father's Intentions, have been Heir, and have enjoyed the Inheritance: He was nurtured up in his Father's Employment, but *Abel* was set in the lower Rank.

It was also thus with *Isaac* and *Jacob*, *Ishmael* and *Esau*, being the eldest, and those that by Intention were to be Heirs.

Now in the Inheritance lay, of old, a great Blessing: so that *Esau* in losing his Father's Heb. 12. 16, 17. Inheritance, lost also the Blessing of Grace, and moreover the Kingdom of Heaven. Wherefore *Cain* had by this the better of *Abel*, even as the *Jews* by their Priviledges had the better of the *Gentiles*. But mark it, the Blessing of Rom. 3. 1, 2. Grace is not led by *outward Order*, but by *electing Love*: Where the Person then is under the Blessing of Election, be he the First or the Second Son, the Highest or Lowest in the Family, or whether he be more or less loved of his Friends, 'tis he that with *Abel* hath the Everlasting Blessing.

71. Ver. 3. *And it came to pass in process of time, that Cain brought of the fruit of the ground an Offering unto the Lord.*

Mark here, That the Devil can suffer his Children, in *outward* Forms of Worship, to be godly and righteous Men: *Cain*, a Limb of the Devil, and yet the first in Order that presents himself and his Service to God.

Cain brought of the Fruit of the Ground, as of Wheat, Oyl, Honey, or the like; which things were also clean and good. Hence it is intimated, that his Offering was excellent; and I conceive, not at all, as to the matter it self, inferiour to that of *Abel*'s; for in that it is said that *Abel*'s was *more excellent*, it is not with respect to the Excellency of the Matter or Things with which they sacrificed, but with respect to *Abel*'s Faith, which gave Glory and Acceptableness to his Offering with God: *By faith he* Heb. 11. 3. *offered to God a more excellent sacrifice than Cain.*

Ver. 4. *And Abel, he also brought of the firstlings of his flock, and of the fat thereof*, &c.

72. *Abel*, *last* in Appearance, but in truth the *first* in Grace; as it also is at this day: Who do so flutter it out as our ruffling Formal Worshippers? Alas! the Good, the Sincere and Humble, they seem to be least and last; but the Conclusion of the Tragedy will make manifest that the *first* is *last*, and the *last first*; for the *many* are but *called*, the *few* are *chosen.*

And the Lord had respect unto Abel, and to his Offering. Herein are the true foot-steps of Grace discovered; to wit, the Person must be the first in favour with God, the Person first, the Performance afterwards.

And the Lord had respect to Abel. But how can God respect a Man, before he respect his Offering? *A man's gift* (saith *Solomon*) *makes way for him*: It should seem therefore that there lyes no such stress in the order of Words, but that it might as well be read, *The Lord had respect to Abel, because he respected his Offering.*

Answ. Not so: For though it be true among Men, that the Gift makes way for the Acceptance of the Person, yet in the order of Grace it is after another manner; for if the Person be not first accepted, the Offering must be abominable; for it is not a good Work that

makes a good Man, but a good Man makes a good Work. The Fruit doth not make a good Tree,
Mat. 7. 16, 17, 18, 19. but *a good Tree bringeth forth good Fruit. Make* (ſaith Chriſt) *the Tree good, and his Fruit good; or the Tree evil, and his Fruit evil: Do Men gather Grapes of Thorns, or Figs of Thiſtles?* Had *Abel* been a Thorn, he had not brought forth Grapes; had he been a Thiſtle, he had not brought forth Figs: So then, *Abel*'s Perſon muſt be firſt accepted, and after that his Works.

Object. But God accepteth no Man while he remains a Sinner, but all Men are Sinners before they do good Works, how then could the Perſon of *Abel* be accepted firſt?

Anſw. Abel was Juſt before he did offer Sacrifice: *Juſt*, I ſay, in the ſight of God. This God witneſſed by teſtifying of his Gift: *By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous*: That is, God, by accepting of the Gift of *Abel*, did teſtifie that *Abel* was a Righteous Man; for we know *God heareth not Sinners*: The *Prayers of the wicked are an abomination unto God*: But *Abel* was accepted, therefore he was righteous firſt.

Hence obſerve, That a Man muſt be Righteous before he can do any good Work.

Queſt. *Righteous! With what Righteouſneſs?*

Anſw. With the Righteouſneſs of Faith: And therefore it is ſaid, that *Abel* had Faith
Heb. 11. 3. before he offered Sacrifice: *By Faith he offered*: where *Faith* is made to precede or go before the *Work* which by Faith he offered unto God.

Queſt. *But are not Good Works the Righteouſneſs of Faith?*

Anſw. They are the Fruits of Faith: As here in the Caſe of *Abel*; his Faith produced an Offering; but before he gave his Offering, his Faith had made him Righteous; for Faith reſpects a Promiſe of Grace, not a Work of mine: Now the Promiſe of Grace being this, That the *Seed of the Woman*, which is *Chriſt*, ſhould deſtroy the *power of the Devil*; by this *Abel* ſaw that it was Chriſt that ſhould aboliſh Sin and Death by himſelf, and *bring in everlaſting righteouſneſs* for Sinners. Thus Believing, he had accepted of Chriſt for Righteouſneſs, which becauſe he had done, God in truth proclaims him Righteous, by accepting of his Perſon and Performances when offered.

Abel then preſented his Perſon and Offering, as ſhrouding both by Faith under the Righteouſneſs of Chriſt, which lay wrapped up in the Promiſe; but *Cain* ſtands upon his own Legs, and ſo preſents his Offering. *Abel* therefore is accepted, both his Perſon and his Offering, while *Cain* remains accurſed.

74. Ver. 5. *But unto Cain, and to his Offering, the Lord had not reſpect: and Cain was very wroth, and his countenance fell.*

Mark: As firſt *Abel*'s Perſon is accepted, and then his Offering; ſo firſt *Cain*'s Perſon is rejected, and afterwards his Offering: For God ſeeth not Sin in his own Inſtitutions, unleſs they be defiled by them that worſhip him; and that they needs muſt, when Perſons by themſelves offer Sacrifice to God, becauſe then they want the Righteouſneſs of Faith.

This then made the difference betwixt *Abel* and his Brother; *Abel* had Faith, but *Cain* had none. *Abel*'s Faith covered him with Jeſus Chriſt, therefore he ſtood righteous in his Perſon before God: This being ſo, his Offering was accepted, becauſe it was the Offering of one that was righteous.

But unto Cain, and to his Offering, the Lord had not reſpect. Hence note, That a Chriſtleſs Man is a wicked Man, let him be never ſo full of Actions that be righteous; for righteous Actions make not a righteous Man, the Man himſelf muſt firſt be righteous.

Wherefore, though *Cain* was the Eldeſt, and firſt in the Worſhip; yet *Abel* was the Wiſeſt, and the moſt acceptable therein.

And Cain was wroth, and his countenance fell. From theſe words it may be gathered, that *Cain* had ſome evident Token from the Obſervation of God's Carriage towards both himſelf and Brother; that his Brother was ſmiled upon, but he rejected: *He was wroth*; wroth with God, and wroth with his Brother. And indeed, before the World hate us, they muſt needs hate Jeſus Chriſt: *It hated me* (ſaith he) *before it hated you. He was wroth*: And why? Wroth becauſe his Sacrifice was not accepted of God: And yet the fault was not in the Lord, but *Cain*: He came not before the Lord, as already made righteous with the *righteouſneſs of Chriſt*, which indeed had been doing well, but as a curſed wicked Wretch, he thought that by his own good Works he muſt be Juſt before the Lord.

The difference therefore that was between theſe Worſhippers, it lay not in that they worſhipped divers Gods, but in that they worſhipped the ſame God after a diverſe manner: The one *in Faith*, the other *without*; the one as *righteous*, the other as *wicked*.

And even thus it is between Us and our Adverſaries: We worſhip not divers Gods, but the ſame God in a diverſe manner: We according to *Faith*; and They according to their *own Inventions*. 75.

And Cain was wroth. This further ſhews us the Force of the Law, and the End of thoſe that would be Juſt by the ſame; namely, That in concluſion they will quarrel with God; for when the Soul in its beſt Performances, and Acts of Righteouſneſs, ſhall yet be rejected and caſt off by God, it will fret and wrangle, and in its ſpirit let fly againſt God: for thus it judgeth, That God is auſtere and exacting; it hath done what it could to pleaſe him, and he is not pleaſed therewith. This again offendeth God, and makes his Juſtice Curſe and Condemn the Soul: *Condemn* it, I ſay, for imagining that the Righteouſneſs of a poor, ſinful, wretched Creature, ſhould be ſufficient to appeaſe Eternal Juſtice for Sin. Thus the Law worketh Rom. 4. 15
Wrath, becauſe it always bindeth our Tranſgreſſion to us, and ſtill reckoneth us Sinners, and Accurſed, when we have done our utmoſt to anſwer and fulfill it.

And his countenance fell. However, an Hypocrite, while God forbeareth to ſmite him, may

may triumph and joy in his Goodneſs; yet when God ſhall pronounce his Judgment according as he appoves of his Act, he needs muſt lowre and fall in his Countenance; for his Perſon and Gift are rejected, and he ſtill counted a Sinner.

76. Ver 6. *And the Lord God ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?*

These words are applied to *Cain*, for a further Conviction of his State to be miſerable. *Why art thou wroth?* Is it becauſe I have not accepted thy Offering? This is without ground, thy Perſon is yet an Abomination to me: Muſt I be made by thy Gift, which is polluted for, and by thy Perſon, to juſtifie thee as Righteous? Thou haſt not yet done well. Wherefore, *Cain* had no cauſe to be wroth; for God rejected only that which was ſinful, as was both his Perſon and Gift for the ſake thereof: Neither had he grounds to lift up his Looks on high, when he came to offer his Sacrifice; becauſe he came not as a Man in a Juſtified State. But *there is a generation that are pure in their own eyes, and yet are not waſhed from their iniquities. There is a generation, O how lofty are their eyes! and their eye-lids are lifted up.* Such an one, or the Father of theſe, was *Cain*; he counted himſelf *clean*, and yet was not *waſhed*; he lifted up his *Looks* on high, before he was changed from his *iniquity*.

Prov. 30. 12, 13.

77. Ver. 7. *If thou do well, ſhalt thou not be accepted? and if thou doſt not well, ſin lieth at the door: And unto thee ſhall be his deſire, and thou ſhalt rule over him.*

If thou do well! Why, is not Worſhipping of God, well-doing? It may, and may not, even as the Perſon that worſhips is found: If he be found Righteous at his coming to worſhip, and if he worſhip according to Rule, then he does well, then he is accepted of God; but if he be not found Righteous before, be you ſure he cannot do well, let the Matter with which he worſhippeth be wrong or right. *Can a man bring a clean thing out of an unclean?* Let *Cain* be clean, and his *Offering* will be clean, becauſe brought to God in a Veſſel that is clean; but if *Cain* be unclean, all the Holy things he toucheth, or layeth up in his Skirt, it is made unclean by the uncleanneſs of his Perſon: And ſo is *this Nation before me*, ſaith God, and ſo is *every work of their hands*, and that which they offer there is unclean.

Iſa. 2. 11.

Hag. 2. 11, 12, 13, 14.

Men therefore ought to diſtinguiſh between *doing* and *well-doing*, even in the Worſhip of God. All that *Worſhip*, do not *do well*, though the Matter of Worſhip be good in it ſelf. *Cain*'s Offering you find not blamed, as if it had been of a Superſtitious Complexion; but he came not aright to Worſhip. Why? he came not as one made Righteous before. Wherefore, as I have already touched, the difference that lay between the Gifts of *Abel* and *Cain*, was not in the Gifts themſelves, but the Qualifications of the Perſons. *Abel*'s Faith, and *Cain*'s Works, made God approve and reject the Offering: *By Faith Abel offered to God a more excellent Sacrifice than Cain*: For, as I ſaid, Faith in Chriſt, as promiſed to come, made him Righteous, becauſe thereby he obtained the *Righteouſneſs of God*; for ſo was Chriſt in himſelf, and ſo to be to him that by Faith received and accepted of him: This, I ſay, *Abel* did; wherefore now he is Righteous or Juſt before God. This being ſo, his Offering is found to be an Offering of *Abel* the Juſt, and is here ſaid to *obtain witneſs, even of God, that he was righteous*, becauſe he accepted his Gift.

Wherefore, he that does well, muſt firſt be good: *He that doth righteouſneſs, muſt firſt be righteous*: He is righteous firſt; he is righteous even as Chriſt is righteous, becauſe himſelf is the Righteouſneſs of ſuch a Perſon. And ſo on the contrary; the reaſon why ſome Mens good Deeds are accurſed of God, it is becauſe in truth, and according to the Law, the Lord finds Sin in them; which Sins he cannot pardon, becauſe he finds them not in Chriſt. Thus they being evil for want of the *Righteouſneſs of the Son of God*, they worſhip God as Sinners, according to that of the Apoſtle, *Becauſe they are not good*, therefore *they do not good*, no, *not one of them.*

78. 1 Joh. 3. 7.

Rom. 3. 10, 11, 12.

The way therefore to *do well*, it is firſt to receive the Mercy of God in Chriſt; which Act of thine will be more pleaſing to the Divine Majeſty, than all whole Burnt-Offerings and Sacrifices: *I will have Mercy* (ſaith God) *I will have Mercy, and not Sacrifice.* This *Cain* did not underſtand, therefore he goes to God in his Sins, and without Faith in the Mercy of God through Chriſt, he offereth his Sacrifice. Wherefore becauſe his Sacrifice could not take away his Sin, therefore it ſtill abode upon him.

Mat. 9. 13. *Chap.* 12. 7.

But if thou do not well, ſin lieth at the door. This reaſoning therefore was much to *Cain*'s Condition; he would be wroth, becauſe God did not accept his Offering, and yet he did not well: Now if he had done well, God, by receiving of his Brother's Sacrifice, ſhews, he would have accepted him; for this is evident, they were both alike by Nature; their Offerings alſo were in themſelves one as holy as the other: How then comes it to paſs that both were not accepted, they *both* Offered to God? Why, *Abel* only Sacrificed well, becauſe he firſt by Faith in Chriſt was righteous: This becauſe *Cain* wanted, *ſin abideth at his door.*

And to thee ſhall be his deſire, and thou ſhalt rule over him. That is, If *ſin abideth at thy door* ſtill, to thee *ſhall he his deſire*; he ſhall Love, Pity, Pray for thee, and endeavour thy Converſion; but thou ſhalt be Lord over him, and ſhalt put thy *yoke* upon his *neck*. This was *Jacob*'s Portion alſo; for after *Eſau* had got head, he broke *Jacob*'s Yoke from off his Neck, and reigned by Nineteen or Twenty Dukes and Princes, before there was any King in *Iſrael*.

79. Gen. 27. 40.

It is the Lot of *Cain*'s Brood, to be Lords and Rulers firſt, while *Abel* and his Generation have their Necks under Perſecution; yet while they Lord it, and thus tyrannically Afflict and Perſecute, our very *deſire* is towards them, wiſhing their Salvation: while they *Curſe*, we *Bleſs*; and while they *Perſecute*, we *Pray*.

80. Ver. 8. *And Cain talked with Abel his Brother: And it came to paſs, when they were in the field, that Cain roſe up againſt Abel his Brother, and ſlew him.*

When *Cain* saw that by God's Judgment *Abel* was the better Worshipper, and that himself must by no means be admitted for *well-doing*, his Heart began to be more obdurate and hard, and to grow into that height of desperateness, as to endeavour the extirpating of all True Religion out of the World; which it seems he did, by killing his Brother, mightily accomplish, until the days of *Enos*; for *then began men again to call upon the Name of the Lord.* Ver. 26.

Hence see the spite of the Children of Hell against God: *They have slain thy Prophets, and digged down thine Altars*: If they may have their Wills, God must be content with their Religion, or none; other they will not endure should have shew within their reach, but with *Cain*, will rather kill their Brother; or with the *Pharisees*, kill their Lord; and with the evil Kings of old, will rather kill their Sons and Subjects. That the Truth, I say, may fall to the ground, and their own Inventions stand for acceptable Sacrifices, they will not only *envy*, but endeavour to *invalidate* all the True Worship and Worshippers of God in the World; the which if they cannot without Blood accomplish, they will slay and kill till their Cruelty hath destroyed many Ten thousands, even as *Cain*, who slew his Brother *Abel*. 1 Kings 19. 10.

And Cain talked with his Brother. He had not a Law whereby to Arraign him, but Malice enough, and a Tongue to set all on Fire, of which no doubt, by the goodly Replies of his Brother, was easily blown up into Choler and Madness, the end of which was the Blood of his Brother.

81. *And Cain talked with Abel*, &c. To wit, about the Goodness and Truth of his Religion. For that the New-Testament seems to import, he *slew him* because his *Works were righteous*; which *Abel* no donbt had justified before his Brother, even then when he most set himself to oppose him. Besides, this the connection of the Relation importeth, he *talked* with him, he *slew* him; he *talked* with him and *slew* him, purely upon a *Religious Account*, because his Works were righteous. 1 Joh. 3. 12.

Hence Note, That when wicked Men have the Head in the World, Professors had need be resolved to hazard the worst, before they do enter Debate with ungodly Men about the things that pertain to the Kingdom of God: For behold here, Words did not end in Words, but from Words came Blows, and from Blows Blood. The Counsel therefore is, That you *sit down first*, and *count up the Cost*, before ye talk with *Cain* of Religion: *They make a Man an Offender for a Word, and lay a snare for him that reproveth in the Gate, and turn aside the Just for a thing of nought.* Luke 14. 27,28,29, 30,31,32, 33. Isa. 29. 20, 21.

And Cain talked with Abel his Brother. With *Abel* his only Brother, who also was a third part of the World. But Tyrants matter nothing, neither nearness of Kin, nor how much they destroy: *The Brother shall betray the Brother to death*, &c.

And it came to pass when they were in the field, that Cain rose up against Abel his Brother, and slew him. When they were in the *Field*, from home, out of the sight, and far from the help of his Father: Subtil Persecutors love not to bite, till they can make their Teeth to meet; for which they observe their time and place. *Joseph* was also hated of his Brethren, but they durst not meddle till they found him in the *Field*. Here it is also that the holy Virgin falleth: *He found her in the field*, — and *there was none to save her*. Gen. 37. Deut. 22. 27.

Hence observe again, That be the Danger never so imminent, and the Advantage of the Adversary never so great, the sincere Professor of the Truth stands his ground against Wind and Weather. Bloody *Cain* daunteth not Holy *Abel*; no, though now he have his Advantage of him. 82. Dan. 3. 16, 17, 18.

He rose up against *Abel* his Brother, and *slew him*. And wherefore *slew he him?* Because *his own works were evil*, &c. It is therefore hence to be observed, That it is a Sign of an Evil way, be it covered with the Name of the Worship of God, when it cannot stand without the shedding of Innocent Blood. *Wherefore slew he him? Because his own works where evil.* Had his Works been *good*, they had been accepted of God: He had also had the Joy thereof in his Conscience, as doubtless *Abel* had; which Joy and Peace would have produced Love and Pity to his Brother, as it was with his Brother towards him; but *his works being evil*, they minister to him no Heavenly Joy, neither do they beget in him Love to his Brother; but contrariwise, his Heart fills his Eye with Evil also; which again provoketh (while it beholdeth the godly Carriage of *Abel*) the Heart to more desperate Resolutions, even to set upon him with all his might, and to cut him off from the Earth. Thus the Goodness of God's People provoketh to Envy the wicked Heart of the Hypocrite. As it was betwixt *Saul* and *David*; for after *Saul* had seen that God had rejected him for his Wickedness, the more he hated the Goodness of *David*: And *Saul* saw and *knew* that the *Lord was with David*, —— and *Saul was yet the more afraid of David, and Saul became David's Enemy continually.* 1 Joh. 1. 1. 1 Sam. 18. 8,9,10,11, 12,13,14, 15; 28,29.

And the Lord said unto Cain, Where is Abel thy Brother? And he said, I know not: Am I my Brother's keeper? 83.

Cain thought it had been no more but to kill his Brother, and his Intentions and Desires must needs be accomplished, and that himself should then be the only Man: *Come let us kill him, and the Inheritance shall be ours.* But stay, *Abel* was beloved of his God, who had also justified his Offering, and accepted it as a Service more excellent than his Brother's: So then, because the Quarrel arose between them upon this very account, therefore *Abel*'s God doth reckon himself as engaged (seeing he is not) to take up his Servant's Cause himself.

And the Lord God said unto Cain, Where is Abel thy Brother? A Question not grounded on Uncertainty, but propoted as a beginning of further reasoning; and also to make way to this wicked Wretch, to discover the desperate wickedness of his bloody Heart the more: For Questions that stand at first afar off, do draw out more of the heart of another; and also do minister more Occasion for Matter, than if they had been placed more near to the Matter. Luke 24. 13,—27. Acts 1. 11.

Where

Where is Abel? God missed the acceptable Sacrifices of *Abel*; *Abel* was dead, and his Sacrifices ceased, which had wont to be savoury in the Nostrils of God; *Cain* could not supply them; his Sacrifices were deficient, they were not of Faith. Hence note, that if Tyrants should have their will, even to the destroying of all the Remnant of God, their Sacrifices and Worship would be yet before God as abominable as they were before.

And the Lord said unto Cain, Where is Abel? O dreadful Question! the beginning of *Cains* Hell, for now God entreth into Judgment with him. Wherefore, however this wretch endeavoured at first to stifle and choak his Conscience, yet this was to him the Arrow of Death: *Abel* cried, but his Brother would not hear him while alive, and now being dead
Psal. 9. 12. God hears the Crie of his Blood. *When he*
maketh Inquisition for Blood, he remembreth
Ps. 116. 15. *them: he forgetteth not the Crie of the humble.* Blood that is shed for the sake of God's Word, shall not be forgotten or disregarded
Ps. 72. 14. of God: *Precious in his sight is the death of his Saints*, and precious shall their Blood be in his sight.

84. *Where is Abel thy Brother?* This word, *thy Brother*, must not be left out, because it doth greatly aggravate his Wickedness: He slew *his Brother*; which horrid act the very Law and bond of Nature forbiddeth. But when a man is given up of God, it is neither this nor another Relation that will bind his hands, or make him keep within the bounds of any Law. *Judas* will seek his Masters, and *Absalom* his Fathers Blood. *Where is Abel thy Brother?*

And he said, I know not. He knew full well what he had done, and that by his hands his Brothers blood was fallen to the Ground, but now being called into question for the same, he endeavoureth to plead Ignorance before God: *I know not.* When men have once begun to sin, they know not where they shall end; he slew his Brother, and endeavours to cover his Fact with a Lie. *David* also little thought his act of Adultery would have led
2 Sam. 11. him to have spilt the Blood of *Uriah*, and afterwards to have covered all with dissembling Lips and a lying Tongue.

I know not: Am I my Brothers Keeper?

This is the way of all ungodly men, they will not abide that Guilt should be fastned. Sin they love, and the Lusts and Delights thereof, but to *count* for it they cannot abide; they will put it off with Excuses, or Denyals: Even like *Saul*, who though he had spared the Cattel and *Agag* contrary to the Command of God, yet
1 Sam. 15. 13, 20. would needs bear *Samuel* down, that he had *kept*, yea *performed the Commandment of the Lord.* But they are denyals to no boot, and Excuses that will not profit, that are made to hide the sin of the Soul from the sight and Judgment of God. Lies and Falshood will here do nothing.

85. Ver. 10. *And he said, What hast thou done? the Voice of thy Brothers blood crieth unto me from the Ground.*

Poor *Cain*, thy feeble shifts help thee nothing, thy Excuses are drowned by the Cries of the Blood which thou hast shed.

What hast thou done? the blood of thy Brother cries. Beware Persecutors, you think that when you have slain the Godly, you are then rid of them; but you are far wide, their Blood which you have shed, cries in the ears of God against you. O the Cries of Blood are strong cries, they are cries that reach to Heaven; yea they are cries that have a continual voice, and that never cease to make a noise, untill they have procured Vengeance from the hands Job 16. 18
of the *Lord of Sabbath:* And therefore this is the Word of the Lord against all those that are for the Practice of *Cain: As I live, saith the Lord* Eze. 35. 6.
God, I will prepare thee to Blood, and blood shall pursue thee: Sith thou hast not hated blood, (that is, hated to shed it,) *blood shall pursue thee.*

The Voice of thy Brothers Blood cries unto me. 86. The Apostle makes this Voice of the Blood of *Abel*, a Type of the Voice of the Justice of the Law, and so extends it further than meerly to the act of Murder; intimating that he sheds Blood, that breaks any the Commands of God,
(and indeed so he doth, he *layeth wait for his* Pro. 1. 18.
own Blood, and *privily lurketh for his own life.*) Wherefore the Apostle compareth the Blood of *Abel* and the Blood of *Christ* together; but so as by the Rule of Contraries, making betwixt them a contrary Voice, even as there is between a broken Command and a Promise of Grace, the one calling for Vengeance and Damnation, the other calling for Forgiveness and
Salvation; *the Blood of Sprinkling* it speaks *bet-* Heb. 12. 24.
ter things than the *Blood of Abel*; that is, it calls to God to *forgive* the Sinner; but *Abel's* Blood, of the breach of the Law, that cries *Damn them, damn them.* Christ also set his own Blood in opposition to the Blood of all that was shed before him; concluding that the proper Voyce of all Blood of the Godly, is to call for Vengeance on the Persecutors, even from *the Blood of Abel* to the *Blood of Zecharias*, that was slain between the Altar and the Temple. And let me here take leave to propound my private thoughts: Namely, that the *Zecharias* that here is mentioned, might not 2 Chro. 24.
be he that we find in the Book of *Chronicles*; 20, 21.
but one of that Name that lived in the days of Christ, possibly *John Baptists* Father, or some other holy man. My reasons for this Conjecture, are, 1. Because the Murderers are *Convict* by Christ himself: *Zecharias, whom ye slew between the Altar and the Temple.* 2. Because Christ makes *a stop* at the Blood of *Zecharias*, not at the Blood of *John* the Baptist: wherefore, if the Person here mentioned were not murdered after, but before *John* the Baptist, then Christ seems to excuse them for killing his Servant *John*; for the Judgment stops *Bear with this Conjecture.*
at the including of the Guilt of the Blood of *Zecharias.* 3. I think such a thing, because the *Voice of all holy Blood* that hath been shed before the Law by the Adversary, excepting only the Blood of *Jesus*, must needs be included here; the proper Voice of his only being to *plead for Mercy* to the Murderers. However, the Voice of Blood is a very *killing Voice*, and will one day speak with such Thunder and terror in the Consciences of all the brood of *Cain*, that their pain and burthen will be for ever unsupportable.

And

Ver 11. *And now thou art curſed from the Earth, which hath opened her mouth to receive thy Brothers blood from thy hand.*

Here begins the *Sentence* of God againſt this bloody man; a Sentence fearful and terrible, for it containeth a removing of him from all the Priviledges of Grace and Mercy, and a binding of him over to the Puniſhment and pains of the Damned.

And now thou art curſed from the Earth. Luke 2. 13, 14. *Peace on Earth*, is one Branch of that bleſſed Tidings that was brought into the World at the Coming of the *Meſſias*. Again, before Prov. 8. 31. Chriſt was come in the fleſh, it is ſaid *He rejoyced in the habitable part of his Earth*: Wherefore, by *the Earth* in this place, I underſtand the ſtate that the Men are in, to whom, by the Mind of God, the Goſpel and Grace of God is to be tendred. Now, whether it reſpect the State of Man by *Nature*, or the State of thoſe that are *Saints*, from both theſe Priviledges *Cain* is ſeparate, as are all whom the Lord hath utterly rejected. Not but that yet they may live long in the World, but God hath cut them off from the Earth, and all the Goſpel Priviledges therein, and ſet them in the Condition of Devils; ſo that as to Grace and Mercy they are ſeparate therefrom, and ſtand as men, though alive, bound over to Eternal Judgment. And as to their Lives, it matters not how long they live, there is Heb. 10. 26, 27, 28. *no Sacrifice for their ſins, but a certain fearful looking for of Judgment and fiery Indignation which ſhall devour the Adverſaries.* So that I ſay, as the Devils be bound in Hell, ſo ſuch lye bound in Earth; bound I ſay in the Chains of Darkneſs, and their own obſtinate Heart, over to the *day of wrath*, and *revelation of the righteous Judgment of God*. *Cain* therefore by theſe words is denyed the Bleſſing of future Means of Grace, and ſtands bound over to anſwer for his Brothers Blood, which the Ground had received from his cruel hand.

88. Ver. 12. *When thou tilleſt the Ground, it ſhall not henceforth yield to thee her ſtrength; a Fugitive and a Vagabond ſhalt thou be in the Earth.*

This is a branch, or the Fruits of this wilful Murder. Indeed, ſins carry in them not only a Curſe with reſpect to Eternity, but are alſo the Cauſe of all the Miſeries of this Life. God Pſ. 107. 34. *turneth a fruitful land into barrenneſs*, for the *wickedneſs* of them that dwell therein.

When thou tilleſt the Ground. Sin committed doth not always Exclude the Sinner from an enjoyment of Gods mercies, but yet if unrepented of, bringeth a Cuuſe upon them. Mal. 2. 2. *I will curſe*, ſaith God, *your Bleſſings, yea I have curſed them already, becauſe ye laid it not to heart.* This alſo is the reaſon that the *Table* of ſome is Rom. 11. 8, 9. *made their ſnare*, their Trap, a Stumbling-block and a Recompence unto them; Men ought not therefore to judge of the Goodneſs of their State, by their Enjoyment of Gods Creatures, but rather ſhould tremble while they enjoy them, leſt for ſin they ſhould become accurſed to them, as were the Enjoyments of this wicked Man.

89. *A Fugitive and a Vagabond ſhalt thou be in the Earth.* The meaning is, thou ſhalt not have Reſt in the World, but ſhalt be continually poſſeſſed with a guilty Conſcience, which ſhall make thy Condition reſtleſs and void of Comfort. For the man that indeed is linked in the Chains of Guilt and Damnation, as *Cain* here was; he cannot reſt, but (as we ſay) Fudge up and down from place to place, becauſe his Burthen is inſupportable. As *David* ſaid, *Let their* Pſ. 69. 23. *eyes be darkned that they may not ſee, and make their loins continually to ſhake.* A continual ſhaking and reſtleſneſs doth therefore poſſeſs ſuch perſons as are given up of God, and ſwallowed up of Guilt.

A Fugitive and Vagabond ſhalt thou be in the Earth. Some men certainly know, even while they are in this World, their State to be moſt miſerable, and damnable, as *Cain*, *Saul* and *Judas* did; which knowledge, as I have hinted, puts them beſides the very courſe of other carnal men; who while they behold them at quiet under their Enjoyments, theſe cannot but wonder, fear, and be amazed with the deep Cogitations which will abide upon them, of their certain Miſery and everlaſting Perdition.

Ver. 13. 90. *And Cain ſaid unto the Lord, My puniſhment is greater than I can bear*: Or as the Margent hath it, *My ſin is greater than that it may be forgiven.* And both readings are true: For however ſome men pleaſe themſelves in leſſening ſin, and the Puniſhment thereof, yet a burdened Conſcience judgeth otherwiſe. And if *Cain* failed in either, it was in that he counted his Sin (if he did ſo) beyond the reach of Gods Mercy. But again, when Men perſecute the Worſhip and People of God, as *Cain* did his bleſſed and religious Brother, even of ſpite, and becauſe he envied the goodneſs of his Brothers work; I queſtion whether it be lawful for a Miniſter to urge to ſuch the Promiſe of Grace and Forgiveneſs; and alſo wherher it be the Mind of God ſuch perſons ſhould hope therein. He that ſins *the Sin unto death*, is not to 1 Joh. 5. 16. be prayed for, but contrariwiſe he is to be taken from Gods Altar that he may dye. This Exod. 21. 14. was *Cains* caſe, and now he knew it; therefore as one Excluded of God from his Mercy and all the Means thereof, he breaks out with roaring under the intolerable burden of the Judgment of God upon him, concluding his Puniſhment at preſent *greater than he could bear*, and that yet his Sin ſhould remain unpardonable for ever: As ſaith our Lord Jeſus Chriſt, He hath neither *forgiveneſs here*, nor in Mat. 12. 32. *the World to come.*

Ver. 14. *Behold, thou haſt driven me out this day from the face of the Earth, and from thy Face ſhall I be hid: And I ſhall be a Fugitive and a Vagabond in the Earth, and it ſhall come to paſs that every one that findeth me, ſhall ſlay me.*

91. By theſe words is confirmed what was ſaid before, to wit, to be *Curſed from the Earth*, was to be ſeparate from the Priviledges of the *Goſpel*. For *Cain* was not now to die, neither was he driven into any Den or Cave; yet *driven out from the face of the Earth*, that is, as I have ſaid, he was excluded from a ſhare in thoſe ſpecial Mercies that by the Goſpel were ſtill offered by Grace to the others that inhabited the World: The Mercies, I ſay, that are offered by the Goſpel, as namely, The Mercy of Eternal Life: For as to the

Bleſſings

Bleſſings of this World, he had yet a notable ſhare thereof. Beſides, he groaneth under this Judgment, as an unſupportable Curſe: *Thou haſt driven me out this day from the face of the earth.* And indeed, if we take it according as I have laid it down, it is a Curſe that would break the whole World to pieces; for he that is denied a ſhare in the Grace that is now offered, muſt needs be denied a Portion in God's Kingdom: And this *Cain* ſaw; wherefore he adds in the proceſs of his Complaint, *And from thy Face ſhall I be hid*: "I ſhall never come into "thy Kingdom, I ſhall never ſee thy Face in "Heaven." This is therefore the higheſt of all Complaints; namely, for a Man from a certain Conviction that his Condition muſt without fail be Damnable, to condole and bemoan his forlorn Condition.

92. *THOU haſt driven me out.* O! when God ſhall bind one over for his Sin, to Eternal Judgment, who then can releaſe him? This was *Cain*'s ſtate, God had bound him over: The Blood of his Brother was to *reſt upon him*, and not to be *purged with Sacrifice for ever.*

Thou haſt driven me out THIS DAY. He knew by the Sentence that fell from Heaven upon him, even from that very day, that he was made a Companion of, and an Aſſociate with Devils. *This Day*, or for this Days Work, I am made an Inhabitant of the Pit with the Devil and his Angels. Hence note, That God doth ſometimes ſmite the Reprobate ſo apparently, that himſelf from that day may make a certain Judgment of the Certainty of his Numb.24. 17. Damnation. Thus did *Balaam*: *I ſhall ſee him, but not now; I ſhall behold him, but not nigh.* Where by *now*, he reſpects the Time of Grace; and by *nigh*, the Time or Day of Judgment: As who ſhould ſay, "I, for my Sorceries, and "wicked Divinations, am excluded a Portion "in the Day of Grace, and therefore ſhall not "ſee the Saviour *now*: I am alſo rejected, as "to a Portion in the bleſſed World to come; "and therefore when he Judgeth, I ſhall not "ſee him *nigh*: Nigh, as a Friend, as a Sa"viour to my Soul." I doubt this is the Condition of many now alive, who for their Perfidiouſneſs and Treachery to Chriſt, and his Church, have already received, even in themRom.1.27. ſelves, *that recompence of their error which is meet.*

Gen. 21. 11, 12. Chap. 27. Chap. 28. Gal. 4. 30. Heb. 12. 16, 17. Pſal 46,7. Pſal.16.11 *Iſhmael* alſo, in the day he *laughed at Iſaac*, and *Eſau* in the day he *ſold his Birth-right*, might have gathered; the one from God's concurring with the Judgment of *Sarah*; the other, from his Father's adhering to his Brother; his *adhering*, I ſay, in a Prophetick Spirit; that from thenceforth they both were excluded *Grace* and *Glory*, as the Apoſtle by the Holy Ghoſt afterwards doth.

And from thy FACE ſhall I be hid. By *Face* here, we are to underſtand God's Favour, and bleſſed Preſence, which is enjoyed by the Saints both here, and in the World to come: Both which this wicked Man, for the Murdering of his Brother, and his Envy to the Truth, now knew himſelf excluded from.

93. *From thy Face ſhall I be HID.* The Pit of Hell, to which the Damned go, beſides the Torment that they meet with there, is ſuch a Region of Darkneſs, and at ſuch a diſtance from the Heavens, and the glorious comfortable Preſence of God, that thoſe that ſhall be found the proper Subjects of it, ſhall for ever be eſtranged from one glimpſe of him: Beſides, Sin ſhall bind all their Faces in ſecret, and ſo confound them with Horror, Shame, and Guilt, that they ſhall not be able from thenceforth for ever, ſo much as once to think of God with comfort.

From thy FACE. As it were all the Glory of Heaven, it lieth in beholding the *Face of God*: A thing the Ungodly little think of; yet the Men that have received in themſelves already the Sentence of Eternal Damnation, they know it after a wonderful rate; and the Thoughts of the loſs of his Face and Preſence, doth, do what they can, as much torment them, as the Thoughts of all the Miſery they are like to meet withall beſides.

And a Fugitive and a Vagabond ſhall I be on the earth. Even from the preſent frame of his Spirit, Now, having received the Sentence, he knew, the Judgment paſt being unrevokable, how it would be with him all his life long; that he ſhould ſpend his Days in Trouble and Guilt, rowling under the Juſtice of God, being always a Terrour and Burthen to himſelf, to the day he was to be cut off from the Earth, that he might go to the place appointed for him.

And it ſhall come to paſs, that every one that findeth me, ſhall ſlay me. Guilt is a ſtrange thing, it makes a Man think that every one that ſees him, hath knowledge of his Iniquity: It alſo bringeth ſuch a faintneſs into the Heart, that the *ſound of a ſhaken Leaf* doth chaſe ſuch Lev.26.36 Perſons: And above all things, the *Cries of* Jer. 2. 34. *Blood* are moſt fearful in the Conſcience; the Cries of the *Blood* of the *poor Innocents*, which *Chap.*19.4. the Seed of *Cain* hath ſhed on the face of the Earth. Thus far of *Cain*'s Complaint.

And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven fold: and the Lord ſet a mark upon Cain, leſt any finding him, ſhould kill him. Ver. 15.

By theſe words, the Judgment is confirmed, 94. which *Cain*, in the *Verſe* before, ſo mournfully pronounced againſt his own Soul. As if the Lord had ſaid; "*Cain*, thy Judgment is as "thou haſt ſaid, *I have driven thee out this day* "from a ſhare in my ſpecial Favour; and "when thy Life is ended, thou ſhalt be "hid from my Face, and bleſſed Preſence for "ever; and ſeeing it is thus, therefore I will "not ſuffer that thou die before thy time: "Alas, thy Glaſs will be quickly run! Beſides, "thy Days, while thou art here, will ſuffi"ciently be filled with Vexation and Diſtreſs; "for thou ſhalt always carry in thy Con"ſcience the Cries of Innocent Blood, and the "Fear of the Wrath of God: I have ſaid it, "and will perform it; I am not a *Man*, that "*I ſhould repent*: So that thus ſhall thy Judg"ment be: Therefore he that *killeth Cain*, I "will take vengeance on him.

Hence Note, That none need to add to the Sorrows of the Perſecutors: They above all Men

Men are prepared unto Wrath: *Let them alone* (ſaith Chriſt) *they will quickly fall into the Ditch.* Beſides, God hath taken the Revengement of the Blood of his Servants into his own hand, and will execute his Wrath himſelf. Therefore he ſaith to his Saints (as to this,) *Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for vengeance belongeth to me, and I will recompence, ſaith the Lord.* And the reaſon is, becauſe the quarrel is in ſpecial between the Perſecutor and God himſelf: For we are not hated becauſe we are Men, nor becauſe we are Men of evil and debauched Lives; but becauſe we are Religious; becauſe we ſtand to maintain the Truth of God. Therefore no Man muſt here intercept, but muſt leave the Enemy in the hand of that God he hath ſlighted and condemned. This made *Moſes* that he meddled not with *Corah* and his Company, but left them to that *new thing* which the *Lord himſelf* would do unto them, becauſe they had condemned the Ordinance of God. This made *David* alſo that he meddled not with *Saul*, but left him to the Vengeance of God, though he had opportunity to have deſtroyed him. Let us learn therefore to be quiet and patient under the hand of wicked and blood-thirſty Men: Let us fall before them like holy *Abel*; it is and will be grief enough to them, that when we are dead, our Blood will cry from the ground againſt them.

Rom. 12. 19.
Numb. 16. 25,26,27, 28,29,30, 31,32,33.
1 Sam. 24. *Chap.* 26. 10,11,12.

95. *Therefore he that killeth Cain, vengeance ſhall be taken*, &c. He now that ſhall, after this Admonition, plead for Religious Blood with the Sword, Vengeance ſhall be taken on him, becauſe he giveth not place to the Wrath of *God*, but intercepts with his *own*, which *worketh not the righteouſneſs of God.* Say therefore with *David*, when you are vexed with the Perſecutor, *Mine hand ſhall not be upon him*; but *as the Lord liveth, the Lord ſhall ſmite him*; or, his day *ſhall come to die*; or, he ſhall *deſcend in battel, and periſh.*

Jam. 1. 19, 20.

Vengeance ſhall be taken on him ſeven fold. It would not be hard to ſhew how little they have prevailed, who have taken upon them to take Vengeance for the Blood of Saints, on them that have been the Spillers of it. But my buſineſs here is brevity, therefore I ſhall not launch into that deep, only ſhall ſay to ſuch as ſhall attempt it hereafter, *Put up thy Sword into his place; for they that take the Sword, ſhall periſh by the Sword!* and *here is the Patience and Faith of the Saints.* Let *Cain* and God alone, and do you mind Faith and Patience; ſuffer with *Abel*, until your Righteous Blood be ſpilt: Even the Work of Perſecutors, is, for the preſent, Puniſhment enough; the Fruits thereof being the provoking God to Jealouſie, a denying of them the knowledge of the Way of Life, and a binding of them over to the Pains and Puniſhment of Hell.

Mat. 26. 51, 52.
Rev. 13. 10.

96. *And the Lord ſet a Mark upon Cain.* What the Opinion of others is about this Mark, I know not; to me it ſeems like thoſe in *Timothy*, who had their *Conſcience ſeared with an hot Iron*: Which words are an Alluſion to the way of the Magiſtrate in their dealing with Rogues and Felons; who that they may be known to all, are either in the Hand, Shoulder, or Cheek, branded with an hot Iron. So *Cain* was marked of God for a Reprobate, for one that had murdered a Righteous Man, even of envy to the goodneſs of his Work: But the Mark (as it was on thoſe in *Timothy*) was not on any *outward* or *viſible* part of his Body, but (as there the Apoſtle expreſſeth it) even upon his very *Conſcience*; his *Conſcience* then had received the Fire-mark of the Wrath and Diſpleaſure of God, which (as a Burning-Iron doth to the Fleſh) had left ſuch deep Impreſſion therein, that it abode as a Scar or Brand upon him, in token that God would for ever after hold him for a Fugitive Rogue or Vagabond.

1 Tim. 4.

And the Lord ſet a mark upon Cain, leſt any finding him, ſhould kill him. For though the Mark was branded with Burning upon his Conſcience, and ſo inward and inviſible; yet the Effects of this hot Iron might be viſible, and ſeen of all: The *Effects*, I ſay, which were, or might be, his Reſtleſneſs in every place, his Dejectedneſs, the ſudden and fearful Pangs and Agonies of his Mind, which might break out into dolorous and amazing Complaints; beſides, his timerous Carriage before all he met, leſt they ſhould *kill him*; gave all to underſtand, that God had with a vengeance branded him. And indeed this was ſuch a Mark as was amazing to all that beheld him, and did ten times more make them afraid of ſpilling Blood, than if any viſible Mark had been ſet upon him; for by his trouble and diſtreſs of Mind, they ſaw what was the Guilt of Blood: and by his continual fear and trembling under the Judgment of God, what it was to be in fear of, nay, to have the Firſt Fruits of Everlaſting Damnation. Thus therefore God reſerved *Cain* to the Judgment which he had appointed for him.

97. *And Cain went out from the preſence of the Lord, and dwelt in the Land of Nod, on the Eaſt of Eden.* Ver. 16.

The right Carriage of a Reprobate, and the infallible Fruits of final Deſparation: For a Man that hath received in his Mind the ſtroke of the Judgment of God, and that is denied all Means of Saving and Sanctifying Grace, (as the great Tranſgreſſors are,) the *Preſence of God* is to ſuch moſt dreadful; whether we underſtand the *Knowledge* of him as he is in himſelf, or as he diſcovereth himſelf in his Church; for the thought of his Being, and Eternal Majeſty, keeps the wound open, and makes Terrour and Guilt revive. To ſuch it would be the beſt of News, to hear that the Godhead doth ceaſe to be, or that themſelves were high above him: But that they are in the Hand of the *Living God*, this is the dreadful and fearful Thought.

And Cain went out from the preſence of the Lord. Theſe words may be taken many ways.

1. That he ſeparated himſel from the *Church* (the place of God's preſence) which then conſiſted of his Father and Mother, and of thoſe other Children they had. And this appears by the Text, *He went out from the preſence of the Lord, and dwelt in the Land of Nod.*

2 Cor. 6. 16.

2. A Man goes out from the *preſence of God*, when he withdraws his Thoughts from *holy*

Job 21. 14, 15, 16.

Meditations,

Meditations, and employeth the ſtrength of his Mind about the things of *this* Life: And thus he alſo did; he went into the Land of *Nod*, and there fell to building a City, and to recreate himſelf with the Pleaſures of the Fleſh what he might.

3. A Man goes out from the *preſence of God*, when he throweth up the *Worſhip* and *Way of God*; and this he did in departing from the Church. 2 Chron. 19. 1,2,3.

Heb. 3. 12, 13. Job 15. 12, 13. 4. Beſides, his going out from the *preſence of the Lord*, implieth, that he *hardned his heart* againſt him, that he ſet his Spirit againſt him; that he ſaid to God, *Depart from me*; that he grew an implacable Enemy to him, and to every appearance of Good in the World.

98. *And Cain went out from the preſence of the Lord.* Theſe words may alſo reſpect his being thruſt out from God, as one Anathematized, Accurſed, or Cut off, in effect the ſame with *Excommunication:* But be it ſo, the Act was extraordinary, being adminiſtred by God himſelf; even as he ſerved *Corah* and his Company, though in kind there was a difference; the one, even *Cain*, being yet permitted to live for a while in the World; the other being ſent down quick into Hell; but both, for their Villany againſt the Worſhip and People of God, ſtand Bound over to Anſwer it at the Eternal Judgment.

99. Ver. 17. *And Cain knew his Wife, and ſhe conceived and bare Enoch; and he built a City, and called the Name of the City after the Name of his Son Enoch.*

Cain's Wife was his Siſter, or near Kinſwoman; for ſhe ſprang of the ſame Loyns with himſelf; becauſe his Mother was *the Mother of all living*. Gen. 3. 20.

This Wife bare him a Son; for whoſe ſake, as it ſeems, he built the City. Hence note, That Men who are ſhut out of Heaven, will yet uſe ſome means to be Honourable on Earth. *Cain* being accurſed of God, yet builds him a City; the Renown of which Act, that it might not be forgotten, he calleth it after the Name of his Son. Much like this was that Carnal Act of blaſted *Abſalom*; becauſe he *had no Child*, he would erect a *Pillar*, which muſt forſooth be called *Abſalom's Place*, not after the Name of *Abſalom*, to keep his Name in remembrance upon Earth. 2 Sam. 18. 18.

And he built a City, &c. Note, That it is the Deſign of Satan, and the deceitful Heart of Man, to labour to quiet a Guilty Conſcience, not by Faith in the Blood of Chriſt, but by over much Buſineſs in the things of this World.

100. *And called the Name of the City after the Name of his Son Enoch.* Although *Cain* had a mind to keep up his Name with Fame in the World, yet he would not venture to dedicate the City to his own Name; that would have been too groſs; and perhaps others would have called it, *The City of the Murtherer*; but he calleth it after the Name of his Son, his Son *Enoch*; whom he pretended was a Man both *taught*, and *dedicate*, as it ſeems his Name imports. Hence Note again, That Men who themſelves are accurſed of God, will yet put as fair gloſſes on their Actions, as their hypocritical Hearts can invent. Who muſt this City be dedicated to, but to him whom *Cain* had *dedicated* and *taught*. I will not ſay that in truth he gave him to God, for that his rebrobate Heart would not ſuffer; but being given up of God, yet retaining, with *Saul*, Conſiderations of Honour: Therefore, as is the Cuſtome of ungodly Hypocrites, he would put the beſt ſhow on his ungodly Actions.

Thus *Saul*, when he had received the Sentence of the Lord againſt him; yet, *Turn again with me* (ſaith he to *Samuel*) *yet honur me now before the people*, and *before Iſrael*: So the *Money* wherewith the High-Prieſts and Scribes had bought the Life, and obtained the Death of Chriſt; with that they make ſome ſhew of Godlineſs, in *buying with it a piece of Ground to bury Strangers in*. 1 Sam. 15. 30. Mat. 27. 3, 4, 5, 6, 7.

101. Ver. 18. *And unto Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methuſael, and Methuſael begat Lamech.*

Theſe are the Off-ſpring of *Cain*; the Engliſh of whoſe Names, if the Nature and Diſtance of the Perſons were according, they might well be called, with abhorrence, the Brood of wicked *Cain*, even the Generation whom the Lord had curſed, notwithſtanding *Enoch* was their Father. *Enoch* begat *Irad*, a *wild Aſs*; *Irad* begat *Mehujael*, one *preſumptuous* above meaſure, his Name ſignifies, *One teaching God*. But *who hath directed the Spirit of the Lord*, or *ſhall any teach God knowledge?* The Son of this Man was *Methuſael*, *asking Death*, the true Fruit of all ſuch preſumptuous Ones, (his *Confidence ſhall be rooted out of his Tabernacle*, and *it ſhall bring him to the King of Terrors*,) his Son was *Lamech*, one *poor*, or *ſmitten*: The firſt, that, as we read, did break the Order of God in the Matter of *Marriage*. Job 21. 22. Iſa. 40. 13. Job 18. compare Verſe 4, with Verſe 14.

Ver. 19. *And Lamech took unto him two Wives, the Name of the one was Adah, and the Name of the other Zillah.*

102. This Man was the firſt that brake the firſt Inſtitution of God concerning Marriage. He *took unto him two Wives*. The *New-Teſtament* ſays, *Let every man have his own wife*. And ſo ſaid the Law in its firſt Inſtitution: Therefore plurality of Wives firſt came into practice by the Seed of curſed *Cain*, and for a time was ſuffered in the World through the hardneſs of Man's Heart.

Ver. 20, & 21. *And Adah bear Jabel, he was the Father of ſuch as dwell in Tents, and of ſuch as have Cattel.*

103. *And his Brother's Name was Jubal; he was the Father of all ſuch as handle the Harp and Organ.*

Jabel ſignifies *bringing*, or *budding*; *Jubal*, *bringing*, or *fading*. So then in theſe two Sons might be ſhewed unto us the World, as it is in its utmoſt Glory: That is, it brings *Buds*, it brings *Fading*: To day in the *Field*, to morrow in the *Oven*: *All fleſh is graſs, and all the goodlineſs thereof, as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it, ſurely the people is graſs.* Iſa. 40. 6, 7, 8.

And obſerve in theſe, the laſt was the *Muſical One*. Indeed, the Spirit of the World, after things have *budded*, is ſo far off from remembring that they again muſt *fade*; that then it begins its *Requiem*; then it ſaith to it ſelf, *Eat, drink, and be merry*; then it is for handling the Harp and Organ. Luk. 12. 16, 17, 18, 19, 20.

Ver. 22. 104. *And Zillah she also bare Tubal-Cain, an Instructer of every Artificer in Brass and Iron: and the Sister of Tubal-Cain was Naamah.*

Tubal-Cain, a *worldly Possession*; and *Naamah*, one that by her Name should be *beautiful*. *Lamech* his Fruit then was, a *budding*, *fading*, *worldly Possession*, with a little deceitful, vain *Beauty*; for *Favour is deceitful, and Beauty is vain, but a Woman that feareth the Lord, she shall be praised.* Prov. 31. 30.

Ver. 23. 105. *And Lamech said unto his Wives, Adah and Zillah, Hear my voice, ye Wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.*

He that sticks not to exceed in *one* Point, will not fear to transgress in *another*: He had hardned his Heart, by breaking the modest and orderly Bounds of *Marriage*, and so fitted himself to *shed Blood*, or do any other wickedness.

Hearken to me, ye Wives. Lustful Men break their minds to their fleshly Companions (sometimes) sooner than to wiser Counsellors: Even as *Ahab*, in the business of the Vineyard of *Naboth*, breaks his mind to that ungodly *Jezabel* his Wife.

I have slain a man to my wounding. Who, or what Man this murthered Person was, therein the Word is silent: Yet this *Lamech* being the Son of a bloody Murtherer, 'tis possible he was some godly Man, one of *Adam*'s other Children, or of his Grand-Children, the Son of *Seth*: for these Sons of *Cain*, and namely this in special (as it seems) took not heed to the Mark wherewith God branded *Cain*; but like *Belshazzer*, he *hardned his heart*, though he *knew* it, and would turn Murtherer also. Dan. 5. 18. —22.

I have slain a man to my wounding. The Guilt of Blood who can bear? or who can help himself thereby? It is a wounding thing, it is a hurtful thing; he that sheds Man's Blood wrongfully, cannot establish himself thereby. The *Jews* thought to have preserved themselves and Countrey by killing Jesus Christ; but this so provoked the Justice of God, that for this things sake he sent the *Gentiles* upon them to burn up their City; who when they were come, if Stories be true, slew of them Eleven hundred thousand; and those of them that were taken alive, were sold to who would buy them, Thirty a Penny. *Ye shed blood* (says God) *and shall you possess the Land? ye stand upon your sword, ye work abomination, and ye defil'd every one his neighbour's wife, and shall ye possess the Land?* Mat. 22. 6, 7. Ezek. 33. 25, 26.

Ver. 24. 106. *If Cain shall be avenged seven fold, truly Lamech seventy and seven fold.*

Though wicked Men may be willingly ignorant of that part of the Judgments of God, that are to pre-monish them, that they do not that wicked thing for which the Judgment was executed; yet if there be any thing like Favour mixed with the Judgment, of that they will take notice, to encourage themselves to Evil: Even as this ungodly Person, he would not be stopped from Blood by the Judgment of God upon *Cain*; but rather, as it seems, because the Judgment was not *speedily executed*, his heart was *fully set* in him to do evil. Much like that of the *Jews*, who because *Jehoiakim* had slain *Uriah* the Prophet, and yet God *spared the Land*; therefore make that an argument to prevail with *Zidekiah* to kill *Jeremiah* also. Eccl. 8. 11. Jer. 26. 20, 21, 22, 23.

If Cain shall be avenged seven fold, truly Lamech seventy and seven fold. Give wicked Men leave to judge of themselves, and they will pass a Sentence favourable enough. Though *Lamech* had not pity when he spilt Blood; yea, though the Judgment of God upon *Cain* could not hold his murderous Hands: yet now he is Guilty, let him but make a Law in the Case, and wo be to him that killeth *Lamech*: Vengeance shall be taken of him *seventy fold* and *seven*. *Joab* could with pitiless hands spill the Blood of more righteous Men than himself, not regarding what became of their Souls: But when his Blood was by vengeance required for the same, then he would take Sanctuary at the *Horns of the Altar*. But Judgment is not wholly left to Men, the *Lord is Judge himself*; before whom both *Cain*, and *Lamech*, and all their Successors shall be Arraigned, and receive just Doom, and that never to be reversed. 1 Kings 2. 28.

Ver. 25. 107. *And Adam knew his Wife again, and she bare a Son, and called his Name Seth; for God said she hath appointed me another Seed instead of Abel whom Cain slew.*

Now we have done, for a while, with *Cain*, and are come again to the Church of God. *Cain* had slain *Abel*, and by that means, for a while, had greatly suppressed the flourishing of Religion; in which time his own Brood began to be mighty upon Earth; so encreasing, as if Religion was put to an end for ever. But behold their Disappointment! *Adam knew his Wife again*, (for *Adam*'s Family was then the True Church of God;) or take *Adam* for a Type of Christ, and his Wife for a Type of the Church, and then this Observation followeth; namely, That so long as Christ and the Church hath to do with one another, it is in vain for *Cain* to think of suppressing Religion.

Adam knew his Wife again. If *Eve* had now been Barren, or *Adam* had Died without further Issue, then *Cain* might have carried the day; but behold another Seed! a Seed to stand in *Abel*'s place: Therefore she called his Name *Seth*; that is, *set* or *put*, as namely, in the room of *Abel*, to stand up for, and to defend the Truth against all the Army and Power of *Cain*: As *Paul* also saith of himself, *I am set*, or put, *for the defence of the Gospel*. This Man therefore, so far as can be gathered, was the first that put check to the Outrage of *Cain* and his Company. But mark some Observations about him. Phil. 1. 17.

108. 1. He was *set* in the stead or place of *Abel*; not an Inch behind him, but even at the place where his Blood was spilt: So that he that will revive lost Religion, must avow it as God's *Abels* have done before him: Every Talker cannot do this. The Blood that was shed before his Face, must not put check to his godly Stomach; yea, he must say to Religion, as *Ruth* said once to her *Mother*, *Where thou diest, I will die, and there will I be buried.* This is the way to revive and to maintain the Ways of God, in despite of bloody *Cain*. Ruth 1. 16, 17.

2. This *Seth*, that was *set* to put check to *Cain*, did not do it of his own Brain, but the Hand of God was principal in the Work:

God

God (said she) *hath appointed me another Seed, to be* set *in the place of Abel.* And indeed it is otherwise in vain, when Religion is once suppressed, to think it should ever revive again. Alas! where is the Man, if he want God's Spirit, that will care for the *flourishing state of Religion?* and that in truth will make the *Lord his*
Jer. 30. 17. *delight*: This is *Zion, whom no man seeketh for,*
1 Kings 12. 16. or *seeketh after.* All Men here say, *See to thine own House, David.* But when *Seth* comes, then the ground is made good again; then a living Saint is found to stand and maintain that Truth which but now his Brother bled for. When
Acts 12. 1, 2, 3. *James* was killed, *Peter* stands up, *&c.* And therefore *Seth* is said to be *another Seed*, a Man of another Spirit: One who was principled with a Spirit beyond and above the Spirit of the World. *Another Seed*, One that was spirited for God's Word, and God's Worship, and that would maintain his Brother's Cause.

3. Observe, That when *Seth* maintains his Brother's Lot, you hear no more of the Brood of *Cain.* And indeed, the way to weary out God's Enemies, it is to maintain, and make good
Jam. 4. 7. the Front against them: *Resist the Devil, and he will flie.* Now if the Captain, their King *Apollion*, be made to yield, how can his Fol-
Rev. 12. 9. lowers stand their ground? The *Dragon*, the Devil, Satan, he was *cast out into the earth*, and his Angels were cast out with him. But
Ver. 7, 8, 12. how? It was by fighting: *Michael and his Angels fought with the Dragon*, and overcame him by the *Blood of the Lamb*, by the *Word of their Testimony*, and by *not loving of their lives unto the death.*

4. Let this, in the last place, serve for Persecutors, That when you have cast down many Ten thousands, and also the Truth to the Ground; there is yet a *Seth*, another Seed behind, that God hath appointed to stand in the stead of his Brethren, by whom you will certainly be put to flight, and made to cease from oppressing the Truth.

Ver. 26. *And unto Seth, to him also there was born a Son, and he called his Name Enos: Then began men to call upon the Name of the Lord.*

109. The Holy Ghost, in recording the Birth of *Enos*, goeth out of his ordinary style, in that he doubleth the mentioning of his Father, with respect to the Birth of this Son. And indeed it is worth the observing; for it staggereth the Faith of some, to think that the Man that makes good the Ground of a murthered Brother, should not leave Issue behind him: *But to Seth, to him was born a Son.* Our faithfulness to the Truth, shall be no hinderance to the flourishing state of our Off-spring, take them either for the fleshly or spiritual Seed of God's Servants, but *Sons*, (especially in the latter sence, if we truly stand by the Word of God) shall surely be born unto us.

And unto Seth, to him also was born a Son, and he called his Name Enos. Enos, a *Man*; not a Devil, like *Cain*, but a Man; or, a Man that was miserable in this World, for the sake and Cause of God; for it seems, as was his Father, so was he, even both given up to maintain God's Truth; which cannot be done but with great hazard, so long as *Cain* or his Off-spring remain. His Father therefore, by his very Name, did offer him up to bare all Hardships for the *Name* and *Cause* of God: *Behold I send you forth* (saith Christ) *as Lambs in the midst of Wolves.* In effect, he called their Name *Enos*, Men to be acquainted with Grief and Miseries: But mark, *Then began men to call upon the Name of the Lord.*

Then, when *Seth* maintained *Abel*'s ground, 110.
and when *Enos* endured all Miseries for the same: For indeed this makes Spectators believe that Religion is more than a fictitious Notion: The Hardships, Miseries, and Blood of the Saints, will make Men, otherwise heedless, consider and ponder their Cause aright.

Then began. For, as I also before have hinted, the Out-rage of bloody *Cain* did put, for a time, a stop to the flourishing state of God's Worship; which in all probability was not so little as half a hundred Years, even till *Seth*, and the Son of *Seth*, stood up to maintain the same: *But then*, then *men began* (more Men than *Seth* and *Enos*) *to call upon the Name of the Lord.*

Note again, That all True Religion beginneth with Fervent Prayer: Or thus, That when Men begin to be Servants to God, they begin it with calling upon him. Thus did *Saul*, *Be-* Acts 9.
hold he prayeth: And, *Lord have mercy upon me*, is the first of the Groans of a sanctified Heart.

The Margin hath it, *They began to call themselves by the Name of the Lord*: As God saith in another place, *My Name is called on them.* The Disciples were called *Christians*, (nay, the Saints are called the *Annointed Ones*, and the Church 1 Cor. 12.
is called *Christ.*) But note, That fervent Prayer 12.
ends in Faith and Confidence in God. They called themselves by the *Name*; they counted themselves not from a vain and groundless Opinion, but through the Faith they had in the Mercy of God, The *Saints* and holy People of God.

They began to publish themselves, in Contradistinction to the Off-spring of *Cain*, the *holy People of God.* Wherefore, a Separation from the Wicked began betimes; the one going by the Name of *the Sons of God*; the other, by *the Sons and* Chap. 6.
Daughters of Men: Then *began men to call upon* 1, 2.
the Name of the Lord.

CHAP. V.

111. Ver 1. *THis is the Book of the Generation of Adam: in the day that God created Man, in the likeness of God made he him.*

The Holy Ghost having thus largely treated of *Cain* and his Off-spring, and of the Head made against him by *Seth* and *Enos*, and of the good success that followed, he now comes to treat of the Church in particular, and of the flourishing state of the same.

This is the Book. The Holy Ghost cuts off the Genealogy of *Cain*, accounting him none of the Race of the Church, although before he was within the pale thereof. *John* observing this, calls him, *a Child of that wicked one*, as our Lord also accounted *Judas.* Wherefore, he here begins his Book again, that this wicked

Gen. 5. 28. Race might be quite excluded: *Let them be blotted out of the book of the living*, and *not written with the righteous.*

In the day that God created Man, in the likeneſs of God made he him. Although by this new Beginning the Holy Ghoſt excludeth *Cain*, yet he fetcheth the Genealogy of the Church from the Day that Man was created; intimating that God, in the very Act of Creation, had a ſpecial Intention to plant him a Church in the World; and therefore, even before Sin was in the World, the Image of God was upon Man, as a Token of his ſpecial Reſpect, and of the great Delight that he intended to take in that Creatnre above all that he had made.

Prov. 8. 30, 31.

112. Ver. 2. *Male and Female created he them, and bleſſed them, and called their Name Adam, in the day when they were created.*

When *Adam* was created, the Lord created two in one: So when Chriſt, the Head of the Church, was choſen, the Church was alſo choſe in him.

Eph. 1. 4. *And bleſſed them.* With the Bleſſing of *Generation*: A Type of the Bleſſing of *Regeneration* that was to be by Chriſt in the Church, according to that which is written, *So ſhall thy Seed be.*

And called their Name Adam, in the day that they were created. So that in the Man the Woman is included: *Neither is the man without the woman, nor the woman without the man in the Lord*: For the Holy Ghoſt, in the Work of the New Creation, of which this Creation was a Type, counteth not by Male and Female, but *ye are all one in Chriſt Jeſus.* Wherefore, Women are not to be excluded out of the Means of Salvation; nay, they have, if they Believe, a ſpecial Right to all the Promiſes of Grace that God hath made to his Saints in all Ages: Yea, ſhe ſhall *be ſaved*, though *ſhe bare Children*, if *ſhe continue in the Faith, and Charity, and Holineſs with Sobriety.*

1 Cor. 11. 11. Gal. 3. 28. 1 Tim. 2. 15.

113. Ver. 3. *And Adam lived an hundred and thirty years, and he begat a Son in his own likeneſs, after his image, and called his name Seth.*

1 Chro. 1. 1. Here alſo by the Book of *Chronicles*, the Holy Ghoſt carrieth away the Genealogy, becauſe *Abel* had no Children, ſaying *Adam, Seth*, &c.

An hundred and thirty years. Behold the rage of Hell! for until *Seth* ſtood in *Abel*'s place, Religion was greatly hindred, and that was after the World had ſtood an Hundred and thirty Years. Indeed, *Abel*, while he had his Breath, did hold it up in the World; but *Cain*, who was of that *wicked one*, ſmote him and Religion both to the ground.

And begat a Son in his own likeneſs. Who *can bring a clean thing out of an unclean? Not one.* If the Father be polluted with the inward filth of Sin, the Son muſt needs be like him: *I was ſhapen in iniquity* (ſaid *David*) *and in ſin did my mother conceive me. Seth* then was no better than we by Nature, but came into the World in the Blood of his Mother's filth: *What is Man, that he ſhould be clean! or he that is born of a Woman, that he ſhould be righteous!*

Job 14. 4. Pſal. 5. 5. Job 15. 14.

This therefore ſhould teach us not to count of our Election, and of our Effectual Calling but by the Word of God. *Seth* by Nature was a ſinful Man, and yet the choſen Servant of God; the firſt that took up God's Quarrel after the Death of bleſſed *Abel.*

This ſhould alſo help us to hold up the Bucklers againſt the Kingdom of the Devil and Hell. *Seth* was ſubject to like Infirmities with us, and yet he got ground of the Children of Iniquity. I know a ſenſe of our own Infirmities is apt to weaken our hand in ſo mighty an Undertaking, but it ſhould not: Although we be like old *Adam* by Nature, yet God is able to *make us ſtand.*

114. Ver. 4. *And the days of Adam, after he begat Seth, were eight hundred years, and he begat Sons and Daughters.*

Adam therefore, as a Type of Chriſt, reigned in the Church almoſt a Thouſand Years. The World therefore *beginning* thus, doth ſhew us how it will *end*; namely, by the Reign of the *ſecond Adam*, as it began with the Reign of the *firſt.*

These long-liv'd Men therefore ſhew us the Glory that the Church ſhall have in the latter Day, even in the *Seventh thouſand Years of the World*, that Sabbath when Chriſt ſhall ſet up his Kingdom on Earth, according to that which is written, *They lived and reigned with Chriſt a thouſand years. They*:— Who? The Church of God, according alſo as it was with *Adam.* Therefore they are ſaid by *John* to be *Holy*, as well as *Bleſſed*: *Bleſſed and Holy are they that have part in the firſt reſurrection, on ſuch the ſecond death hath no power*; *but they ſhall be Prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years.* In all which time the wicked in the World ſhall forbear to Perſecute, as did alſo the Brood of wicked *Cain* in the days of *Adam, Seth*, &c. Hence therefore we find in the firſt place the *Dragon chained* for theſe *thouſand years.*

Rev. 20. 1, 2, 3, 4.

115. Ver. 5. *And all the days that Adam lived were nine hundred and thirty years, and he died.*

Adam therefore lived to ſee the Tranſlation of *Enoch*: In whoſe Tranſlation a Conqueſt was got over all the Enemies of his Soul and Body: So Chriſt ſhall Reign in and among his Saints till *all his Enemies be deſtroyed.* The *laſt Enemy that ſhall be deſtroyed is Death*; which ſhall be ſwallowed up when the Members of that glorious Head have *put on Incorruption*, and their *Mortal ſhall have put on Immortality. Adam*'s Reigning therefore until *Enoch*'s Tranſlation, looks like a Prophecy of the *Perfection* of *Chriſt*'s *Kingdom: For he ſhall reign* till he *hath delivered up the Kingdom to God, even the Father*: As *Adam*, till his *Enoch* was tranſlated and took up to God.

1 Cor. 15.

116. Ver. 6. *And Seth lived an hundred and five years, and begat Enos.*

Seth therefore ſtood by the Truth of God a long time, without much help or encouragement from Man; which was a great Tryal to his Spirit, and Proof of the Truth of his Faith, and tended much to the Perfection of his Patience. Somewhat like this was that of *Paul*, who had *no Man ſtood with him* when he ſtood before *Nero.*

Seth was ſet in the ſtead of *Abel*, to keep the Gap againſt the Children of Hell; which, by the Grace of God, he faithfully did, even till *Enos* was ſent to his Aid and Aſſiſtance.

Seth

Seth therefore was the *Forlorn Hope* of the Church in those days: So set of God to put check to the Enemy, until the Church was increased, and more able to defend her self from the Outrage.

This therefore should teach the Saints of
1 Sam. 10. 8 Chap. 13. 8,9,10,11, 12,13,14 God, especially those that are sent before, against the Off-spring of *Cain*, to stand their ground, and not to shrink like *Saul*, till God shall send others to take part with them.

Thus *David* stood, as it were, by himself, against the wicked that was in his day; which
Ps. 94. 16. made him cry, *Who will rise up for me against the evil Doers*, or *who will stand up for me against the workers of iniquity.*

117. *And Seth lived after he begat Enos eight hundred*
Ver. 7. *and seven years, and he begat Sons Daughters.*

Hence also we may gather great Encouragement who are set in the Front of the Army of the Lamb, against the Army and Regiment of *Cain*. *Seth*, saith the Spirit, was *set in the stead of Abel*, there as *Forlorn*, to defend Religion; Must he not now be swallowed up? Will the Blood-Hounds let him escape? Behold, therefore his Life must be accounted a Wonder! as
2 Cor. 6. 9. was also that of *Paul*, to stand Eight hundred Years against such a murderous Crew, and yet to have his Breath in his Nostrils! Our *times are in thy hands*, and thou, Lord, *holdest our Soul in Life.*

Ver. 8. *And all the days of Seth were nine hundred and twelve years, and he died.*

His Life was therefore Eighten years shorter than that of *Adam*: he lived Fifty five years after *Enoch*, and died Six hundred and fourteen years before the Flood.

118. *And Enos lived ninety years, and begat Cainan.*
Ver. 9. *Cainan* signifieth a *Buyer*, or *Owner*. Let it be with respect to Religion, and then the sence may be, that he had this Priviledge in Religion by the hazard of his Father and Grand-father's Life; they bought it for him, and made him
Gal. 2. the Owner of it: As *Paul* saith, *He gave not place to the false Apostles, that the truth of the Gospel might continue* with the *Galatians*. As
Judg. 9. 17. *Jonathan* also said to *Shechem*, *My Father fought for you, and adventured his life far, and delivered you out of the hand of Midian.*; namely, that they might still be Owners of the Inheritance that the Lord had given them. This shews us then, that the fruit of a constant standing to the Word of God, is, That the Generations yet unborn shall be made the Possessors and Owners of it.

Ver. 10. *And Enos lived after he begat Cainan eight hundred and fifteen years, and begat Sons and Daughters.*

119. He lived then to see his Son enjoy the fruits of his own Constancy to the Truth, so long a time as *Eight hundred years*, &c. as we hope God's People now may do. 'Tis true, they now do own the Truth with hazard, and do hold it up by enduring much misery, according to the rage of wicked Men; but, I say, 'tis hoped others will reap the Fruits of our Travels, and that some of us shall live to see it, as *Enos* lived to see his *Cainan* possess Religion *eight hundred years.*

Ver. 11. *And all the days of Enos were nine hundred and five years, and he died.*

He lived then One hundred fifty three Years after *Enoch*, and died Five hundred and sixteen years before the Flood.

Ver. 12. *And Cainan lived seventy years, and begat Mahalaleel.*

120. *Mahalaleel* signifieth *Praising God.* Wherefore he was born in Settled Times, wherein Religion met with little or no Molestation: It began to be as Hereditary in the days of blessed *Cainan*; wherefore it was requisite that the very next that should possess the Truth, should
Rev. 11. 15. spend their days in *Praising God.* And thus it will be at the down-fall of Antichrist: *After*
Chap. 19. 1,2,3,4,5,6 *this* (saith *John*) *I heard a great voice of much people in Heaven, saying, Allelujah! Salvation, and glory, and honour, and power unto the Lord our God.—— And a voice came out of the Temple, saying, Praise our God, all ye his Servants; and ye that fear him, both small and great.*

Isa. 14. 7,8. *The whole Earth* (saith the Prophet) *is at rest and quiet, they break forth into singing; Yea, the Fir-tree rejoyceth at thee,* (O thou Brood of the blood-thirsty *Cain*,) *and the Cedars of Lebanon*, saying, *Since thou wast laid down, no Feller is come up against us.*

Ver. 13. *And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat Sons and Daughters.*

121. God gave him a long Possession and Enjoyment of the Fruits of his Father's Labours: *They sowed* (as Christ said) *and he was entred into their labours*: They *sowed in Tears*, and He *reaped in Joy. Mahalaleel*, or *Praise our God*, was the Language of those Times.

Ver. 14. *And all the days of Cainan were nine hundred and ten years, and he died.*

He lived then Two hundred and forty eight years after *Enoch*, and died Four hundred twenty one years before the Flood.

Ver. 15. *And Mahalaleel lived sixty and five years, and begat Jared.*

Acts 9. 29, 30, 31. *Jared* signifies *Ruling*, and sheweth us what is the holy Fruits of Peace and Thanksgiving in the Church; to wit, Government according
122. to the Testament of Christ. It is hard to have all things according to Rule, in the day of the Churches Affliction; because of the Weakness and Fearfulness of some; and because possibly those who have most skill in that matter, may for a time be laid up in Chains: but now when the Church hath rest and quietness, then as she *praiseth God*, so she conceiveth and bringeth forth Governors, and good Government and
1 Chron. 28. 3, 6. Rule among her Members. *David*, a *Man of Blood*, could not build that House to the Lord, which peaceable *Solomon*, that *Man of Rest*, afterwards did. When Armies are Engaged, and hot in Battel, 'tis harder to keep them in Rank and File, than when they have rest, and time for Discipline. *Jared* therefore is the Fruits of *Thanksgiving*, as *Thanksgiving* is the Fruits of *Peace* and *Possession.*

Ver. 16. *And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat Sons and Daughters.*

He lived not only to give Thanks unto God, but to shew to all that he gave Thanks in truth, by submitting his Neck the rest of the hundred of years that he lived, to the holy Law and Word of God.

123. A good Rule to Prove People by; for all that pretend to give Thanks for Liberty, put not their Neck under the Yoke, but rather
Gal. 5. 13. *uſe their Liberty as an occaſion for the fleſh*, than *by Love to ſerve* and advantage one another
1 Pet. 2. 16. in the things of the Kingdom of Chriſt; but as the Bramble ſaid to the reſt of the Trees, ſo ſaith Chriſt to ſuch feigned Thankſgivers, *If in*
Judg. 9. 15. *truth ye anoint me King over you, then come and put your truſt under my ſhadow*; ſubmit to my Law, and be governed by my Teſtament: Let your Thankſgiving bring forth *Jared*, and walk with God in the Days of *Jared*.

Ver. 17. *And all the days of Mahalaleel were eight hundred ninety and five years, and he died.*

124. He lived then Three hundred and three years after *Enoch*, and died Three hundred ſixty ſix years before the Flood.

Ver. 18. *And Jared lived an hundred ſixty and two years, and begat Enoch.*

Enoch, is, *taught*, or *dedicate*: The true effect of Rule or Government, be it good or bad: in *Cain*'s Poſterity it was *bad*; for an *evil Tree cannot bring forth good Fruit*: But *Enoch* here, we are to underſtand, one *taught* in, and *dedicated* unto God. This *Enoch* therefore was a Son that would hear the Rules, and ſubmit
Prov. 25. 12. to the Government of his Father *Jared*. *As an Ear-ring of Gold, and an Ornament of fine Gold; ſo is a wiſe Reprover upon an obedient Ear.*

Ver. 19. *And Jared lived after he begat Enoch eight hundred years, and begat Sons and Daughters.*

125. He lived therefore to ſee the Fruit of his good Rule and Government in the Church, even to ſee his *teachable* and *dedicated* Son caught up to God, and to his Throne. A good Encouragement to all Rulers in the Houſe of God, and alſo to all godly Parents to Teach and Rule in the fear of God; for that is the way to part with Church-Members, and Children with comfort; yea, that is the way, if we ſhall outlive them, to ſend them to Heaven, and to God before us.

Ver. 20. *And all the days of Jared were nine hundred ſixty and two years, and he died.*

126. He lived then Three hundred thirty five years after *Enoch*, and died Two hundred thirty four before the Flood.

Ver. 21. *And Enoch lived ſixty and five years, and begat Methuſelah.*

Methuſelah ſignifieth, *ſpoyling his Death*: This therefore is the true Fruits of one that is truly *taught in*, and *dedicate to* the Service of God, as *Enoch* was; by this means he ſpoileth his Death: Wherefore he adds, *And Enoch walked with God.* Walking with God, ſpoileth Death, or overcomes it, or it ſhall be prevented, he ſhall not be *hurt therewith*: As Chriſt
Joh. 8. 52. ſaith, *If a man keep my ſayings, he ſhall never ſee death.*

Ver. 22. *And Enoch walked with God, after he begat Methuſelah, three hundred years, and begat Sons and Daughters.*

127. Theſe words [*after he begat Methuſelah*] may have reſpect either to his *beginning* to walk with God, or to the number of the Years that he lived *after* the Birth of *Methuſelah*, or *both*.

If it reſpect the *firſt*, then it ſheweth that the only encouragement that a Sinner hath to walk with God, it is to ſee *Methuſelah*, or his *Death ſpoiled*: For when a Man ſeeth Death, 1 Cor. 15. 55, 56, 57, and all Evils, conquered and overcome, then 58. his Soul is encouraged in Holineſs. No encouragement to *walking with God* like this: *Enoch walked with God after he begat Methuſelah*: As *Paul* ſaith, *Now being made free from ſin,* Rom. 6. (which indeed is the *Sting of Death,*) *you have* 22, 23. *your fruit unto holineſs, and the end everlaſting life.*

If it reſpect the *ſecond*, then it ſhews us the invincible Nature of true Faith, (for by *Faith Enoch walked with God*:) I ſay, it ſheweth us the invincible Nature of true Faith, in that it would hold up a Man in cloſe Communion with God for the ſpace of Three hundred Years.

He *walked with God three hundred years.* How will the Converſation of *Enoch* riſe up in Judgment with this Generation, that walk not with God at all! Or if they do, do it ſo by fits, as if *walking with God* was but a work by the By.

He walked with God, and begat Sons and Daughters: And kept Houſe, and lived with his Wife, *according to knowledge*. This ſhews then, that it is Sin, not our lawful and honeſt Employment, that hindreth one's *walking with God*.

And all the days of Enoch were three hundred ſixty and five years. —— *And Enoch walked with God, and he was not; for God took him.* 128. Ver. 23, & 24.

The *New-Teſtament* ſaith, *By Faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.* Heb. 11. 5.

And all the days of Enoch were three hundred ſixty and five years. *Enoch* therefore lived here but a while; he was too good to live long in this World, the *World was not worthy of him*; neither would he be ſpared ſo long out of Heaven, for *God took him.* The end of *walking with God*, or the Path-way thereof, it leads Men to Heaven, to the enjoyment of the Glory of God. Thus alſo it was with bleſſed *Elijah*, he 2 Kings 2. followed God from place to place, till at length 1, 2, 3, 4, 5, he was *caught up into Heaven.* 6, 7, 8, 9, 10, 11, 12.

A word or two more of *Enoch*. *Jude* obſerves, That he was the *ſeventh from Adam*: Cloſely intimating (as I conceive) that by him God prefigured the Reſurrection and End of the World: And intimated, That in the Seventh Great Day of the World this Reſurrection ſhould be, each Generation from *Adam* being a Type of a Thouſand Years: So that *Enoch*, the *ſeventh* from *Adam*, was a Type of the *Seventh Thouſand*, in which the Lord will Reign with his Church a Thouſand Years.

There are Two things in *Enoch* that incline me to this Opinion. Firſt, he crieth out, *Behold the Lord comes!* and then is *tranſlated*, Jude 14. that he *ſhould not ſee Death*: The right Poſture 15. and End of thoſe that ſhall live at the Day of God Almighty; and that ſhall, like *Enoch*, be found *walking with God*, when the Lord ſhall come from Heaven.

And Methuſelah lived an hundred eighty and ſeven years, and he begat Lamech. 129. Ver. 25.

Lamech ſignifieth *poor*, or *ſmitten*; wherefore I doubt, that the Apoſtaſie that you read of in the next Chapter, began either in the days of, or by,

by, this man: He being, as it seems, more dry and void of Grace than those that went before him; *poor* or *smitten*.

Hence note, That Faith and Godliness, though often it goeth from the Father to the Son, as from *Seth* to *Enos*, and from him to *Cainan*, yet it is not tied here, but runs according to *Electing Love*, as also do the Fruits thereof.

Vet. 26, & 27. *And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat Sons and Daughters. And all the days of Methuselah were nine hundred sixty and nine years, and he dyed.*

Methuselah, the *spoyling of Death*, is the longest Liver in the World; yet he dyed in the year that the Flood was upon the Earth; not by the Flood, but by the course of Nature, as also did *Lamech* his Son, for the wicked Reprobate only was swept away, by that according to the Apostle *Peter*.

Ver. 28, & 29. *And Lamech lived an hundred eighty and two years, and begat a Son, and he called his Name Noah, saying, This same shall comfort us concerning our Work and toyl of our hands, because of the ground which the Lord hath cursed.*

130.

And called his name Noah. *Noah* signifieth *Rest*; his Name was therefore according to his Work, for he was a *Preacher of Righteousness*, which giveth Rest to all that embraceth it: Besides, it was he that *prepared the Ark*, the Place of Rest to the Church of God.

This same shall comfort us concerning our Work, and toyl of our hands, because of the Ground, because of the ground which the Lord hath cursed.

These words seem to carry in them, Repentance for the Apostacy that before was mentioned; *This same shall comfort us*, by restoring the Church to her former Rest, and by delivering us from the *Toyl of our hands*; for sin once admitted of in the Church, is not without much toyl Extirpated, and driven forth of the same: Yea sometimes it getteth such footing and root, that it cannot again be purged and destroyed, but by breaking the very Being of Levit. 14. 43, 44, 45. the Church where it is. Thus it was as to the case in hand, and is signified also by *pulling down the House* in which the *Leprosie* was; yea Rev. 2. 1, 2, 3. *Ephesus* it self was almost thus far infected, had not a *Threatning* prevented.

Because of the Ground which the Lord hath cursed. The Lord did curse it for the Sin of *Adam*: he also renewed the Curse to *Cain*, because he was guilty of the *blood of his Brother*. I incline also to think, that the Curse here mentioned, is the first, reiterated for the grievous Apostasie of this Congregation; according to that which is written, Levit. 26. 18, 19, 20, 21. *If ye yet walk contrary unto me, I will punish you seven times more: I will bring seven times more plagues upon you, according to your sins.*

Ver. 30. *And Lamech lived after he begat Noah, five hundred ninety and five years, and begat Sons and Daughters.*

131.

Wherefore *Lamech* heard the *preaching of Noah*, who was the only Minister of God in those dayes, to recover the Church to Repentance from their Apostasie, which also Heb. 11. 7. he did in some good measure effect, while he *condemned the World* for their Unbelief.

Ver. 31. *And all the dayes of Lamech were seven hundred seventy and seven years, and he died.* He died five years before the Flood. *Methuselah* therefore was the longest Liver of those Godly that fell on the other side the Flood, for he died not before the very Year the Flood came, not by the Water, but before. *The righteous is taken away from the evil to come*; though, as the Prophet saith, *no man* of the wicked *laid it to heart*.

And Noah was five hundred years old: and Noah begat Shem, Ham and Japhet. Ver. 32.

CHAP. VI.

AND it came to pass, when men began to multiply upon the Earth, and Daughters were born unto them. 132. Ver 1.

Moses now leaveth the Genealogy for a while, and searcheth into the State and Condition of the Church, now after so long a time as its standing upwards of, or above a Thousand years: Where he presently findeth two things. 1. The *Church declin'd*. 2. And *God provoked*. Wherefore he maketh Inquiry into the Nature of the Churches sin; which he relateth in this following Chapter.

And it came to pass, when men began to multiply. The men here I understand to be the Children of *Cain*, the Church and Synagogue of Satan, because they are mentioned by way of Antithesis to the Church and Sons of God.

And Daughters were born unto them. A snare that was often used in the hand of the Devil, to intangle withall the Church of God; yea, and doth so usually speed, that it hath often been counted by him as infallible; so that this is the Doctrine of his Prophet *Balaam*, and it pre- Numb. 25. 1, 2. vailed, when all the Engines of Hell beside were Rev. 2. 14. prevented. *The people began to commit whoredom with the Daughters of Moab.* It may be this Child of Hell, in this his advice to *Balak* looked back to the Daughters of *Cain*, and calling to remembrance how of Old they intangled the Church, advertised him to put the same into practice again.

And the sons of God saw the Daughters of Men, that they were fair, and they took them Wives of all which they chose. 133. Ver. 2.

This was the way then of the Sons of *Cain*, to let their fair Daughters be shewed to the Prov. 22. Sons of God. For it seems all other their wiles 14. and devices were not able to bring the Church Eccl. 7. 26. and the World together, and to make them live as in one Communion: These to the Church was such, whose heart was Snares and Nets, and whose hands were bands to intangle and hold them from observing the Laws and Judgments of God.

And they took them Wives. First their Eye *saw* them, and then their Heart *lusted* after them. Thus the Devil deceived the Woman, and by this means perished Cursed *Achan*. Josh. 7. *And Achan answered Joshua, Indeed I have sinned* 20, 21. *against the Lord, and thus and thus have I done: When I saw among the Spoyls a goodly Babilonish Garment*, &c. *then I coveted them.*

Note therefore, that it is not good to behold with the Eye that which God hath forbid

Job 31. 1. bid us to touch with our hand. *I made a Covenant with mine Eyes*, ſaith *Job*: And again, if at unawares a thing was caſt before him, the beholding of which was of an *intangling Nature*, he forthwith would hold back his heart as with a Bridle, leſt the deſign of Hell ſhould be effected upon him. *Virſ. 7.*

Cruſh ſin then in the Conception, leſt it bring forth Death in thy Soul. 134.

Ver. 3. *And the Lord ſaid, My Spirit ſhall not always ſtrive with man, for that he alſo is fleſh; yet his days ſhall be an hundred and twenty years.*

By theſe words is aggravated the Sin of the Church, that ſhe would attempt to cloſe with, and hold a ſinfull Communion, againſt the Diſſwaſions of the Spirit of God.

My Spirit ſhall not alwayes ſtrive. To wit, my Spirit in *Noah*, for he was the only *Preacher of Righteouſneſs* to the Church in thoſe backſliding times.

By this then, I find, that the Doctrine of *Noah*, was, To declare againſt a ſinful Communion, or to command the Church, in the Name of God, that ſhe ſtill maintain a ſeparation from the curſed Children of *Cain*: As Jer. 15. 19. he ſaid to the Prophet *Jeremiah*, *If thou ſeparate the precious from the vile, thou ſhalt be as my mouth.*

Noah therefore had an hard task, when he preached this Doctrine among them: For this above all is hard to be born, for by this *he condemned the World.*

135. The firſt great quarrel therefore that God had with his Church, it was for their holding unwarrantable Communion with others. The Numb. 23. 9. Church ſhould always *dwell alone*, and not be *reckoned among the Nations.* The Church 1 Pet. 2. 9. is *a choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People:* Therefore the work of the Church of God, is not to fall in with any ſinful Fellowſhip, or receive into their Communion the ungodly World, but to *ſhew forth the praiſes and vertues of him who hath called them* out from among ſuch Communicants into *his marvellous Light.*

My Spirit ſhall not alwayes ſtrive. Hence note, that the People that ſhall continue to grieve the Spirit of God, and to reſiſt the Doctrine of *Noah*, they are appointed for heavy Rev. 18. 4. Judgments. *Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* This becauſe thoſe (finally Impenitent) in *Noahs* time refuſed to doe, therefore the *wrath of God* overtook them, and ſwept them off the Face of the Earth.

Yet his days ſhall be an hundred and twenty years. *Noah* therefore began his preaching about the Four hundred and fourſcore year of his Life, which continning the ſpace of Sixſcore more, it reached to the day that the Flood came.

In which time doubtleſs his Faith was ſufficiently tryed, both by the hard Cenſures of the Hypocrites of the Church, and the open profane of the World, againſt whom he daily Gen. 3. 15. pronounced the Judgments of God for maintaining ther forbidden Communion.

Yet his days ſhall be an hundred and twenty years. God alſo would yet have Patience with theſe People, if peradventure they would repent, that his hand might not be upon them.

There were Giants in the Earth in thoſe days; and alſo after that, when the Sons of God came in unto the Daughters of men, and they bare Children unto them; the ſame became mighty men, which were of old, men of renown. 136. Ver. 4.

There were Giants in the Earth in thoſe days. Theſe words ſeem to be ſpoken, to ſhew us the hazards that *Noah* ran, while he preached the Truth of God: He incurred the Diſpleaſure of the *Giants*, which doubtleſs made all men tremble, and kept the whole World in aw: But *Noah* muſt ingage the Giants, he muſt not fear the Face of a Giant. This way God took alſo with *Moſes*, and with his people of *Iſrael*, they muſt go to poſſeſs the Land of the *Giants*, a *people high and tall as the Cedars*, a people of whom went that Pro- Deut. 9. 1, 2. verb, *Who can ſtand before the Children of Anak?* Chap. 3. 8, 9, 10, 11. They muſt not be afraid of *Og* the King of *Baſhan*, though his Head be as high as the ridge of an Houſe, and his Bedſtead a *Bedſtead of Iron.*

This ſhould teach us then not to fear the Faces of men; no, not the Faces of *the mighty*, not to fear them, I ſay, in the Matters of God, though they ſhould run upon us like a Giant.

Theſe Giants I ſuppoſe were the Children of *Cain*, becauſe mentioned as another ſort 137. than thoſe that were the Fruit of their forbidden and ungodly Communion: For he adds, *And alſo after that*, or beſides them, *when the Sons of God came in unto the Daughters of Men, and they bare Children unto them; the ſame*, or they alſo, *became mighty men, which were of old, men of renown.*

Then *Noah* found Giants every where: Giants in the World, and Giants in this confuſed Communion. And thus it is at this day; we do not only meet with Giants abroad, among the moſt ungodly and uncircumciſed in heart, but even among thoſe that ſeem to be of the Religious, among them we alſo meet with Giants; men mighty to oppoſe the Truth, and very *profound to make ſlaughter*: But mark the Iſa. 8. advice of the Lord, *Fear not their fear, neither* 13, 14. *be afraid, but ſanctifie the Lord of Hoſts himſelf*, (who is ſtronger than all the Giants that are upon the face of the Earth) *and let him be your fear, and let him be your dread.*

And when the Sons of God came in unto the Daughters of men, and they bare Children unto them, the ſame became mighty men; much like to the Giants: The Fruit therefore of ungodly Communion is monſtrous, and of a very ſtrange Complexion. They are like unto them that *worſhipped the Lord*, and *ſerved their own gods* 2 King. 17. alſo; or like to thoſe of the Church, of whom 24, 41. *Nehemiah* ſpeaks, that had *mixed themſelves* with the Children of *Aſhdod*, *Ammon* and *Moab*, Neh. 13. whoſe Children were a monſtrous Brood, that 23, 24. ſpake half the Language of *Aſhdod*, and could not ſpeak the *Jews Language.*

By both theſe ſorts of Giants was faithfull 138. *Noah* deſpiſed, and his Work for God condemned. In *David*'s time alſo *Goliah* defied *Iſ-* 1 Sam. 17. *rael*, and ſo did his Brethren alſo: *Giants*, the 10. Sons of the Giant; but *David* and his ſervants 1 Chr. 20. muſt engage them, and fight them, though they 4, 5, 6, 7, 8. were Giants.

Mighty

Mighty men which were of old. Perſecution therefore, or the appearance of the Giants againſt the Servants of God, is no new buſineſs; not a thing of yeſterday, but of old, even when *Noah* did miniſter for God in the World: *There were Giants in the Earth* in thoſe days, to oppoſe him.

Men of Renown. Not for Faith and Holineſs, but for ſome other high Atchievements, may be, mighty to fight, and to ſhed Man's Blood; or to find out Arts, and the Nature of Things; both which did render them Famous, and Men to be noted in their Place. Such kind of Men
Numb. 16. 1, 2. might be *Corah*, *Dathan*, and their Company alſo; yet they oppoſed *Moſes* and *Aaron*, yea, God, his Way and Worſhip, and periſhed after an unheard of manner; as alſo did the Oppoſers of righteous *Noah*, in the day of the Flood.

139. Ver. 5. *And God ſaw that the wickedneſs of man was great upon the earth, and that every imagination of the thought of his heart was only evil continually.* The Margin ſaith, not only the *Imaginations*, but alſo the *Purpoſes* and *Deſires*.

Theſe words are to be underſtood, as ſtill reſpecting the Apoſtaſie that we read of in the Firſt and Second Verſes, and are (in my thoughts) to be taken as the Effect of their Degeneracy: For though it be true, that the beſt of Men, in their moſt holy and godly Behaviour, have wicked and ſinful Hearts; yet ſo long as they walk ſincerely according to the Rules preſcribed of God, there is no ſuch Character upon them; eſpecially as it ſtands related to the words that immediately follow; to wit, that *it repented the Lord that he made them.*

Theſe evil and wicked Purpoſes then were in ſpecial the fruit of their Apoſtaſie; for indeed, when Men are once fallen from God, they then, as the Judgment of God upon them, are given up to all unrighteouſneſs. Again, Apoſta-
Zech. 11 8. tizing Perſons are counted *Abhorrers of God.* Yet Perſons in this Condition will ſeek their own Juſtification, turning things up-ſide-down,
Jer. 2. 31, 32, 33, 34, 35, 36, 37. *traverſing their ways* like the *Dromedaries*; bearing us ſtill in hand, that they ſtand not guilty of Sin, but that what they do is allowable, or winked at of God. Beſides, they ſay their Hearts are ſtill upright with God, and that they have not forſaken the ſimplicity of his way, of a wicked and ungodly Deſign, with an hundred more the like Pretences; all which are condemned of God, and held by him as abominable and vile.

140. Prov. 31. *And God ſaw*, &c. They covered their ſhame from Men, like the Adulterous Woman in the *Proverbs*, and would ſpeak with Oily Mouths, thereby to couzen the World; but God knew their Hearts, and had revealed their Sin to his Servant *Noah*; he therefore in the Spirit of God, as one alone, cried out againſt their wickedneſs.

Hence learn to judge of Apoſtates, not by their Words, nor Pretences, nor ungodly Coverings, whereby they may ſeek to hide themſelves from the ſtroke of a Convincing Argument, but judge them by the words of God; for however they think of themſelves, or would be accounted of others, God ſees their Wickedneſs is great.

And that every imagination of the thought of his heart, was only evil continually. If they think they have not ſinned; if they think they promote Religion; if they think to find out a *Medium* to make peace between the *Seed of the Woman*, and *the wicked Seed of Cain*; all is alike ungodly, they have forſaken the right way, they have diſſembled the known Truth, they have rejected the *Word of the Lord*; And what *wiſdom* or *goodneſs* is in them?

And it repented the Lord that he had made man on the earth, and it grieved him at the heart. Ver. 6.

141. Repentance is in us, a *Change of the Mind*; but in God, a *Change of his Diſpenſations*; for otherwiſe he repenteth not, neither can he; becauſe it ſtandeth not with the Perfection of his Nature: in him is *no variableneſs*, nor *ſhadow of turning.* Jam. 1. 17.

Wherefore, it is *Man*, not *God*, that turns: When Men therefore reject the Mercy and Ways of God, they caſt themſelves under his Wrath and Diſpleaſure; which, becauſe it is executed according to the Nature of his Juſtice, and the Severity of his Law, they miſs of the Mercy promiſed before: Which that we may Numb. 23. 19. know, thoſe ſhall one day feel that ſhall continue in final Impenitency. Therefore, God ſpeaking to their Capacity, he tells them, he hath *repented* of doing them good: *It repented* 1 Sam. 15. *the Lord that he had made Saul King*: And yet 35. this Repentance was only a change of the Diſpenſation, which *Saul* by his wickedneſs had put himſelf under; otherwiſe the *Strength*, the *Eternity of Iſrael*, *will not lie*, *nor repent.* Verſe 29.

The ſumm is therefore, That Men had now by their wickedneſs put themſelves under the Juſtice and Law of God; which Juſtice, by reaſon of its Perfection, could not endure they ſhould abide on the Earth any longer; and therefore now, as a juſt Reward of their Deed, they muſt be ſwept from the face thereof.

And it grieved him at the heart. This is ſpoken to ſhew, that he did not feign, but was ſimple and ſincere in his Promiſe of Remiſſion and Forgiveneſs of Sins, had they kept cloſe to his Word, according as he had commanded. Wherefore God's Heart went not with them in their back-ſliding, but left them, and was offended with them.

142. Ver. 7. *And the Lord ſaid, I will deſtroy man whom I have created, from off the earth, both man and beaſt*, (or from Man to Beaſt,) *and the creeping things, and the fowls of the air; for it repenteth me that I have made them.*

This may be either underſtood as a *Threatning*, or a *Determination*: If as a Threatning, then it admitted of time for Repentance; but if it was ſpoken as a Determination, then they had ſtood out the Day of Grace, and had laid themſelves under unavoidable Judgment. If it reſpected the *firſt*, then it was in order to the Miniſtry of *Noah*, or in order to the effecting the Ends of its ſending; which were either to ſoften or harden, to bring to repentance, or to leave them utterly and altogether inexcuſable. But if it reſpected the *ſecond*, as it might, then it was pronounced as an effect of God's Diſpleaſure, for their abuſe of his Patience, his Miniſter, and Word: As it alſo was with *Iſrael* of old; they *mocked the Meſ-*

2 Chron. 36. 16. *ſengers of God*, and *deſpiſed his Words*, and *miſuſed his Prophets*, until the *wrath of the Lord* aroſe againſt his People, till there was no remedy.

143. *And the Lord ſaid, I will deſtroy man whom I have created.* This word *Created*, is added, on purpoſe to ſhew that the World is under the power of his Hand; for who can *deſtroy*, but he that can *create*? or who can ſave alive, when the Maker of the World is ſet againſt them:

Jam. 4. 12. *There is one Law-giver, who is able to ſave, and to deſtroy.* And again, *Fear him who can deſtroy both body and ſoul in hell.* In both which places Power to Deſtroy is inſinuated from his Power and Godhead: As he ſaith in another place, *All Souls are mine; the Soul that ſins, it ſhall die.*

Both man and beaſt, and the creeping thing, and the fowl, &c. Thus it was at firſt the Sin of a Man brought a Curſe and Judgment upon other the Creatures whom God had made: As

Rom. 8. *Paul* ſays, *The whole Creation groans.*

But again, This Threatning upon the *Beaſts*, the *Fowls*, and *Creeping things*, might ariſe from

Joſh. 6. 20. 2 Chron. 35. 21. a double Conſideration: Firſt, To ſhew, That when God intends the Deſtruction of Man, he will alſo deſtroy the *Means* of his Preſervation. Or, Secondly, To ſhew, That when he is determined to execute his Judgments, he will cut off all that ſtands in his way: he could not deſtroy the Earth without a Flood, and preſerve the Beaſt, *&c.* alive; therefore he deſtroys them alſo.

For it repenteth me that I have made them. This ſeems to fall under the Firſt Conſideration, to wit, That God repented that he made the Beaſts, and Fowls; becauſe now they were uſed to ſuſtain his implacable Enemies.

Ver. 8.

144. *But Noah found Grace in the Eyes of the Lord.* This word *Grace*, muſt in ſpecial be obſerved; for *Grace* is it which delivereth from all deſerved Judgments and Deſtruction.

Noah, by Nature was no better than other Men: Therefore the reaſon why he periſhed not with others, it was becauſe *he found Grace*

Eph. 2. 8. *in the Eyes of the Lord. Ye are ſaved by Grace.* And thus was *Noah*, as is evident, becauſe he

Heb. 11. 7. was *ſaved by Faith*; for Faith reſpecteth not

Rom. 4. 16. Works, but Grace: *Ye are ſaved by Grace through Faith.* As *Paul* ſays again, *Therefore it is of Faith that it might be by Grace*, &c. We muſt therefore, in our Deliverance from all the Judgments of God, ſing *Grace, Grace*, unto it.

Ver. 9.

145. *Theſe are the generations of Noah: Noah was a juſt man, and perfect in his generations; and Noah walked with God.*

The Holy Ghoſt here makes a ſhort Digreſſion from his progreſs, in his relation of the Wickedneſs of the World: And yet not impertinently; for ſeeing *Noah* was the Man that eſcaped the Judgment, his Eſcape muſt be for ſome reaſon; which was, becauſe God was gracious to him, and becauſe God had juſtified him. Beſides, *Noah* being now made Righteous, faithfully *walketh with God.*

He was juſt and perfect in his Generations. But why is it ſaid, *Generations?* It might be, becauſe he was faithful to God and Man, having the *Armour of Righteouſneſs* on the *right-hand*, and on the *left*. It is ſaid in *Iſaiah*, That Chriſt *made his grave with the wicked*, and *with the rich* Iſa. 53. 9. *in his death*: To import, That they only have benefit by him to Eternal Life, that Die by his Example, as well as Live by his Blood; for Phil. 3. 8, 9, 10. in his Death was both Merit and Example; and they are like to miſs in the Firſt, that are not concerned in the Second.

Perfect in his Generations. In his Carriage, Doctrines and Life, before both God and Man: And thus ought every Preacher to be; he ought to do in the ſight of God, what he commands to Men; by this means he *ſaveth both himſelf*, 1 Tim. 4. 16. and *them that hear him.*

Beſides, *Noah* was a *Man*, as well as a *Saint*, and in either ſence had a *Generation*: To both of which *Grace* made him faithful; and he that ſhall not ſerve his Generation as a *Man*, will hardly ſerve his Generation as a *Chriſtian*. But *Noah* was perfect in both, he was *perfect in his Generations.*

And Noah walked with God. This ſhews he was ſincere in his Work; for an Hypocrite may, as to outward ſhew, do as the Saint of God; but *he* doth it with reſpect to Men, not God, and therefore he is an Hypocrite. To *walk with God* then, is not only to do the Duty Commanded, but to do it as God Requireth it; that is, to do it with Faith, and Son-like Fear, as in God's ſight, *with ſingleneſs of heart.*

And Noah begat three Sons, Shem, Ham, and Japhet. 146.

Ver. 10. Theſe are the Off-ſpring of *Noah*, and by theſe was the Earth repleniſhed after the Flood, as will be further ſeen hereafter.

Ver. 11. *And the earth alſo was corrupt before God, and the earth was filled with violence.* 147.

He is now returned to the Matter in hand before; to wit, the Cauſes of the Flood.

And the Earth alſo was corrupt. By *Earth*, he may here mean, thoſe that are without the Church: And if ſo, then by *Corrupt* here, we muſt underſtand, *Wicked* after a moſt high manner; for albeit the World and Generation of *Cain* be always Sinners before God, yet the Lord cutteth not off the World in general, nor a Nation in particular, but becauſe of the Commiſſion of eminent Outrage and Wickedneſs. Thus it was with thoſe of *Sodom*, a little before the Lord with *Fire* devoured them. *The men of Sodom* (ſaith the Text) *were wicked, and* Gen. 13. 13. *Sinners* before the Lord *exceedingly.*

Again: As by *Corrupt*, we may underſtand, Corrupt by way of Eminency; ſo again, they were Corrupt Incurably. This is evident, becauſe they were not brought off from Sin by the Miniſtry of *Noah*, the only appointed Means of their Converſion.

Hence Note, That when Men are *Sinners exceedingly*, and when the Means of Grace appointed of God for their Recovery, proves 2 Chr. 36. ineffectual, then they are near ſome ſignal Judgment. Thus back-ſliding *Jeruſalem*, be- Ezek. 24. cauſe ſhe was *wicked with an high hand*, and 13. 14. could not be cured by the Miniſtry of the Prophets, therefore her Sons muſt go forth of her Jer. 15. into *Captivity*, and *the City burned to the ground* 1, 2, 3. *with fire.*

And the earth was filled with violence. Firſt, 148. They had violated the Law of God, in making and maintaining ungodly and wicked Communion;

nion; according to that of the Prophet, *Her Priests have violated my Law, and have profaned my holy things.* But how? *They have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean.* Ezek. 22.

They also *perverted Judgment* between a Man and his Neighbour: Adhering to their own Party, in Disaffection to the Religious. This is supposed, because of the exceeding latitude of the Expression, *The Earth was filled with Violence*; that is, all manner of Violence, Outrage and Cruelty was committed by this sort of People. This takes in that Saying of *Solomon*, the *Oppression of the Poor*, especially God's Poor, is included, in a violent perverting of *Judgment* and *Justice.* Eccl. 5. 8.

They also shewed Violence to the *Lives* of Good Men, as may be gathered by the Act of *Lamech*, one of the Sons of *Cain.* In a word, *The Earth was filled with Violence*; Violence of every kind; Lust and Wickedness was outrageous, there was a world of Ungodliness among these ungodly Men.

149. *And God looked upon the Earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth.* Ver. 12.

By these words therefore is confirmed the sence of the former Verse, *The earth was corrupt*; for God saw it was so: The Earth was full of Violence, for they had corrupted *God's way.*

And God looked upon the Earth. This shews us, That the Lord doth not with haste, or in a rash inconsiderate way, pour his Judgments upon the World; but that with Judgment and Knowledge, the Wickedness first being certain, and of Merit deserving the same. This is seen in his way of dealing with *Sodom*: *And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.* Gen. 18. 20, 21.

And behold, it was corrupt; for all flesh had corrupted his way upon the earth. It proved, as that of *Sodom* did, according to the Cry thereof; for *all flesh had corupted his way*: God's way, by violating his Law, and perverting of Judgment, as was hinted before. *All flesh had corrupted it*, therefore the evil needed not to be long in searching out: As God saith by the Prophet *Jeremiah*, *I have not found it by diligent search, but upon all these.* Here upon the whole Earth, none exempted but righteous *Noah.* Jer. 2. 34.

150. *And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them, and behold I will destroy them with the earth.* Ver. 13.

And God said unto Noah. Or told *Noah* his Purpose: The same way he went with *Abraham*: *Shall I hide from Abraham the thing that I do?* Surely *the Lord will do nothing, but he revealeth his Secrets unto his Servants the Prophets.* Gen. 18. 17. Amos 3. 7.

The end of all flesh is come. The Time or Expiration of the World is at hand. God speaks before he smites. Thus he did also by the Prophet *Ezekiel*, saying, *An end is come, the end is come*: And again, *The end is come, the end is come; it watcheth for thee; behold, it is come.* Ezek. 7. 2, 3, 6.

The end of all flesh is come before me. Sin and Wickedness doth not put an end to the Ungodly before their *own* Face, yet it brings their End before the Face of God. It is said of these very People, they *knew not of their Destruction, until the day the Flood came, and took them all away.* Indeed, the Nature of Sin is to blind the Mind, that the Person concerned may neither see Mercy nor Judgment; but God sees their End: *The end of all flesh is come before me.* Mat. 24. 37, 38, 39.

The end of all flesh. By these words, the Souls are left to, and reserved for another Judgment: Wherefore, though here we find the Flesh consumed; yet *Peter* saith, their *Spirits are still in Prison*, even the Souls that Christ once preached to in the *days*, and by the Ministry of *Noah*: Even the Souls *which sometimes were disobedient when once the long-suffering of God waited in the days of Noah*, while the Ark was preparing, *&c.* 1 Pet. 3. 18, 19, 20.

Make thee an Ark of Gopher Wood: Rooms shalt thou make in the Ark, and shalt pitch it within and without with Pitch. Ver. 14.

151.

This is the Fruits of the Grace of God: He said before, That *Noah found Grace in the Eyes of the Lord*: Which Grace appoints to him the Means of his Preservation.

Make THEE an Ark. He saith not, *Make one*, or, *Make one for me*: But, Make one; Make one for Thee: *Make* [*Thee*] *an Ark of Gopher Wood.*

Noah therefore, from this word *Thee*, did gather, That God did intend to preserve him from the Judgment which he had appointed in this his Work: Therein lay his own Profit and Comfort; not a Thought which he had, not a Blow that he struck, about the Preparing the Ark, but he preached, as to others their Ruine, to himself, his Safeguard and Deliverance: *He prepared an Ark, to the saving of his House.* Heb. 11. 7.

This therefore must needs administer much Peace and Content to his Mind, while he preached to others their Overthrow: As the Prophet saith, *The work of righteousness shall be peace; and the effects of righteousness, quietness, and assurance for ever.* And, *My people shall dwell in a peaceable habitation.* Thus did *Noah* when he dwelt in the Ark, and in *sure dwellings*, and in *quiet resting-places.* Isa. 32. 17, 18.

Make thee an Ark. The *Ark* was a Figure of several things. 1. Of Christ, in whom the Church is preserved from the Wrath of God. 2. It was a Figure of the Works of the Faith of the Godly: *By Faith he prepared an Ark*; by which the Followers of Christ are preserved from the rage and tyranny of the World, (for the Rage of the Water was a Type of that, as I shall shew you hereafter.) So then *Noah*, by preparing an Ark, or by being bid so to do of God, was thereby admonished, *First*, To live by the Faith of Christ, of whom the Ark was a Type: and hence it is said, that in *preparing* the Ark, he *became heir of the righteousness which is by faith*; because he understood the Mind of God therein, and throughout his Figure acted Faith upon Christ. But, *Secondly*, 152.

His Faith was not to be Idle, and therefore he was bid to Work: This begat in him an obediential Fear of doing ought which God had forbidden: *By faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an Ark, to the saving of his house: by the which he condemned the world, and became heir of the righteousness which is by faith.*

Rooms (Nests) *shalt thou make in the Ark.* To wit, for himself, and the Beasts, and Birds of the Field, *&c.* Implying; that in the Lord Jesus there is room for *Jews* and *Gentiles*: Yea, forasmuch as these Rooms were prepared for Beasts of every sort, and for Fowls of every Wing: It informs us, that for all sorts, ranks and qualities of Men, there is Preservation in Jesus Christ: *Compell them to come in*; drive them (in a Gospel sence) as *Noah* did the Beasts of old into the Ark, *that my house may be full, and yet there is room.* Luke 14. 21, 22.

And thou shalt pitch it within and without with Pitch. This was to secure all from the Flood, or to kep them that were in the Ark from perishing in the Waters.

153. Ver. 15. *And this is the fashion which thou shalt make it of; the length of the Ark shall be three hundred cubits, the breadth thereof fifty cubits, and the heighth of it thirty cubits.*

A Vessel fit to swim upon the Waters.

And this is the fashion, &c. God's Ordinances must be according to God's Order and Appointment, not according to our Fancies, *This is the Fashion*, to wit, according to what is after expressed.

By these words therefore *Noah* was limited and bound up, as to a Direction from which he must not vary; according to that of the Angel to the Prophet, *Son of man* (saith he) *behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shew thee; for to the intent that I might shew them unto thee, art thou brought hither.* Ezek. 40. 4. As the Lord said also to his Servant *Moses*, *In all things that I have said unto you, be circumspect.* Exod. 23. 13. And so again, about making the Tabernacle in the Wilderness, which the Apostle also takes special notice of, saying, *See* (saith he) *that thou make all things according to the Pattern shewed to thee in the Mount.*

Hence Note, That God's Command must be the Rule whereby we order all our Actions, especially when we pretend to Worship that is divine and religious. If our Works, Orders, and Observances, have not this Inscription upon them, *This is the Fashion*, or, *This is according to the Pattern*, such Works and Orders will profit us nothing: Neither have we any Promise when all is done, it wanting the Order of God, that we should escape those Judgments which those shall assuredly escape, that have their Eye in their Work to the *Pattern* revealed in the Word.

154. Ver. 16. *A Window shalt thou make to the Ark, and in a cubit shalt thou finish it above; and the Door of of the Ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.*

I told you before, That the Ark was a Type of Christ, and also of the Works of the Faith of the Godly. And now he seems to bring in more, and to make it a Type of the Church of Christ; as indeed the Prophet also does, when he calls the Church, *One afflicted, and tossed with tempests*; and compareth her Troublers to the *Waters of Noah*, saying, *This is as the Waters of Noah.* Isa. 54. 11.

Now as the Ark was a Type of the Church, so according to the Description of this Verse she hath Three most excellent things attending her. 1. *Light.* 2. A *Door.* 3. *Stories* of a *lower* and *higher rank.*

1. She hath a *Window* for Light, and that when she was to be tossed upon the Waters. Hence Note, That the Church of Christ wanteth not Light, no, not in the worst of Times. This Light is the *Word* and *Spirit* of God which Christ hath given to them that obey him. John 17.

2. She hath a *Door.* This Door was a Type of Christ; so was also the *Door of the Tabernacle.* And hence it is that you read, That *Moses*, when he went to talk with God, would stand to talk in the *Door of the Tabernacle*; also that the *Cloudy Pillar* stood at the Door. *I* (saith Christ) *am the Door*: Again, *I am the Door of the Sheep.* By this Door then, entred all that went into the Ark, as by Christ all must enter that enter aright into the Church. Exod. 33. 8, 9. John 10.

3. She had *Stories* in her, of *first*, *second*, and *third* degree: To shew that also in the Church of Christ there are some higher than some, both as to Persons and States: 1. *Apostles*: 2. *Evangelists*: 3. *Pastors* and *Teachers.* And again, there are in the Church degrees of *States*, as also there is in Heaven.

155. Ver. 17. *And behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life from under heaven; and every thing that is in the earth shall die.*

This is the reason of the former Commandment, of Making an Ark: But some time was yet to intervene; the Flood was here-after to over-flow the World: Wherefore, from this it is that those words are inserted, of *things not seen as yet*: And that the Ark was a Work, or the Fruit of *Noah*'s Faith: *By Faith Noah, being warned of God of things not seen as yet*, &c.

And behold, I, even I, &c. These words excuse *Noah* of Treason or Rebellion, forasmuch as his Preparation for himself, and his Warnning and Threatning the whole World with Death and Judgment for their Transgression, was solely grounded upon the Word of God: God bid him *prepare*, God said he would *punish* the World for their *Iniquity.*

Hence Note, That a Man is not to be counted an Offender, how contrary soever he lieth, either in Doctrine or Practice, to Men, *&c.* If both have the Command of God, and are surely grounded upon the words of his Mouth. This made *Jeremiah*, though he preached, That the City *Jerusalem* should be *burnt with Fire*, the King and People should go into Captivity; yet stand upon his own Vindication before his Enemies, and plead his Innocency against them that persecuted him. *Daniel* also, though he did openly break the King's Decree, and refused to stoop to his Idolatrous and Deviliſh Demand; yet purged himself of both Treason and Sedition, and justifies his Act as innocent and harmless, even in the sight of God. Jer. 26. 14, 11, 12, 13, 14, 15.

Dan. 6. 22. God. *My God* (saith he) *hath sent his Angel, and hath shut the Lions mouths, so that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O King, I have done no hurt.* Further, *Paul* also, although by his Doctrine he did cry-down the Ceremonies of the Jews, and the Idolatry of the Heathen Emperor, yet he quits himself of blame from either side: *Neither against the Law of the Jews,* Acts 25. 8. saith he, *neither against the Temple, nor yet against Cæsar, have I offended any thing at all.* The reason is, because the words of God, how severely soever they threaten Sinners, and how sharply soever (the Preacher keeping within the Bowels of the Word) this Doctrine be urged on the World, if it destroy, it destroyeth but Sin and impenitent Sinners, even as the *Waters of Noah* must do. 156.

This then affords us another Note worth remarking, to wit, That what God hath said in his Word, how offensive soever it be to ungodly Men, That we that are Christians ought to observe; whether it direct us to declare against others Enormities, or to provide for our selves against the Judgment to come.

And behold, I, even I, do bring a Flood, &c. Hence Note again, Let us preach and practise well, and let God alone to execute his Judgments. It is said of *Samuel*, That *not one of* 1 Sam. 3. 19, 20. *his words did fall to the ground.* He Preached, and God, according to his Blessing or Cursing, did either Spare and Forgive, or Execute his Judgments.

And behold, I, even I. Note again, That when Sinners have with the utmost contempt slighted and despised the Judgment threatned, yet forasmuch as the Execution thereof is in the Hand of an Omnipotent Majesty, it must fall with violence upon the Head of the Wicked, *I, even I*, therefore, were words of a strong Encouragement to *Noah*, and the Godly with him; but Black, and like Claps of Thunder to the Pestilent Unbelieving World: As the Prophet says, *He is strong that executes his word:* And again, *Not one of his Judgments fail.*

157. *And behold, I, even I do bring a flood.* The Flood was a Type of Three things.

1. A Type of the *Enemies* of the *Church*, Isa. 54.

2. A Type of the *Water-Baptism* under the New-Testament, 1 *Pet.* 3. 20, 21.

3. A Type of the *Last* and *General Overthrow of the World* by *Fire and Brimstone*, 2 Pet. 3. 6, 7.

But here, as it simply respecteth the Cause, which (as is afore related) was the Sin that before you read of; so it precisely was a Type of the last of these, and to that end put an end to the World that then was. The World that then was being overflowed with Water, *perished*, to signifie, That the Heavens and the Earth which are now, are reserved unto *Fire*, against the *Day of Judgment*, and *Perdition of ungodly Men.*

I bring a flood of water upon the earth, to destroy all flesh wherein is the breath of life from under heaven, and every thing that is in the earth shall die. By these latter words, as the Cause, so the Extension of this Curse is expressed; and that under a Threefold Denotation.

1. *Every thing that is in the Earth.*
2. *All Flesh wherein is the breath of life.*
3. *Every thing that is under Heaven.*

So then, this Deluge was Universal, and extended it self not only to those Parts of the World where *Noah* and that Generation lived, which we find repeated before, but even over the face of all the Earth; and it took hold of the life of every living thing that was either on all the Earth, or in the Air, excepting only those in the *ARK*, as will the general Judgment do: *And Noah* Gen. 7. 23. *only remained alive, and they that were with him in the Ark.*

But with thee will I establish my Covenant, and thou shalt come into the Ark, thou, and thy Sons, and thy Wife, and thy Sons Wives with thee. 158. Ver. 18.

But with thee, &c. This concerns what was said before concerning the Universality of the Flood: As he also said above, *But Noah found grace in the eyes of the Lord.* This *Peter* also notes, *He saved Noah, the eighth person, a Preacher* 2 Pet. 2. 5: *of Righteousness, bringing in the Flood upon the WORLD of the ungodly.*

With thee will I establish my Covenant. My Covenant of Mercy, or my Promise to save thee when I drown the whole World for their Iniquity: And therefore he adds, *And thou shalt come into the Ark.*

I will establish. Making and *Establishing* of Promises are not always the same: *He made his Promise to Abraham, he seconded it with an* Psal. 105. 8, 9, 10. *Oath unto Isaac, and he confirmed,* or established, *it to Jacob*; for by him *he multiplied the Seed of Abraham as the Stars of Heaven for multitude.*

With thee will I establish. Or, unto thee will I perform my Promise, *Thou shalt come into the Ark.*

Hence Note again, That we ought to look upon signal and great Deliverances from sore and imminent Dangers, to be Confirmations of the Promise or Covenant of God. Or thus, When God finds means of Deliverance, and instateth our Souls in a special share of that Means, this we should take as a Sign, That with us God hath *confirmed*, or established, *his Covenant.* 159. Luke 1. 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78.

Thou, and thy Sons, and thy Wife, and thy Sons Wives with thee. Because in that Family did now reside the whole of the Visibility of the Church upon the Earth; all the rest were lost, as *Peter* also intimates, when he calleth *Noah* the *Eighth Person*, or One, and the Chief of the Eight that made up the Visible Church, or, that maintained the Purity of the Worship of God upon the face of the whole Earth: As he explains it a little after: *For thee have I found righteous before me in this generation.*

And of every living thing of all flesh, two of every sort shalt thou bring into the Ark, to keep them alive with thee, they shall be male and female. 160. Ver. 19.

By these words, *Noah* should seem to be (in this Action) a Figure or Semblance of Christ; who before the Lord shall *rain Fire and* Luke 13. 29. *Brimstone from Heaven*, shall gather into his Ark, Chap. 14. 21, 22. the Church, of all *Kindreds*, and *Tongues*, and *People*, and *Nations*, even as *Noah* was to gather of all, of every thing, *of all flesh*, of every sort, with him into the Ark.

Two of every sort. This Two, in special respecteth

* Chap. 7. 2. ſpecteth the * *Unclean*, which were a Type of the *Gentiles*, and ſo further confirms the Point.

Acts 10. 11,12,17, 28. *They ſhall be Male and Female.* He would not make a full end, he would *in Judgment remember Mercy.*

161. Ver. 20. *Of Fowls after their kind, and of Cattel after their kind, and of every creeping thing of the earth after his kind: two of every ſort ſhall come unto thee to keep them alive.*

Of Fowls after their kind, of Cattel after their kind. This, ſtill reſpecting the Antitype, may ſhew us alſo, how that God, for Proof of the Prophecy of the ſpreading of the Goſpel, doth not only tell us, that the *Gentiles* were gathered into his Ark, but as here the *Beaſts* and *Birds according to their kind*, are ſpecified; ſo the *Gentiles* are alſo denominated according to their ſeveral Countreys, *Galatians*, *Corinthians*, *Epheſians*, *Coloſſians*, *Theſſalonians*, *Bereans*, &c. theſe after their Countrey and Nation were gathered unto Jeſus to be preſerved from the Flood of Wrath that at laſt ſhall fall from God who dwells in Heaven, to the burning up of the Sinner and Ungodly.

Two of every ſort ſhall come into thee to keep them alive. If the Emphaſis lieth in [*Come*,] as I am apt to think, and as the Eighth Verſe of the next Chapter fairly allows me to judge; then we muſt obſerve ſtill, That *Noah* was not only firſt in the Ark, as our Lord and Chriſt is the Firſt from the Dead; But that the *Cattel*, the *Fowls*, and the *Creeping things*, did come to him into the Ark, by a ſpecial inſtinct from Heaven of the Fruits of a Divine Election. *Noah* therefore, as a Man, did not make choice *which* of every kind; but he went firſt into the Ark, and then of *Clean Beaſts* by *ſevens*, and of *Unclean Beaſts* by *two*'s, went in unto *Noah* into the Ark, as the Lord commanded *Noah.*

162. Pſal. 65. 2. Gen. 49. 10. Joh 6. 37. 44. And thus it is in the Antitype: *Unto thee ſhall all fleſh come*, ſaith the Prophet: And again, *To him ſhall the gathering of the people be.* But how? Why, by an inſtinct from Heaven, the Fruit of a Divine Election: *All that the Father hath given me, ſhall come to me; but no man can come to me* (ſaith Chriſt) *unleſs the Father which hath ſent me* draw *him.*

The *Beaſts* therefore which came into the Ark, were neither *choſen* by Men, neither came they in by any Inſtinct of Nature which was common to them all, but as being by a Divine Hand ſingled out and guided thither, ſo they entred in; the reſt were left to the fury of the Flood. Like to this alſo is the Antitype, Sinners come not to Jeſus by any Work or Choice of Fleſh and Blood, nor yet by any Inſtinct of Nature that is common to all the World; but they come, as being by a Divine Hand ſingled out from others; and as guided of the Father, ſo they come to Chriſt into the Ark: The reſt are left to the fury of the Wrath of God, which, in the Day of Judgment, ſhall ſwallow them up for ever.

They ſhall come unto thee to keep them alive. Indeed, they lived not for their own ſakes, they being not better than them that periſhed; but *they ſhall come unto thee to ſave them*: For, for the ſake of *Noah* they were preſerved, when many Millions were drowned in the Waters. Bring this alſo to the Antitype, and you find them look like one another: for the reaſon why ſome are ſaved from the Wrath to come, it is not for that they are better in themſelves, for both *Jews* and *Gentiles* are *all under ſin*: But it is *Chriſt that ſaveth by his Righteouſneſs*, as *Noah* ſaved the *Beaſts* and *Fowls*, &c. Let us therefore, as the Beaſts did, go to Jeſus Chriſt, that he may keep us alive from periſhing in the Day of Judgment.

163. Ver. 21. *And take thou unto thee of all food that is eaten, and gather it to thee, and it ſhall be for food for thee, and for them.*

This therefore was for the Preſervation of the Life of thoſe that were in the Ark; by which Action there is, as in the former, incloſed a Goſpel-Myſtery.

Take thou unto thee of all Food. This *Food* was not to be at the will and diſpoſe of unruly Beaſts, but *Noah* was, as the Lord of all that was in the Ark, to take it into his own cuſtody: And therefore he doubleth the Command, *Take it unto thee*; *Gather it unto thee*; to wit, to diſpoſe of after thy Diſcretion and Faithfulneſs. In this therefore he was a Type of Chriſt, whom God hath ſet as Lord and King in the Church, and *to feed his Flock as a Shepherd*; for the *Bread of God* is in the Hand of Chriſt, for him to communicate unto his Spouſes, Saints, and Children; as *Joſeph* did to *Egypt*, according to the Power committed to him, and Truſt repoſed in him. And hence it is ſaid, as concerning *the Bread that endureth to Everlaſting Life*, the *Son of Man* ſhall *give it you*; for *him hath God the Father ſealed*, or appointed thereunto: And therefore, that he giveth, we receive, and no more of the Bread of God: *That thou gaveſt them, they gather; thou openeſt thy hand, they are filled with good.* Joh. 6, 27. Pſ. 104. 28.

164. *Take unto thee all Food.* That is, to be *eaten* by Man and Beaſt; the Fowl alſo, and the Creeping thing. This ſtill followed, and brought in to the Goſpel, it ſhews us, that, even then, when the Church is driven up into a Hole, and toſſed upon the Waves of the Rage and Fury of the World, as the Ark was upon the Face of the Waters, that even then her *Noah* hath all Food for her, or Food of all ſorts for her ſupport and refreſhment: *Bread ſhall be given them*, their *Waters ſhall be ſure.* Iſa. 33. 16.

Take unto thee. How bleſſedly was this anſwered, when the *Lion of the Tribe of Judah* took the *Book* out of the Hand of *him that ſate upon the Throne*; for in the Book is contained the words of Everlaſting Life; and the words of God are the Food of his Church, which this *Noah* hath received to nouriſh them withall: *Man liveth not by Bread only*, but *by every word that proceedeth out of the mouth of the Lord*, doth Man live. Rev. 5. 2, 3, 4, 5, 6, 7, 8, 9. Mat. 4. 4 Deut. 8. 3

And it ſhall be for Food for thee, and for them. That is, each according to their kind. The ſame is true alſo under our preſent Conſideration: Chriſt is the *Shepherd*, we are the *Sheep*, yet he feedeth with us in the Ark: *I will come in and ſup with him, and he with me.* Again, here Chriſt tranſcends this Action of *Noah*; for he was to have his Food of his own, but Chriſt feedeth on the ſame with us, even on the Words of God: Yet herein again we differ; He feedeth as a *Lord*, We as *Servants*; He as a *Saviour*, Rev. 3. 20.

We

We as the *Saved*; but in general (respecting the Words of God) we feed all but of one Dish, but at one Table; the Bread therefore that he hath provided, gathered and taken to him, it was Food for him, as well as for us.

165. Ver. 22. *Thus did Noah; according to all that God commanded him, so did he.*

These words therefore present us with a Description of the Sincerity and Simplicity of the Faith of *Noah*; who received the Word at the Mouth of God; not to *hear* only, but to *do* and *live* in the same.

Thus did Noah. As it is also said of his Servant *Moses*, *As the Lord commanded Moses, so did he*: As the Lord *Commanded Moses*, so did he: Yea, to shew us how pleasant a thing the Holy Ghost accounteth this holy Obedience of Faith, he is not weary with repeating, and repeating again, not less than Eight times in One Chapter, the punctuality of *Moses*'s conformity with the Word of God, in this manner, *Thus did Moses*; according to *All* that the Lord *Commanded Moses*, so did he.

Exod. 40. 16, 19, 21, 23, 25, 27, 29, 32. *This did Noah.* This Note therefore is, as it were, a Character or Mark by which the Lord's People are known from the World: They have special regard to the Word. Deut. 33. 3. *All his Saints are in thy hand; they sat down at thy feet; every one shall receive of thy words.* Joh. 17. 8. As Christ said, *I have given them thy words, and they have received them*: Yea, and they have *kept* this Word.

Thus did Noah. Let this then be the discriminating Character of the Saints from the Men of this World. It was so in the days of *Noah*, when all the World went a whoring from their God, and said, *We desire not the* Job 22. 16, *knowledge of his ways*: Then *Noah* kept the Words of God: *Thus did Noah; according to all that God commanded him, so did he.*

CHAP. VII.

166. Ver. 1. *AND the Lord said unto Noah, Come thou and all thy house into the Ark; for thee have I found righteous before me in this Generation.*

The *Ark* being now prepared, and the Day of God's Patience come to an end, he now is resolv'd to execute his Threatning upon the World of ungodly Men; but withall, in the first place, to secure his Saints, and them that have feared his Name. In this therefore we have a semblance of the Last Judgment, and how God will dispose of his Friends and Enemies.

Come thou into the Ark. God, I say, will take care of, and safely provide for us that have feared him, when he most eminently entreth into Judgment with the World: As he Isa. 26. 20. also saith by *Isaiah* the Prophet, *Come my people, enter thou into thy chamber, and shut thy door about thee: Hide thy self, as it were for a little moment, until the indignation be over-past.* He shall *send forth his Angels* with a great sound of a Trumpet, and they shall gather together his Elect from the *four Winds*, from one end of Heaven to another.

Come thou and all thy house. Not an Hoof must be left behind; God will not lose the very *Dust* of his People: *Of all that thou hast given me have I lost nothing, but will raise it up at the last day.* God therefore was careful not only of *Noah*, but of all that were in his House; because they were all of his Visible Church, they must therefore be preserved from the rage and fury of the Deluge: *Gather my Saints together unto me,* Psal. 50. 3, 4, 5. (saith he) *even those that have made a Covenant with me by Sacrifice.*

For thee have I found righteous before me. 167. This is not to be understood as the Meritorious Cause, but as the Characteristical Note that distinguisheth them that are Gods, from others that are Subjects of his Wrath and Displeasure: Wherefore, those that at this time perish'd, bear the Badge of Ungodliness, as that which made them obnoxious to this overflowing Judgment: As also we have it in the Book of *Job*, *Hast thou* (said *Eliphaz*) *marked* Job 22. 15, 16. *the old way which wicked men have trodden, which were cut down out of time, whose foundation was overflown with a flood.*

Righteousness therefore, is the distinguishing Character whereby the *good* are known from the *bad.* Thus it was in *Ezekiel*'s time: *Set a* Ezek. 9. 4. *mark* (saith God) *upon the foreheads of the men that sigh, and that cry for the abominations that are done in the midst of the City.* Which Mark was to distinguish them from those that were Profane, and that for their wickedness were to be destroyed by the Ministers of God's Justice.

For thee have I found righteous before me. These words [*Before me*] are inserted on purpose to shew us, that *Noah* was no feigned Worshipper, but one who did all things in the sight of God. Indeed, there are Two things which are of absolute necessity for the obtaining of this Approbation of God. 1. All things must be done as to *Manner* according to the Word. 2. All things must be done as to the *Matter* of them also according to the Word. Both which were found in *Noah*'s Performances; and therefore he is said to be *perfect in his Generations*, and that he *walked with* Luke 1. 6. *God.* Thus it was also with *Zacharias* and *Elizabeth*, they were *both righteous before God*; that is, sincere and unfeigned in their Obedience.

Righteous before me in This Generation. By this we see, Righteousness, or the Truth of God's Worship in the World, was now come to a low ebb; the Devil, and the Children of *Cain*, had bewitched the Church of God, and brought the Professors thereof so off from the Truth of his Way, that had they got *Noah* also, the Church had been quite extinct, and gone: Wherefore, it now was time for God to work, and to cherish what was left, even by sending a Besom of Destruction upon all the Face of the Earth, to sweep away all the Workers of Iniquity.

168. Ver. 2, 3. *Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean, by two, the male and his female.— Of fowls also of the air, by sevens, the male and his female, to keep seed alive upon the face of the earth.*

Something

Something hath been ſaid to this already; only this I will add further, That by this Commandment of God, both *Noah*, and all that were with him, were pre-admoniſhed to look to their Hearts; that they continued unfeigned before him: For if God would ſave Unclean Beaſts, and Fowls, from the preſent and terrible Deſtruction; why alſo might not ſome of them, though they partook of this Temporal Deliverance, be ſtill reputed as Unclean in his ſight? As indeed it came to paſs; for a curſed *Cam* was there: Wherefore, read not lightly the Commands of God, there may be both Doctrine and Exhortation; both Item, as well as an Obligation to a Duty contained therein. *Circumciſion* was a *Duty* incumbent as to the letter of the Commandment; but there was alſo *Doctrine* in it, as to a more High and Spiritual Teaching than the letter ſimply imported.

Note then from hence, That when you read that Unclean Beaſts, and Unclean Birds may be in the Ark of *Noah*: That Unclean Men, and Unclean Women may be in the Church of God: *One of you is a Devil*, was an Admonition to all the reſt: Let this alſo of the Beaſts *unclean* be an Admonition to you.

169. Ver. 4. *For yet ſeven days, and I will cauſe it to rain upon the earth forty days, and forty nights; and every living ſubſtance that I have made, will I deſtroy*, (or, blot out) *from off the face of the earth.*

Now the Judgment is at the door; it is time to make haſte, and pack in to the Ark. God doth not love to have his People have much vacancy from Employment while they are in this World. Idle times are dangerous; *David* found it ſo in the buſineſs of *Uriah*'s Wife: Wherefore, *Noah* having finiſhed the Ark, he hath another Work to do, even to get himſelf, with his Family and Houſhold, fitly ſettled in the Veſſel that was to ſave him from the Deluge, and that at his peril in ſeven days time.

170. *For yet ſeven days, and I will bring a flood.* Note again, That it hath been the way of God, even when he doth execute the ſevereſt Judgments, to tell it in the Ears of ſome of his Saints, ſome time before he doth execute the ſame: Yea, it ſeems to me, that it will be ſo even in the Great Day of God Almighty; for I read, that before the Bridegroom came, Mat. 25. 6. there was a Cry made, *Behold, the Bridegroom comes!* Which Cry doth not ſeem to me, to be the ordinary Cry of the Miniſters of the Goſpel, but a Cry that was effected by ſome ſudden and marvellous awakening, the product of ſome new and extraordinary Revelation. That alſo ſeems to look like ſome fore-word Chap. 24. 29, 30. to the Church, *Then ſhall appear the* Sign *of the Son of Man in Heaven*: Some ſtrange and unuſual Revelation of that notable Day to be near, which in other Ages was not made known to the World; upon which *Sign* he preſently appears. Now whether this Sign will be the Appearing of the Angels firſt; or whether the Opening of the Heavens, or the *Voice of the Arch-Angel*, and the *Trump of God*, or what, I ſhall not here preſume to determine; but a Fore-word there is like to be, yet ſo immediately followed with the Perſonal Preſence of Chriſt, that they who had not Grace before, ſhall not have time nor means to get it then: And *while they went to buy, the Bridegroom* Chap. 25. *came*; and *they that were ready went in with him, and the door was ſhut.*

And I will cauſe it to rain forty days, and forty nights. This length of time doth fore-pronounce the Compleating of the Judgment: As who ſhould ſay, I will cauſe it to rain until I have blotted out all the Creatures, both of Men, Beaſts, and Fowls: And ſo the after words import; *And every living ſubſtance that I have made, will I deſtroy from off the face of the Earth.*

And Noah did according to all that the Lord Ver. 5. *commanded him.* 171.

This Note, as already I have ſaid, doth denote him to be a *righteous Man*; One that might with Honour to his God, eſcape the Judgment now to be executed: Wherefore, the reiterating of this Character is much for the Vindicating of God's Juſtice, and for the Juſtification of his Overthrowing the World of ungodly Sinners.

But again: Theſe words ſeem to reſpect in ſpecial, what *Noah* did in the laſt ſeven days, in order to the Commandment laid before him in the three firſt Verſes of this Chapter; and ſo they ſignifie his Faithfulneſs to the Word, and his Obſervance of the Law of his God, even to the day that the Rain began to fall upon the Earth: And therefore they preach unto us, not only that he *began* well, but that he continued in godly and unfeigned *perſeverance*; which when perfected, is the moſt effectual Proof, that what before he did, he did with Uprightneſs of Heart, and therefore now muſt eſcape the Judgment: As it is ſaid in the Goſpel of *Matthew*, *He that ſhall endure* Mat. 24. *to the end, the* Same *ſhall be ſaved.*

And Noah was ſix hundred years old when the Ver. 6. *flood of waters was upon the earth.* 172.

Four hundred and fourſcore of which the World had leaſure to ſtudy the Prophecy Chap. 5. that God gave of him by the Mouth of his 29. his Father *Lamech*; the other hundred and twenty he ſpent in a more open teſtifying, both by Word, and his Preparing the Ark, that God would one day overtake them with Judgment; yet to the Day that the Flood came, the World was ignorant thereof: (Aſtoniſhing is the Fruits of Sin:) So it came to paſs, that in the *Six hundredth Year of Noah's Life*, which Mat. 24. 38, 39. was the *One thouſand ſix hundred fifty ſixth* Year of the Worlds Age, the Flood of Waters were upon the Earth, to the utter Deſtruction of all that was found upon the face thereof, *Noah* only being left alive, and they that were with him in the Ark.

And Noah went in, and his Sons, and his Wife, Ver. 7. *and his Sons Wives with him, into the Ark, becauſe* 173. *of the Waters of the Flood.*

They had hardly done their Work in the World, by that it began to Rain, by that the firſt Drops of the Judgment appeared. They went into the Ark, ſays the Text, *becauſe* of the Waters of the Flood. This ſhould teach Chriſtians Diligence, leſt they be called for by God's Diſpenſations, either of Death

or

or Judgment, before they have ſerved compleatly their Generations, by *the will of God*. *Noah* had done it, but it ſeems he had *but* done it; his Work was ended juſt as the Judgment came: *Be ye therefore ready alſo; for at ſuch an hour as you think not, the Son of Man cometh.*

Ver. 8, & 9. 174. *Of clean Beaſts, and of Beaſts that are not clean, and of Fowls, and of every thing that creepeth upon the Earth, there went in two and two unto Noah into the Ark, the male and his female, as God had commanded Noah.*

By theſe words it ſeems (as I alſo touched before) that the Beaſts, and Fowls, both clean and unclean, did come in to *Noah*, into the Ark; not by *Noah*'s Choice, nor by any Inſtinct that was common to all, but by an Inſtinct from above, which ſo had determined the Life and Death of theſe Creatures, even to a very *Sparrow*; for not one of them doth *fall to the ground* without the *Providence* of our Heavenly Father; they *went in unto Noah*. And let no Man deride, for that I ſaid, *By an Inſtinct from above*; for God hath not only wrought Wonders in Men, but even in the Beaſts, and Fowls of the Air; to the making of them act both above and againſt their own Nature. Numb. 22. 28,29,30. 1 Sam. 6. 10,11,12, 13,14. 2 Kings 17. 33,4,5,6. How did *Balaam*'s *Aſs* ſpeak! and the *Cows that drew the Ark*, have it right to the place which God had appointed, not regarding their *ſucking Calves!* Yea, How did thoſe ravenous Creatures, the *Ravens*, bring the Prophet *Bread and fleſh twice a day*, but by immediate Inſtinct from Heaven? Even by the ſame did theſe go in to *Noah*, into the Ark.

Ver. 10. 175. *And it came to paſs, after ſeven days, that the waters of the flood were upon the earth.*

Juſt as the Lord had denounced before: Look therefore, what God hath ſaid, ſhall aſſuredly come to paſs, whether it be believed, or counted an idle Tale. The Confirmation therefore of what God hath ſpoken, dependeth not upon the Credence of Man, becauſe it came not by the Will of Man: *He hath ſaid it, and ſhall he not make it good?* It will therefore aſſuredly come to paſs, whatever God hath ſpoken, be it to *ſave* his *Noahs*, or be it to *drown* his *Enemies*; and the reaſon is, becauſe to do otherwiſe, is inconſiſtent with his Nature; he is Faithful, Holy, and True, and *cannot deny himſelf*, that is, the word which he hath ſpoken.

Ver. 11. 176. *In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows* (or, Flood-gates) *of heaven were opened.*

As to the *Month*, and the *Day of the Month*, I have but little to ſay; though doubtleſs, had not there been ſomething worthy of knowing therein, it would not ſo punctually have been left upon Record; for I dare not ſay this Scribe wrote this in vain, or that it was needleſs thus to punctilio it; a Myſtery is in it, but my darkneſs ſees it not; I muſt ſpeak according to the Proportion of Faith.

The ſame day were all the fountains of the great deep broken up. By theſe words, it ſeems that it did not only *rain* from *Heaven*, but alſo the Springs and *Fountains* were opened; which together with the great Rain of his Strength, did over-flow the World the ſooner.

This *great Deep*, in mine Opinion, was alſo a Type of the Bottomleſs Pit, that Mouth and Gulf of Hell, which at the Day of Judgment ſhall gape upon the World of ungodly Men, to ſwallow them up from the Face of the Earth, and to carry them away from the Face and Preſence of God.

And the Windows (or, Flood-gates) *of Heaven were opened.* That is, That the Water might deſcend without meaſure or order, even in its own natural force, with Violence upon the Head of the Wicked. It came as Water out of *his Buckets* upon them, Judgment without Mercy. Num. 24. 7

177. This opening of the Flood-gates of Heaven, was a Type of the way that ſhall be made for the Juſtice of God upon ungodly Men, when Chriſt hath laid aſide his Mediatorſhip; for he indeed is the Sluce that ſtoppeth this Juſtice of God from its dealing according to its infinite Power and Severity with Men: He ſtands, like *Moſes*, and, as it were, holdeth the Hands of God. Oh! but when he ſhall be taken away! When he ſhall have finiſhed his Mediatory Work: Then will the Flood-gates of Heaven be opened, and then will the Juſtice and Holineſs of God deal with Men without ſtint or diminution, even till it hath filled the Veſſels of Wrath with Vengeance till they run over: *It is a fearful thing to fall into the hands of the living God.*

Ver. 12. *And the rain was upon the earth forty days, and forty nights.*

That is, It rained ſo long without ſtop or ſtint, *Ver.* 4.

Ver. 13. 178. *On the ſelf ſame day entred Noah, and Shem, and Ham, and Japhet, the Sons of Noah; and Noah's Wife, and the three Wives of his Sons, with them into the Ark.*

This therefore more fully approveth of what I ſaid before; to wit, That they had hardly done their Work in the World, by that it began to rain; but ſo ſoon as they had done, the Flood was upon the Earth. Much like this is that of *Lot*; it was not to rain Fire and Brimſtone upon *Sodom*, till he was got to *Zoar*: But when *Lot* was entred, but juſt entred, *THEN the Lord rained upon Sodom, and upon Gomorah, Brimſtone and Fire from the Lord out of Heaven.* Gen. 19. 21,22,23, 24.

Hence note, That the reaſon why God doth forbear to deſtroy the World for the Wickedneſs of them that dwell therein, it is for the ſake of the Elect; becauſe his Work upon them is not fully perfected: *The Lord is not ſlack concerning his Promiſe*; no, nor as concerning his *Threatning* neither, — *but is long-ſuffering to us-ward*, who are the Elect; *not willing that any* of us *ſhould periſh*: But when Chriſt, Head and Members, are compleat in all things, let the World look for Patience and Forbearance no longer; for *in that ſelf ſame day the Trump of God will ſound*, and *the Lord deſcend with a ſhout from Heaven*, to execute his *Anger with Fury*, and his *Rebukes with Flames of Fire.* 2 Pet. 3. 9. 1 Pet. 1. 5. Behold, he is now ready to *Judge the Quick and the dead!* ready to be *revealed in the laſt time!* The Judge alſo *ſtands at the door*; it is Chap. 4. 5.

Jam. 5. 9. but opening therefore, and his hand is upon you, which moſt aſſuredly he will do when his Body is full and compleat.

179. Obſerve again, that Providence ſometimes ſo ordereth it, that as touching the Command of the Lord, neceſſity is as it were the great Wheel that brings men into the performances of them, as here the Flood drove them into the Ark; as he ſaid above, they went in *becauſe* of the waters of the Flood: So concerning the Ordinance of *unleavened Bread*, the firſt Inſtitution of that Law, was as it were accompanied with an unavoidable neceſſity, it was *unleavened*, ſaith the Text, becauſe *they were thruſt out of Egypt*, and *could not tarry, neither had they prepared for themſelves any victuals.*

Exod. 12. 39.

It will be thus alſo at the Day of Judgment: *Iſrael* will be ſufficiently *weary* of this World, they will even as it were unexpreſſibly *groan* to be taken up from hence; wherefore the Lord will come, as making uſe of the wearineſs and groaning of his People, and will take them up into his Chambers of Reſt, and will wipe away all tears from their eyes, as here *Noah* and his Sons, *&c. did enter into the Ark.*

Ver. 14. 180. *They and every Beaſt after his kind, and all Cattel after their kind, and every creeping thing that creepeth upon the Earth, after his kind, and every Fowl after his kind, every Bird of every ſort* or wing.

Without doubt this careful repetition is not without a cauſe, and hath alſo in the bowels of it ſome comfortable Doctrine for the Church of God; *every Beaſt*, *all Cattel*, every *creeping thing* that creepeth; every *Fowl* and *Bird* of every wing.

Firſt, This ſheweth, that God hath reſpect to the fulfilling of his Word in the midſt of all his Zeal and Anger againſt Sin. He doth not as we, being angry, run headlong upon the Offendors, but if there be but three in a Kingdom, or one in four Cities, he will have reſpect to them.

Gen. 19.

Ezek. 14. 19, 20.

Secondly, It ſheweth, that how inconſiderable ſoever the perſons are, that are within the compaſs, and care of the love and Mercy of God, that inconſiderableneſs ſhall not be a let to their Safety and Preſervation; yea though they are but as theſe *creeping things*, that creep upon the Earth, or as the ſaying is, but as *a Flea*, a *dead Dog*, or a *Graſhopper*, or one of the leaſt of the grains of *Wheat*, not one of them, nay, not a hair of the head of them ſhall fall to the ground and periſh.

Ver. 15, 16. 181. *And they went in unto Noah into the Ark, two and two of all Fleſh, wherein is the breath of life, and they that went in, went in male and female of all Fleſh, as God had commanded him, and the Lord ſhut him in.*

The Holy Ghoſt in this relation is wonderful punctual and exact: *every Beaſt*, *all Cattel*, every *creeping thing*, every *Fowl*, and *every Bird*, after their kind went in; and ſaith he again, *they that went in, went in two and two*; as if there had been an intelligence among theſe irrational Creatures, that the Flood was ſhortly to be upon the Earth. Indeed, many among the Senſitives have ſtrange Inſtincts, as Apendixes to their Nature, by which they do, and leave to do, to the aſtoniſhment of them that have reaſon: But that any inſtinct in Nature ſhould put them upon afore providing for ſhelter from the Flood, by going into the Ark, (a place to ſecure them, rather than to ſave them, had not the occaſion and Command of God been otherwiſe) it cannot be once with reaſon imagined. Wherefore, as their going into the Ark, ſo their going in two by two, and that too Male and Female, plainly declares that their motion was ordered and governed by Heaven, themſelves being utterly ignorant thereof.

And they that went in, went in male and female of all Fleſh, (both Man and Beaſt) *and the Lord ſhut him in*, that is *Noah*; and thoſe that were with him.

182. Theſe latter words are of great importance, and do ſhew us the diſtinguiſhing Grace of God, for by his thus ſhutting the Door of the Ark, he not only confirmed his Mercy to *Noah*, but alſo diſcovered the bonds and limits thereof. As who ſhould ſay, Now *Noah* you have your full tale, juſt thus many I will ſave from the Flood: and with that he ſhut the door, leaving all other, both Man and Beaſt, *&c.* to the fury of the waters. God therefore by this act hath ſhewed how it will go in the Day of Judgment with Men. Thoſe that (like thoſe Beaſts, and Birds, and creeping things) ſhall come to Chriſt, into his Ark, before it rain Fire and Brimſtone from Heaven, thoſe will God ſhut up in the Ark, and they ſhall live in that day; but thoſe that ſhall then be found in the World ſtrangers to Jeſus Chriſt, thoſe will God ſhut out: *They* Mat. 25. *that were ready went in with him to the Marriage, and the door was ſhut.*

And obſerve, it is not ſaid, that *Noah ſhut the door*, but *the Lord ſhut him in:* If God ſhuts in or out, who can alter it? *I ſhut, and no* Rev. 3. *man openeth.* Doubtleſs before the Flood had carried off the Ark, others beſides would with gladneſs have had there a lodging room, tho' no better than the Dog-kennel; but now it was too late, the Lord had ſhut the door. Beſides, had there been now in the Heart of *Noah* Bowels or Compaſſion to thoſe without the Ark, or had he had deſire to have received them to him, all had been worth nothing, *the Lord had ſhut him in.* This ſignifying, that at the Day of Judgment, neither the bowels of Jeſus Chriſt, neither the miſery that Damned Men ſhall be in, will any thing at all avail with God to ſave one Sinner more, the Door is ſhut.

183. Where you read therefore both in *Matthew* and *Luke* of *the ſhutting of the door*, underſtand that by ſuch Expreſſions Chriſt alludeth Luke 13. 26, 27, 28. to the door in *Noahs* Ark, which door was open while *Noah* and his Attendants were entred into the Ark, but they being got in, the Lord ſhut the door: Then they that ſtood without and knocked, did weep, and knock, and ask too late. As Chriſt ſaith, *When once the Maſter of the Houſe is riſen up, and hath ſhut too the door, and ye begin to ſtand without, and knock at the Door, ſaying, Lord, Lord, open to us, and he ſhall anſwer and ſay unto them, I know you not whence you are; then ſhall ye begin to ſay,*

We

We have eaten and drunk in thy presence, and thou hast taught in our streets: (as *Noah* did of old.) *But he shall say, I tell you I know you not whence you are, depart from me all ye workers of Iniquity. There shall be weeping, and gnashing of Teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and your selves thrust out.*

Ver. 17. 184. *And the flood was forty days upon the Earth, and the waters increased and bare up the Ark, and it was lift up above the Earth.*

While the Ark rested, and abode in his place, no doubt but the Ears of *Noah* were filled with doleful cries from the wretched and miserable people, whom God had shut without the Ark, one while crying, and another while knocking, according to what but now was related; which for ought I know might be many of the forty days, but when the waters much increased, and left the Ark above the Earth, this miserable Company were soon shaken off.

It will be thus also in the day of Judgment; at the beginning of that day the Ears of the Godly will sufficiently be filled with the cries and tears of the Damned and miserable World; but when the Ark shall be taken up, that is, when the Godly shall ascend into the Clouds, and so go hence with Jesus, they will soon lose this Company, and be out of the hearing of their lamentable dolours.

And the waters increased. God's Judgments have no Ears to receive the Cries, nor Heart to pity the Miseries of the Damned. They cry, *It rains*; they increase their Cries, and Zech. 7. 13. the Lord does increase his Judgment: *And it came to pass, that as I cryed and they would not hear; so they cryed, and I would not hear, saith the Lord.*

185. Again, As the waters were a Type of the Wrath of God that in the Day of Judgment shall fall upon ungodly Men: So they were also a Type of those Afflictions and Persecutions that attend the Church; for that very Water that did drown the Ungodly, that did also toss and tumble the Ark about; wherefore by the increase of the Waters, we may also understand, how mighty and numerous sometimes the Afflictions, and Afflictors of the Godly be: As *David* said, *Lord, how are they* Psal. 3. 1. *increased that trouble me! many are they that rise up against me.*

And the waters increased, and bare up the Ark. The higher the Rage and Tyranny of this World groweth against the Church of God, the higher is the Ark lifted up towards Heaven, the most proud wave lifts it highest: The Church is also by Persecution more purged and purified from earthly and carnal delights; therefore it is added, *the waters bare up the Ark, and it was lifted up* above *the Earth.*

Ver. 18. 186. *And the waters prevailed, and were increased greatly upon the Earth, and the Ark went upon the face of the Waters.*

These words are still to be considered under the former double consideration, to wit, both, as they present us with Gods Wrath at the last Judgment, and as they present us with a sign of the Rage and Malice of ungodly men.

And the Waters prevailed; that is, over all ungodly Sinners; though they were mighty, and stout, and cared for none, yet the waters prevailed against them, as the Fire and Brimstone will do over all the World at the Day and Coming of our Lord Jesus Christ: Wherefore, well may it be said to all impenitent Sinners, *Can thy hands be strong, or can thy* Ezek. 22. *heart endure, in the day that I shall deal with thee,* 14. *saith the Lord God?* Oh they cannot, the Waters of the Wrath of God will prevail against, and increase upon them, until they have utterly swallowed them up.

And the Waters prevailed. Take it now as a type of the Nature of persecution, and then it sheweth, that as the Waters here did swallow up all but the Ark, so when Persecution is mighty in the World, it prevaileth to swallow up all but the Church: for none else can aright withstand or oppose their wickedness. It is said, when *the Beast had power to* Rev. 13. *work, the whole World wondred after the Beast*; 3, 8. and *all men who were not sealed*, and *that had not the mark of God in their Foreheads, fell in with the worship of the Beast*; as it is said, And *all that dwell upon the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb*, &c. So then it might well be said, *the waters prevailed and increased.*

And the Ark went upon the face of the waters. It 187. is said, that *in the beginning* the *Spirit of God moved upon the face of the Waters*, and here that *the Ark went upon the face of them.* Indeed the Spirit of God moveth, and the Church, as God, walketh in strange and unthought of Stations. It is said, that God hath a *way in the Whirlwind*, and in Nahum. 1. the *Storm*: So he hath upon the very face of 3. the persecution of the Day, but none but the Church can follow him here, it is the Ark that can follow him upon the face of the waters. Deep things are seen by them that are upon the waters: *They that go down to the Sea* Psal. 107. *in Ships, that do business in great waters, they see* 23, 24. *the works of the Lord, and his wonders in the deep.* Indeed it oft falls out that the Church seeth more of God in Affliction, than when she is at rest and ease; when she is tumbled to and fro in the waters; then she sees the works of God, and *his wonders in the deep.*

And this makes Persecution so pleasant a thing, this makes the Ark go upon the face Heb. 11. of the waters, she seeth more in this her State, 24, 25. than in all the Treasures of *Egypt.*

And the waters prevailed exceedingly upon the Ver. 19. *Earth, and all the high Hills that were under the* 188. *whole Heaven were covered.*

This second repetition of the prevailing of the Waters, doth also call for a second Consideration.

1. It shews us, that all hope that any ungodly man might have at the beginning of the Flood to escape the rage thereof, was now swallowed up in Death. Indeed it is natural to the Creatures, when Floods and Inundations are upon the Earth, to repair to the high places, as they only that are left for preservation of Life; where Life may be also continued if the waters do not overflow them:

but when it comes to pass as here we read, that all the Hills under the Heavens are covered; then Life takes its Farewell, and is gone from the World, as was the effect of the waters of *Noah*.

The *Hills* therefore were Types of the hope of the Hypocrite, upon which they clamber till their Heads do touch the Clouds, thinking thereby to escape the Judgment of God; but thô *they hide themselves in the top of Carmel, I will search and take them thence*, saith God; the Flood of his Wrath will come thither, even over the tops of all the Hills: So that safety is only in the Ark with *Noah*, in the Church with Christ, all other places must be drowned with the Flood.

Amos 9,2, 3.

2. We may also understand by this Verse, how God in a time of Persecution will cut off the carnal Confidence of his people. We are apt to place our hope, some where else than in God, when *persecution ariseth because of the Word*: We hope that such a Man, or that such outward Means may prevent our being swept away with this Flood: But because this confidence is not after God, but tendeth to weaken our stedfast dependance on him; therefore this Flood shall cover all our Hills, not one shall be found for us under the whole Heaven. When the King of *Babylon* came up against *Jerusalem* to War, then *Israel*, instead of trusting in God, put their confidence in the King of *Egypt*, but he also was swallowed up by this Flood, that *Israel* might be ashamed of such confidence; and this at last they confessed. *As for us*, said they, *our eyes as yet failed for our vain help: in our watching, we have watched for a Nation that could not save us.*

Jer. 2. 36, 37. Lam. 4. 17.

It was requisite therefore that the Hills should be covered, that *Noah* might not have confidence in them; but surely this dispensation of God was an Heart-shaking Providence to *Noah*, and they that were with him; for here indeed was his Faith tryed, there was no Hill left in all the World; now were his carnal helpers gone, there was none *shut up or left*: Now therefore, if they could rejoyce, it must be only in the *power of God*. As *David* said, should *I lift up mine eyes to the Hills, whence should my help come?* So the Margint: *My help cometh from the Lord that made Heaven and Earth.*

Psal. 120. 1, 2.

189. Ver. 20. *Fifteen Cubits upwards did the waters prevail, and the Mountains were covered.* The height of *Goliah* was but six Cubits and a span, neither was *Ogs* Bed-stead any more than nine: wherefore this Flood prevailed far above the highest of those mighty Ones; even fifteen cubits above the highest Mountains.

1 Sam. 17. 4. Deut. 3. 11.

Ver. 21, 22, 23. 190. *And all Flesh dyed that moved upon the Earth, both of Fowl, and of Cattel, and of Beasts, and of every creeping thing that creepeth upon the Earth, and every man: All in whose Nostrils was the breath of life, of all that was in the dry land, dyed. And every living substance was destroyed, which was upon the face of the ground, both Man, and Cattel, and the creeping things, and the Fowls of the Heaven, and they were destroyed from off the Earth, and Noah only remained alive, and they that were with him in the Ark.*

In these words you have the Effects of the Flood, which was punctually according to the Judgment threatned: But observe, I pray you, how the Holy Ghost, by repeating doth amplifie the matter. *All Flesh, all in whose Nostrils was the breath of life; all that was in the dry land, every living substance, every man*; and they were *destroyed from off the Earth*: By which manner of Language doubtless there is insinuated a Threatning to them who should afterward live ungodly. And indeed the Holy Ghost affirmeth, that these Judgments, with that of *Sodom*, are but Examples set forth before our Eyes, to shew us that *such Sins, such Punishment: Making them an example*, saith *Peter*, *unto those that after should live ungodly*: Nay *Jude* saith, they are *set forth in their overthrow*, for that very purpose. Wherefore this careful repeating of this Judgment of God, doth carry a Threatning in it, assuredly foreshewing the doom and downfall of those that shall continue to tread their steps.

2 Pet. 2. 6. Jude 7.

Yea, mind how *Peter* hath it: *For if God spared not the old world*, &c. Secretly intimating, that those that then lived, being the first of his Workmanship, and far surpassing in Magnificence, if he would have spared, he would have spared them; but seeing he so dreadfully swept *them* away, let no Man be so bold to presume that wickedness shall now deliver him that is given to it.

2 Pet. 2. 5.

And Noah only remained alive, and they that were with him in the Ark. *Noah* was that man of God that had set himself against a World of ungodly men. The Man that had hazzarded Life and Limb for the Word of God committed to him; he only *remained alive*, &c. Hence note, That he was the Man that outlived the World, that would for God venture Life against all the World. Wherefore the saying in the Gospel is true, *He that will lose his life for my sake, shall save it unto Life Eternal.* Thus did *Noah*, and passed the end, and went over the bounds, that God had appointed for every living thing: Behold! he was a man in both Worlds, yea the World then to come was given him for a possession.

191.

Ver. 24. Rev. 9. 10. 192. *And the waters prevailed upon the Earth an hundred and fifty days.* About the same time the Scorpions mentioned of *John*, *had power to hurt the Earth*: Wherefore, the thus prevailing of the water, might be a Type of our persecution now in the New Testament days: All which time doubtless *Noah* was sufficiently tried, while the waves of the water had no pity for him.

CHAP. VIII.

193. Ver. 1. *AND God remembred Noah, and every living thing, and all the Cattel that was with him in the Ark, and God made a wind to pass over the Earth, and the waters assuaged.*

Moses having thus related the Judgment of the Waters, as they respected the drowning of the World, and so typed forth the last Judgment: He now returneth to speak of them more largely, as they were a Type of the Per-

Perſecution and Afflictions of the Church, and ſo ſheweth how God delivered *Noah* from the mercileſs violence of the waves thereof.

And God remembred Noah. This word *remembred* is uſual in Scripture, both when God is about to deliver his people out of Affliction, and to grant them the petition which they ask of him. It is ſaid, *God remembred Abraham*; and ſent *Lot* out of *Sodom*; that *He remembred Rachel*, and hearkned to her; that He alſo *remembred his Covenant with Abraham*, when he went to bring *Iſrael* out of their Bondage.

Gen. 19. 29. Ch. 30. 22. Exo. 2. 24.

Hence note, that *Noah* was now both in an *afflicted*, and a *praying* Condition; afflicted with the dread of the waters, and prayed for their aſſwaging. It is a queſtion accompanied with aſtoniſhment, How the Ark being of no bigger an Hull or bulk ſhould contain ſo many Creatures, with ſuſtenance for them? And verily, I think, that *Noah* himſelf was put to it, to believe and wait for ſo long a time. But God *remembred him*, and alſo the *Beaſts*, and every *living thing*, that was with him, and began to put an end to theſe mighty Afflictions, by cauſing the waters to aſſwage.

194. *And God made a wind to paſs over the Earth.* The Waters being here a Type of Perſecutors and Perſecution: This wind was a Type of *the breath of the Lords mouth*, by which He is ſaid to *ſlay the wicked. He ſhall ſmite the Earth with the Rod of his mouth, and with the breath of his lips ſhall he deſtroy the wicked.* It was a Wind alſo that blew away the *Locuſts* of *Egypt*, which Locuſts were a Type of our *graceleſs Clergy*, that have covered the ground of our Land. Again, the Kingdom of *Babel* was to be deſtroyed by a *deſtroying wind*, which the Lord would ſend againſt her, which *Paul* expounds to be by the *breath of the Lords mouth*, and by *the brightneſs of his coming*. This Wind therefore, as I ſaid, was a Type of the breathing of the Spirit of the Lord, by which means theſe tumultuous waves ſhall be laid lower, and Gods Ark in a while made to reſt upon the top of his Mountain; for by *the breath of the Lord the Earth is lightened*, and by *this lightning coals are kindled*; yea, he *ſent out his arrows, and ſcatter'd them, he ſhot out his Lightning and diſcomforted them*; then *the channels of waters were ſeen, and the foundations of the world were diſcovered*; *at thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils*; And *God made a wind to paſs over the Earth, and the waters were aſſwaged*; that is, in New Teſtament Language, the Afflictors and Afflictions of the Church did ceaſe, and decay, and come to nought.

Exo. 10. 19. Jer. 51. 1, 2. 2 Sam. 22. 9. Pſal. 18. 14, 15, 16.

And the waters aſſwaged: To wit, by the blowing of this wind, wherefore, as this wind did aſſault the waters, ſo it did refreſh the Spirit of this Servant of God, becauſe by it the affliction was driven away. Thus then by the *wind of the Lord* were theſe *dry bones* refreſhed, and made to ſtand upon *their feet*.

Ezek. 37. 9.

And God made a wind paſs over. And God *made* it; when God blows, the Enemies of his Truth ſhall paſs away like waters that fail.

195. Ver. 2.

And the fountains alſo of the deep, and the windows of Heaven were ſtopped, and the rain from Heaven was reſtrained.

By theſe words we ſee, that when the Church of God is afflicted, both Heaven and Hell have their hand therein, but ſo as from a differing conſideration, and to a divers end. From Heaven it comes, that we may remember we have ſinned, and that we may be *made white*, and *tried*; but from Hell, from the *great deep*, that we might ſin the more, and that we might deſpair, and be damned.

Dan. 11. 35 Job 1. 11. Chap. 2. 5.

And the Fountains of the great deep. When God begins to ſlack and abate the Afflictions of his Church, he rebukes, as it were firſt, the Powers of Hell; for ſhould he take off his own Hand, while they have leave to do what they liſt, the Church for this would be worſe, not better: But firſt he *rebuketh them*; *The Lord rebuke thee, O Satan*, that's the firſt; and then he cloaths them with change of raiment: *the fountains of the great deep were ſtopped*, and then the *bottles* of Heaven.

Zech. 3. 1. 2, 3, 4, 5. 6, 7. Gen. 15, 13.

And the rain from Heaven was reſtrained, or held back, or made to ceaſe. Afflictions are governed by God, both as to time, number, nature and meaſure. *In meaſure when it ſhooteth forth thou wilt debate with it, he ſtayeth his rough wind in the day of his eaſt-wind.* Our *Times* therefore, and our *Condition* in thoſe times, are in the Hand of God; yea, and ſo are our Souls and Bodies, to be kept and preſerved from the evil, while the Rod of God is upon us.

Jer. 15. 1, 2, 3.

196. Ver. 3. *And the waters returned from off the Earth continually, and after the end of an hundred and fifty days the waters were abated.*

The Verſe before doth treat of the Original, the *Fountains of the deep*, and *the windows of Heaven*, that they were ſhut, or ſtopped; which being done, the Effect beginneth to ceaſe. Hence note, that eaſe and releaſe from Perſecution and Affliction cometh not by chance, or by the good moods, or gentle diſpoſitions of men, but the Lord doth hold them back from ſin, the Lord reſtraineth them. It is ſaid *the Lord ſtirred up the adverſaries of Solomon.* Again, when the *Syrians fought againſt Jehoſhaphat, the Lord helped him*, and *God moved them to depart from him.* The Lord ſent the Flood, and the Lord took it away.

1 Kings 11. 14, 23. 2 Chron. 18 31.

And the waters returned from off the Earth continually. When God ceaſeth to be angry, the Hearts and Diſpoſitions of the Adverſaries ſhall be palliated, and made more flexible. It is ſaid, when the Afflictions of *Iſrael* were ended in *Egypt*, the *hearts of the people were turned to pity them*; yea, he *cauſed them to be pitied of them that carried them captive.*

When you ſee therefore, that the Hearts of Kings and Governours begin to be moderated toward the Church of God, then acknowledge that this is the Hand of God. *I*, ſaith he, *will cauſe the Enemy to intreat thee well in the time of evil, and in the time of affliction*: For by *waters* here are typed out the *great and mighty* of the World, by the *flowing* of them, their rage; and by their *ebbing* and *returning* their ſtillneſs and moderation.

Jer. 15. 11.

And the waters returned: That is, to the Sea. *He gathereth the waters of the Sea together as an*

Gen. 1. 9, 10. Pſal. 73. 7.

an heap, he layeth up the deep in store-houses.

By *gathering up*, the Persecutors may be understood, his gathering them to their Graves, as he did *Herod*, who stood in the way of Christ; and as he did those in *Ezekiel*, who hindred the Promotion of Truth, and the Exaltation of the Gospel.

Mat. 2. 19, 20. Ezek. 31. 14.

197. *And after the end of an hundred and fifty days the waters were abated.* These words then imply, that for so long time, *Noah*, and the Church with him, were to exercise Patience. They also shew us, That when the Waters are up, they do not suddenly fall: They were up *four hundred* Years, from *Abraham* to *Moses*; they were up *threescore and ten* Years in the Days of the Captivity of *Babylon*; they were up *ten mystical Days* in the Persecution that was in the Days of *Antipas*; and are to be up *forty and two Months*, in the Reign, and under the Tyranny of *Antichrist*: but they will abate; the House of *Saul* will grow weaker; yea, they shall be *gathered to their Sea*, and shall be *laid in the Pit*; yea, they shall not *be on the Earth*, when God shall set *Glory* in the *Land of the Living*.

Gen. 15. 13. Jer. 25. 12. Zech. 1. 12. Rev. 2. 10. Chap. 13. 5. Ezek. 25. 19, 20, 21.

198. Ver. 4. *And the Ark rested in the seventh month, on the seventh day of the month, upon the Mountains of Ararat.*

These Instances therefore, were a Type of Christ, the *Munition of Rocks*, who is elsewhere called, *the Mountain of the Lord's House*: the *Rock* upon which he will *build his Church*, and *the Gates of Hell* shall not *prevail* against it: For after the Ark had felt the Ground, or had got settlement upon the tops of these Mountains; however, the Waters that came from the great Deep, did notwithstanding, for some time, shake, and make it stir, yet off from these Mountains they could not get it with all their rage and fury: It rested there; these *Gates of Hell could not prevail.* But mark, it did rest on these Mountains almost a Quarter of a Year before any Ground appeared to *Noah*. A right Figure of Saving-Faith; for that maketh not outward Observation a Ground and Foundation for Faith, but Christ the Rock, who as to sense and feeling is at first quite out of sight. Hence the *Hope* of the Godly is compared to the *Anchor* of a Ship, which resteth on, or taketh hold of the Rock that is now invisible under the Water, at the bottom of the Sea.

Isa. 33. 16. Mich. 4. 1. Mat. 16. 18. Heb. 6. 18, 19.

This then should learn us to stay on the *Lord Jesus*, and there to rest when the Waters have drowned all the World, and when all the Mountains and Hills for help are as if they were cast into the midst of the Sea.

That is an excellent Saying of the Prophet, *God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed*, (as now it seemed,) *and though the mountains be carried into the midst of the sea. Though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof.* Selah.

Psal. 46. 1, 2, 3.

199. Ver. 5. *And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.*

In the 2*d*. Verse we read, that *after an hundred and fifty days flood, the Waters returned*; that is, began to return, *from off the earth*: Which beginning of their return, was, because that God had mercifully remembred the Prayer and Affliction of *Noah*. Again, in this Verse, we read, that from the Day that *the Ark did rest upon the Mountains of Ararat*, the *Waters decreased continually*. Now the resting of the Ark on the Mountain, was a Figure of our trusting on Christ. Hence it follows, that the tumults and raging of the mystical Waters, are made to decrease by the Power of Faith: *This is your Victory, even your Faith.* As it is also said of *Moses*, By *Faith he walked through the Red-Sea*; but *above all take that* as most pertinent. *Through Faith they subdued Kingdoms, stopped the mouths of Lions, and turned to flight the Armies of the Aliens.* Here you see Faith made the Waters decrease; it took away the heat and rage of the Adversary.

Heb. 11. 33, 34.

And the waters decreased continually until the tenth month, (another period of time,) *and in the first day of the tenth month were the tops of the mountains seen.* These Mountains were, before the Flood, a Type of the Hope of the Hypocrites, and therefore then were swallowed up, fifteen Cubits under the Waters: But now, methinks, they should be a Figure to the Church of some visible ground of Deliverance from the Flood; for almost three Months the Ark did rest on the invisible Mountains of *Ararat*. But now are the tops of the Mountains seen: A further Sign that the Waters were abated; and a Ground, that at length they would be quite dried up. Let these Mountains then be Types of the High and Mighty, which God is used to stir up to deliver his Church from the heat and Rage of Tyranny and Persecution, (as they are often termed and called in Scripture, *the Mountains of Israel*, for this very end.) So then, from our thus considering the *Mountains*, Two things we are taught thereby.

200. 1. That when the *Great Ones* of this World begin to discover themselves to the Church, by way of Encouragement, it is a Sign that the Waters are now decreasing. Or thus: When God lets us see the *tops of the Mountains*, then we may certainly conclude, that the rage of the Waters abate.

Doubtless, when God made Promise of raising up *Josias* to *Israel*, in *Canaan*; and of raising up for them *Cyrus*, in *Babylon*; the thus appearing of the tops of these Mountains, was Comfort to the Church in her Day of Affliction.

1 Kings 13. 1, 2, 3. Isa. 45. Ezra 1. 2, 3.

2. This should teach us, while we are in Affliction, to *look this way* and *that*, if it may be that the *tops of the Mountains* may be seen by us: For though it be too much below a Christian to place his Confidence in Men; yet when God shall raise up a *Josias*, or a *Cyrus*, we may take Encouragement at this Working of God. Therefore is that in the *Psalms* read both ways, *Shall I look to the Mountains? I will lift up mine eyes to the hills from whence cometh my help*; yet so, as that he would also conclude his Help did come from the Lord: So then, we must take heed that we look not to the Mountains. Again, It is our wisdom to *look to the Mountains*: Look not to them but when God discovers them, look unto them if God discovereth them; yet then but so as Means

Sam. 18. 1, 2, 3. Psal. 121. 1, 2.

of

of God's appointing. But again, God doth not let us see the Hills for our *help*, before we have first of all seen them *drowned*: Look not to them therefore while the Water is at the rising; but if they begin to cease their raging, if they begin to fall, and with that the tops of the Mountains be seen, you may look upon them with Comfort, they are Tokens of God's Deliverance.

201. Ver. 6. *And it came to pass, at the end of forty days, that Noah opened the Window of the Ark which he had made.*

These *forty days* seem to commence from the discovery of the tops of the Mountains: Wherefore he did not presently go out of the Ark, but staid there above *fourteen days*; still signifying unto us, that we must not be therefore delivered so soon as the tops of the Mountains are seen, but may yet be assaulted with the Waters of the Flood, Days, and Weeks, and Months, *&c.*

Exod. 5. 15,16,17, 18,19,20, 21,22,23. When *Moses* was sent to deliver *Israel*, they came not presently out of *Egypt*; neither seemed their Burthens ever the lighter to Sense or Feeling, tho' Faith indeed did see the End. Again, When he had brought them forth of *Egypt*, they came not in a Day, or a Month, to *Canaan*; Acts 7. 36. but, saith the Holy Ghost, *He brought them out*, (or, forth of Affliction) *after he had shewed Signs and Wonders in the Land of Egypt, and in the Red-Sea, and in the Wilderness, forty years.*

Let us therefore take heed of a feavorish Spirit, while we behold the *tops of the Mountains*; possibly, for all they are visible Tokens to us of Deliverance, themselves may be yet much under Water. We see what work *Moses*, *Gideon*, *Jeptha* and *Samson* had to deliver *Israel*, even after more than their *tops* were seen. Be content to stay yet forty Days; *David* stay'd, after he was anointed, till Years and Times went over him, before he could deliver *Israel* from the Tyranny of its Opposers.

202. *At the end of forty days Noah opened the Window of the Ark.* This Opening of the Window also, was a Type, that now he was preparing to take Possession of the World. It also might be a Type of the Opening the Law and Testimony, that Light might by that come into the Church; for we find not that this Window had any other use, but to be a Conveyance of Light into the Ark, and as a Passage for the Raven and the Dove, as may be further shewed after. Now much like this, is that of *John*: Rev. 11. 19. Chap. 15. 5, 6. *The Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament.* And again, *I looked, and behold, the Temple of the Tabernacle of the Testimony in Heaven was opened*: And then, as the Raven and the Dove came out of the Window of the Ark; so the Angels, that is, the Lords Executioners, *came out of the Temple* that was opened in Heaven.

Hence Note, That though Men may be born with, if they lye in their holes in the heighth of the Tempest; but to do it when the Tops of the Mountains are seen, if they then shall forbear to open their Window, they are worthy of blame indeed. When the *Lepers* saw the *Assyrians* were fled, and that liberty from Heaven was granted to *Samaria*; then they feared to conceal the thing any further; they feared, I say, that if they went not to the City to declare it, some Judgment of God would befall them. 2 King. 7. 9.

203. Ver. 7, & 8. *And he sent forth a Raven, which went forth to and fro until the waters were dried up from off the earth.——And he sent forth a Dove from him, to see if the waters were abated from off the face of the earth,*

Behold, the *Raven* and *Dove* are now sent out at the Window of the Ark, as the *Angels* are said to come out of the *Temple*, when it was opened in Heaven: This *Raven* therefore, and the *Dove*, were Figures and Types of those Angels. Rev. 15. 5, 6.

But to speak to them *both* apart: The Raven went forth, but returned not again to the Ark: This is intimated by them words, *She went to and fro, until the waters were abated, and dried up.* This is further evident by that Antithesis that the Word doth put between the Practice of the Raven and the Dove: The Raven went forth, and went to and fro till the Waters were dried up: But mark it, *But the Dove found no rest for the sole of her foot, and she returned to him into the Ark.* Verse 9. The Raven then did find rest elsewhere, the Raven then returned not to him into the Ark.

But what did the Raven then do? Why, certainly she made a Banquet of the Carkasses of the Giants that were drowned by the Flood; it fed upon the Flesh of the Men that had sinned against the Lord.

The Raven therefore was a Type of those Messengers that God sends out of his Temple against *Antichrist*; that is, for *eating the Flesh of Kings*, and the *Flesh of Captains*, and the *Flesh of Mighty Men*, and the *Flesh of Horses*: He was, I say, a Type of those Professors that God saith he hath a great Sacrifice to sacrifice unto, a sort of Professors in his Church; as the Raven was one that had his being in the Ark: These are they which *Ezekiel* mentions, that were to *eat Flesh*, and *drink Blood*; to eat the *Fat* till they be *filled*, and to drink *Blood* till they be *drunken*. These also are the *Guests* that *Zepheniah* mentions, and saith, *God hath bidden to the same Feast also.* Ezek. 39. 17, 18, 19, 20. Zeph. 1. 7, 8, 9, 10, 11, 12.

204. Rev. 16. 16. And let no Man be offended that I say these Birds are in the Church: For one Effect of the *Sixth Vial*, was that Battel of the *Great Day of God Almighty*. Further, The Angel that proclaims this Feast, calls to those that are God's Guests, by the Name of, *the Fowls that flie in the midst of Heaven*: That they should come and gather together to the *Supper of the Great God:* That they may *eat the flesh of Kings*, and the *flesh of Captains*, and the *flesh of Mighty Men*, &c. Besides, this Supper is the effect of the going forth of the King of Kings against the *Antichristian Whore*, whose going forth was at the opening of Heaven, as the going forth of the Raven was at the opening of the Window of the Ark. Rev. 19. 17. Verses 11, 12, 13, 14, 15, 16, 17.

Note therefore, That God, in the overthrow of the Kingdom of Antichrist, and at the asswaging of the rage of her tumultous Waves, will send forth his Birds amongst her *fat Ones*, to partake of the Banquet that he hath appointed; who when they shall be tole-

rated

rated by that Angel that *standeth in the Sun*, will come down to their Feast with such greediness, that neither *King* nor *Captain* shall keep them from their Prey: They will *eat Flesh* and *Fat*, till they be *full*, and *drink the Blood*, till they be *drunk*.

Beware of *Noah*'s Raven.

Also he sent forth a Dove from him, to see if the waters were abated. This *Dove* was a Type of another sort of Professors in the Church, that are of a more gentle Nature; for all the Saints are not for such work as the Raven; they are not all for feeding upon the Carkasses, the Kingdoms and Estates of the Antichristian Party, but are for spending their Time, and for bending their Spirits to a more *spiritual and retired Work*; even as the *Dove* is said to be *harmless*, and to *mourn for communion* with her Companion, and that is content she hath her Nest in the *sides of the Rock*, Christ. Wherefore, he adds,

Mat. 10. 16. Isa. 38. 14. Jer. 48. 28.

205. Ver. 9. *But the Dove found no rest for the sole of her foot, and she returned to him into the Ark, for the Waters were on the face of the whole earth*, &c.

The Dove could not live as the Raven; the Raven being content, so long as she found the Carkasses; but the Dove found no rest till she returned again to *Noah*.

The Raven therefore, though he was in the Ark, was not a Type of the most spiritual Christian; nay rather, I think, of the worldly Professor, who gets into the Church in the time of her Affliction, as *Ziba* did into the Army of *David*, in the day of his trouble; not for love to the Grace of *David*, but that, if time should serve, he might be made the Lord of his Master's Inheritance: But *David* was content to let him go with him, and that too as under such a Consideration: As Christ also lets these Ravens to herd with his innocent Doves; because he hath Flesh to give them, which the Doves care not for eating.

2 Sam. 16. 1, 2, 3, 4.

But the Dove found no rest. It seems the Raven did, as it is also with some Professors, who when they by their Profession have advanced themselves to some worldly Honour, they have ease and rest, though, like the Raven, they have it by going out of the Church.

But the Dove found no rest. Though all the Enemies of God lay tumbling in the Sea, this could not satisfie a gracious Soul: divide her from the Ark, and she finds *no rest*, she is not at ease till she be with *Noah*.

And she returned to him into the Ark; and he put forth his hand and took her, and pulled her into the Ark.

Noah here was a Type of Christ, who took the Dove unto him: And it shews us, That Christ hath a Bosom open for the Cries and Complaints of his People; for the Dove returned a-weary with the Tydings of this, That the Waters still raged: A fit Figure of those of the Saints that are groaning and weary under the Oppression and Cruelty of the Enemy.

Hence Note, That though thou hast no other Tydings to Christ, but Sighs, and Groans, and Weariness, because of the rage of the Waters; yet he will not despise thee; yea, he invites thee, as *weary*, to come.

Mat. 11. 30.

And he stayed yet other seven days; and again he sent forth the Dove out of the Ark. 206. Ver. 10.

This *staying*, shews us, That he exercised Patience, waiting Gods leisure till the Flood should be taken away. This Grace therefore had yet *seven days* Work to do, before he obtained any further testimony that the Waters were decreasing. O this *staying Work* is hard Work! Alas! sometimes Patience is accompanied with so much heat and feavourishness, that every hour seems seven until the end of the Tryal, and the Blessing promised be possessed by the waiting Soul. It may be *Noah* might not be altogether herein a Stranger: I am sure the *Psalmist* was not, in that he often under Affliction, cries, *But how long, O Lord! for ever! Make haste! O Lord, how long!*

Psal. 6. 3. & 13. 1. & 74. 1. & 79. 5. & 89. 46. & 90. 13. & 94. 3.

And again he sent forth the Dove. The first time he sent her, she brought no good News, but came panting and weary home; yet he sends her a second time.

This should teach us, not to make Conclusions too suddenly about God's Dispensations, saying, *It must be now or never*; for it may be the seven days are not out. The Men of *David* said, *This is the day that the Lord will give thee the Kingdom of Israel*: But *David* perceived otherwise, and therefore adds yet to his *Temperance*, *Patience*: Not sullenly saying like that wicked King, *Why should I wait on the Lord any longer?* but comforts himself with the Truth of the Promise, saying, *His time shall come to die*, &c. He that *believeth, maketh not haste*, but waiteth patiently, for the perfecting God's Work in God's time. That is excellent in the Song: *I charge you* (saith the Church) *that ye stir not up, nor awake my Love untill he please.* *Noah* was much for this, *wherefore he stayed yet other seven days.*

1 Sam. 24. 1, 2, 3. Chap. 26. 8, 9, 10. 2 Kings 6. 32. Song 8. 4.

And again he sent forth the Dove. *Elias* did much like this, when his Servant, at the first sending, brought him no Tydings of Rain, he gave him his Errand again, saying, *Go again; Go seven times*: As *Noah* here did with the Dove, and *again* he sent her. *Seeming Delays* are no hinderance to *Faith*; they ought to try it, and put it into Exercise: As here it was with this good Man about the Waters of the Flood; he fainted not, but believed to *see the goodness of the Lord*. That in the Prophet is notable as to this, *The Vision is* yet *for an appointed time, but at the end it shall speak, and not lye: though it tarry, wait for it; because it will surely come, it will not tarry.*

1 Kings 18. 43, 44, 45. Habak. 2. 3.

And the Dove came in to him in the evening; and lo! in her mouth was an Olive-leaf plucked off: so Noah knew that the waters were abated from off the earth. Ver. 11. 207.

And the Dove came in to him in the evening. Wherefore, his Patience was tried this day also. All the day he heard nothing of his Dove: Surely she could not keep the wing all the day: Is she drowned tro? Is she lost? O, no! she comes at last, though she stayed long. *Samuel* also stayed long before he came to *Saul*; but *Saul* could not wait as *Noah* did, therefore he had not the benefit of the Mercy promised.

The Dove came in to him in the Evening, and lo, in her mouth was an Olive-leaf, &c. Now he is

is recompenſed for the exerciſe of Patience: as alſo was *Abraham*, when God gave him *Iſaac*; for after he had *patiently endured*, he obtained the *Promiſe*.

And lo an Olive-leaf. A Sign that God was going through with his Work of Diminiſhing the Waters: A Sign, I ſay, and a good Experience of the continued Love of God to his Servant; according to that of *Paul*, *Patience worketh Experience*; that is, it at laſt obtaineth the Bleſſing promiſed, and ſo ſettleth the Soul in a freſh Experience of the Love and Faithfulneſs of God.

And lo! This word [*Lo*,] it is, as it were an Appeal to all Readers to judge, whether God to *Noah* was faithful or no: So then, this was not written for his ſake only, but for us alſo that believe in God, that we might now exerciſe Patience, as *Noah*; and obtain the Tokens of God's Goodneſs, as he; for *Lo* the Dove, at laſt, though 'twas Night firſt, came to *Noah* into the Ark, and *lo in her mouth was an Olive-leaf pluck'd off*; *ſo Noah knew that the waters were abated.*

208. *An Olive-leaf pluck'd off.* Theſe words [*an Olive-leaf pluck'd off*,] do intimate, that *Noah* was now inquiſitive and ſearching how the Dove obtained the Leaf; that is, whether ſhe found it as dead, and upon the Waters; or whether ſhe pluck'd it off ſome Tree. But he found by the greenneſs and freſhneſs of the ſlip, that ſhe pluck'd it off from the Olive: Wherefore, he had good ground now to be comforted; for if this Leaf was plucked off from a Tree, then the Waters could not be deep; eſpecially, becauſe, as Story tells us, the Olive uſed alſo to ſtand in the Bottoms, or Valleys.

This ſhould teach us, That not over highly we conclude Meſſages or Tokens, be Signs of God's Mercy: There are *lying Viſions*, and they are cauſes of baniſhment; they we ſhould beware of, or elſe we are not only at preſent deceived, but our Faith is in danger of the Rocks; for not a few have caſt up all, becauſe the Truth of ſome *ſeeming Viſion* hath failed. Mark how *David* handleth the Meſſenger that brought him Tydings of the Death of *Saul*; ſays he, 2 Sam. 1, 2, 3, 4, 5, 6, 7. *How doſt thou know that Saul is dead?* What Proof canſt thou make of the Truth of this Story? So ſhould we ſay of all thoſe Viſions or Meſſengers that come to perſwade us, that either inward or outward Deliverance is for us at the Door: Prove theſe Stories; look if they be not dead and lifeleſs Fancies; ſee if you can find that they were pluck'd off from the Tree that is *green*.

Ver. 12. 209. *And he ſtayed yet other ſeven days, and ſent forth the Dove; which returned not again unto him any more.*

We read before of *forty days* Patience, and after that of *ſeven days* Patience, and that after the Waters began to return from off the Earth, and here again of *ſeven days* more. Whence Note, That the beſt of God's People, in the Times of Tryals, find their Patience too ſhort-winded to hold out the whole length of a Tryal, unleſs the time be, as it were, cut in pieces. The Prophet, when he was to lay Ezek. 3, 4, 5, 6. Siege againſt *Jeruſalem*, he muſt reſt the one ſide, by turning him upon the other. It was with holy *Job* exceeding hard, when he might not have time to *ſwallow his Spittle*, when he might not a little ſit down and reſt him: And if you obſerve him, he doth not deſire an abſolute Deliverance as yet, but only time to take wind and breathe a while; and then, if God will, to engage in the Combat again: *How long* (ſaith he) *wilt thou not depart from me.* Job 7. 19. Depart: What, quite? O! No, ſaith he, I beg not that abſolutely, but only ſo long as till a Man might ſwallow down his Spittle. This the Church in *Ezra*'s time took as an exceeding Favour: *And now* (ſay they) *for a little ſpace, Grace hath been ſhewed from the Lord our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.* Ezra 9. 8.

And he ſtayed yet other ſeven days. Note 210. again, That it is not God's way with his People to ſhew them all their Troubles at once; but firſt he ſhews them a part; firſt *forty days*, after that *ſeven other days*, and yet again *ſeven days more*; that, they coming upon them by piecemeal, they may the better be able to travel through them. While *Iſrael* was in Affliction in *Egypt*, they knew not the Tryals that would meet them at the *Red-Sea*. Again, When they had gone through that, they little thought that yet for *forty years* they muſt be *tempted and proved in the Wilderneſs*.

And thus it was with this bleſſed *Noah*; he thought that by the firſt *ſeven days* his Tryals might be ended: But behold, there is yet *ſeven days* more behind: *And he ſtayed yet other ſeven days.*

Further: There may alſo be by theſe words thus much inſinuated, That theſe Periods of Time might be alſo of *Noah*'s prefixing: And if ſo, then Note, That the People of God in theſe days are not the firſt that have been under miſtake, as to the *timing* of their Afflictions. *Noah* counted it would end many days before it ended indeed, even *ſeven days*, and *ſeven days*, and *ſeven days* to that; for he ſent forth his Dove about the beginning of the firſt Month, in which Month alſo were his two ſeven Days Tryals. Again, after that he had ſtaid two ſeven Days more, to wit, to the end of that firſt Month. Again, he ſtaid almoſt four ſevens more; for he came not out of the Ark till the Twenty ſeventh Day of the Second Month. *A Caution.*

Hence therefore let Chriſtians beware that they ſet not times for God, leſt all Men ſee their folly: *It is not for you to know the times and the ſeaſons, which the Father hath put in his own power*: Yea, I ſay again, take heed leſt that for thy ſetting of God a *ſeven days* time, he ſet not thee ſo many as *ſeven* times *ſeven*. Acts 1. 7.

And he ſent forth the Dove, which returned not again to him any more. 211. This is the third time that the Dove was ſent to ſee how the Waters were abated on the face of the Earth. The firſt time ſhe, by her reſtleſneſs, beſpake the Waters to be high and mighty: The ſecond time, by her Olive Leaf, ſhe notifieth that the Waters were low and ebbing: But this third time, ſhe ſeems to be weary of her ſervice, ſhe returned not again to him any more; yet in her

her ſo abſenting her ſelf, ſhe gives Confirmation to *Noah*, that the Waters were even in a manner quite gone; If he will take this for a proof let him, if not, let him hang in ſuſpence with himſelf. Hence note, that God will not be always teſtifying, by renewing of his tokens, to that about which we have had ſufficient Conviction before; for in ſo doing, he ſhould gratifie and humour our Unbelief. *Noah* had received already two ſufficient Teſtimonies, that the Waters were decreaſing: Firſt by his ſeeing the tops of the Mountains, and then by the Olive-leaf; but notwithſtanding theſe two Teſtimonies, his Unbelief in part remains; but God will not humour ſuch a groundleſs miſtruſt, by giving him any further token, than the very abſenting of the Dove. Much like this was that of *Samſons* Father; the Angel once had told his Wife, that ſhe ſhould have *a Son* that ſhould deliver *Iſrael*; well, *Manoah* heard of this, he alſo deſired that he might ſee that man that had told his Wife this happy news. Now God thus far condeſcends, as to ſend the Angel a ſecond time; but then, this being now a ſufficient antidote againſt their Unbelief, the Angel after the next departing, was not ſeen again of them at all: But ſaith the Word, Judg. 13. 3, 9, 21. *The Angel of the Lord did no more appear to Manoah, and to his Wife:* So that now they muſt live by Faith, or not at all.

212. Gods dealing with his people with reſpect to their Spiritual Condition, is much like this. The Holy Ghoſt doth not uſe to confirm us by new Revelations of *Grace* and *Juſtification*, ſo often as by our fond doubts or miſtruſt we call for, and deſire the ſame: But having confirmed in us the Teſtimony of Chriſt, it may be twice or thrice, (for the teſtimony of two men are true) he then expects we ſhould live by Faith: and obſerve it, if we have after ſuch Teſtimony joyful Communion with God, it is either by retreating to former Experience, or by arguing according to Faith; that becauſe God hath done thus before, he therefore hath given me intereſt in ſuch and ſuch Promiſes and Mercies beſides.

I ſpeak now of the firſt Seals of the Love of God to the Soul, after we have been ſufficiently toſſed upon the waves of Unbelief, as 1 Kings 11 9. *Noah* was by the waters of the Flood; ſuch Seals are few, the Lord gave them to *Solomon* Acts 22.6. --18. twice, and alſo twice to his Servant *Paul*—'Tis enough that they have ſeen *the tops of the mountains*, and have had brought to them the Olive-leaf. Let them now believe this Confirmation of mercy is ſufficient, and if they will not *believe* now, they ſhall not *be eſtabliſhed.*

Ver. 13. 213. *And it came to paſs, in the ſix hundred and one year, in the firſt month, the firſt day of the month, the waters were dryed up from off the Earth, and Noah removed the covering of the Ark, and looked, and behold the face of the ground was dry.*

And it came to paſs: That is, by the working of God, that the waters were dryed up. This came to paſs in Gods time, to wit, in *the ſix hundred and one year, in the firſt month, the firſt day of the month*; not in the times of *Noahs* prefixing. Gods time is *the* time, the *beſt time*, becauſe it is the time appointed by him for the proof and tryal of our Graces, and that in which ſo much, and *ſo* much of the Rage of the Enemy, and of the power of Gods Mercy, may the better be diſcovered unto us; *I the Lord do haſten it in his time*, not before, though we were the *Signet upon his hand.*

Noah the only Man with God in that Generation, could not be reſtor'd before the time; no more could *Iſrael* from the thraldom of *Egypt*: yea, the Son of God himſelf muſt here Exo. 11.4 give place and be content: And when *Satan* had Luke 4.13 ended *all* the temptation, when he had ended *all*, then he *departed from him for a ſeaſon.*

And Noah removed the covering of the Ark, and looked. The failing again of his expected Comforter, cauſed him to be up and doing; probable he had not as yet uncovered the Ark, that is, to look round about him, had the Dove by returning pleaſed his Humour, but ſhe failing him, he ſtirs up himſelf. Thus it ſhould alſo be with the Chriſtian now: Doth the *Dove* forbear to come to thee with a leaf in her Bill as before, let not this make thee ſullen, and miſtruſtful, but uncover the *Ark*, and *look*, and by looking thou ſhalt ſee a further Teſtimony of what thou receivedſt by the firſt manifeſtations: *He looked, and behold the Earth was dry. Paul* tells us, that by 2 Cor. 3.18 looking we have a Teſtimony *like*, or *as* that, which at firſt was given us by the *Spirit* of the Lord. *And behold the face of the Earth was dry.*

And in the ſecond month, on the ſeven and twentieth day of the month was the Earth dryed. 214. Ver. 14.

This proſpect was like the Rain that we read of in another place, that *confirmed* God's *Inheritance* when it *was weary*: It was a comfortable ſight to *Noah*, to ſee that the face of the Earth was dry; and now he could wait upon God with leſs tryal and ſtrain to his patience the remaining days, which were fifty and four, to wit, from the firſt of the firſt, to the twenty-ſeventh of the ſecond month, than he could one of the ſevens that he met with before. Indeed the path is *narroweſt* juſt Ezek. 41 at entrance, as alſo our Nature is then the 4.11. moſt untoward; but after we are in, the walk ſeems to be *wider* and eaſie; the Fleſh is alſo then more mortified and conformable. The *walk is but a cubit wide* at the *door*, but *inward ten times* as broad.

And in the ſecond month, on the ſeven and twentieth day of the month, was the Earth dryed. 215. So that from the firſt day it began to rain, (which was the ſeventeenth day of the ſecond month in the Year before, unto this day, was *Noah* in the Ark,) it was juſt a year and ten days: That was the time then that God had appointed to try his Servant *Noah*, by the Waters of the Flood; in which time he was ſo effectually Crucified to the things of this World, that he was as if he was never more to enjoy the ſame: Wherefore *Peter* making mention of this eſtate of his, he tells us, it was *even like unto our Baptiſm*; wherein we profeſs our ſelves *dead to the World*, and 1 Pet. 3.20 21. *alive to God by Jeſus Chriſt.*

In the firſt Verſe of this Chapter, we read that *God remembred Noah*; but till now we read not, that *the face of the Earth was dryed.*

Hence

Hence note, that our being under the Rage of the Enemy, doth not argue that we are therefore forgotten of God, he *remembreth us in our low estate*, even when tossed to and fro by the waters of a flood of Temptations.

Ver. 15, 16. *And God spake unto Noah, saying, Go forth of the Ark, thou and thy Wife, and thy Sons, and thy Sons Wives with thee.*

216. Now we are come to the end of the Tryal, and so to the time of *Noahs* Deliverance, and behold *as* he went in, *so* he came out: He went into the Ark at the *Commandment of the Lord*: *And the Lord said unto Noah, Come thou* Gen. 7. 1. *and all thy house into the Ark*: And here again, *And God spake unto Noah, saying, Go forth of the Ark.* Hence note, that notwithstanding the Earth was dry about *fifty four* days before, yet *Noah* waited for the Word of God for his Commission to bring him forth of the Ark. Providence seemed to smile before, in that the Earth was dry, to which had but *Noah* added Reason, he must have concluded, the time is come for me to go forth of the Ark. But *Noah* knew, that as well the Providences of God, as the Waters of the Flood might be to try his dependance on the Word of the Lord; wherefore, though he saw this, yet because he had no answer of God, he will not take the opportunity.

It is dangerous, or at least very difficult, to make the most smiling Providence of God 1 Sam. 24. 7, 18, 19, 20. our Rule to act by: Had *David* done it, he had killed *Saul* before the time, but *David* respected the Word of God. *Elisha* also would 2 Kings 6. 19, 20, 21, 22, 23. not suffer the King to make that improvement of the Providence of God, which reason should be put in Execution, when he rebuked the Kings desires that he had to have killed the *Syrians*, and commanded that *bread should be set before them*, that they might eat, and go home again to their master. *Hear the Word of the Lord, ye that tremble at his Word. At the Commandment of the Lord the Children of Israel journeyed, and at the Commandment of the Lord they* Numb. 9. 18, 23. *pitched —— At the Commandment of the Lord they rested in their Tents, and at the Commandment of the Lord they journeyed; they kept the charge of the Lord, at the Commandment of the Lord, by the hand of Moses.*

217. *Go forth of the Ark, thou and thy Wife, and thy Sons, and thy Sons Wives with thee.* When God delivereth, he delivereth compleatly: Thus *Israel* also went out of *Egypt*, they, Exod. 10. 24, 25, 26. *their wives*, their *Children*, with *their Flocks* and *Herds*, not an *hoof* was left behind. When *Davids* time was come to possess the Kingdom, he brought along with him those *six hundred men* that had been his Companions in his suffering State, every man with his Houshold: But I say, he went up to possess it, not simply by the voice of Providence, tho' *Saul* was dead, 2 Sam. 2. 1, 2, 3. but *David* enquired of the Lord, saying, *Shall I go up to any of the Cities of Judah:* Nay, a general answer, even from God, would not satisfie this Holy Man. The Lord said, *Go*, but *David* replyed, *Whither shall I go? and he said, Unto Hebron.* Oh! it is safe to regard the Word of the Lord; this makes us all come safe to Land. When men wrest themselves from under the Hand of God, taking such opportunities for their deliverance, which are laid before them only for tryal of Obedience to the Word; they may, 'tis probable, have a seeming success; the end will be as with *Zedekiah* King of *Judah*, Affliction with addition. The *Jews* that were left in the Land of *Israel*, from the Hand of the King of *Babilon*, would flee to the Land of *Egypt*, that they might have *quietness there*, but they went without the Word of God, and therefore their *rest* brought them to their *ruine*. Jer. 41. ch. 42. ch. 43.

Noah therefore chose the safest way, even to stay in the Ark, till Gods Word came: As it is also said of *Joseph*, The *Word of the Lord* Ps. 105. 19. *tried him*; till the Word of the Lord came to deliver him, and then he had deliverance indeed, as *Noah* also and *David* had, safe deliverance for himself and Relations.

218. *Bring forth with thee every living thing that is with thee of all Flesh, both of Fowl, and of Cattel, and of every creeping thing that creepeth upon the Earth, that they may breed abundantly in the Earth, and be fruitful and multiply upon the Earth.* Ver. 19.

Noah was not only to have in this deliverance, respect to himself and Family, but to the good of all the World: Mens Spirits are too narrow for the Mind of God, when their chief end, or their only design in their enjoying this or the other Mercy, is for the sake of their own selves only. It cannot be according to God, that such desires should be encouraged: *None of us liveth unto himself*, why then should we *desire life* only for our selves.

The Church cries thus, *God be merciful to us, and bless us, and cause his face to shine upon us.* Why? Psal. 67. 1, 2. *That thy way may be known upon Earth, and thy saving health among all Nations.*

So *David, Restore unto me the joy of thy Salvation, and uphold me with thy free Spirit: Then will I* Psal. 51. 12, 13. *teach transgressors thy way, and Sinners shall be converted unto thee.* So then, we must not desire to come out of Tryals and Afflictions alone, or by our selves, but that in our Deliverance the Salvation of many may be concerned. It is said, when *Israel went up* out of *Egypt*, there went up with them a *mixed multitude*, to wit, of Exod. 12. 37. 38. *Egyptians*, and other Nations: This going out of Captivity was right, they carried out with them the *Fowls*, the *Beasts*, and the *creeping things*; to wit, the Heathens of other Lands, and so added increase to the Church of God. In *Esthers* time also, when the *Jews* came from Esth. 8. 17. under the snare of *Haman*, they brought with them to God many of the *people of the Provinces*. *Many of the people of the Land became Jews.*

219. These words therefore, *Bring forth with thee every living thing*, &c. are not lightly to be passed over; for they shew us, that we ought in our deliverance to have special respect to the deliverance of others: And if our deliverance be with the word and liking of God, it must needs have this Effect. *When I shall bring* Ezek. 16. 53. *again their captivity, the captivity of Sodom, and her Daughters, and the captivity of Gomorrah, and her Daughters, then will I bring again the captivity of thy Captives, in the midst of them.*

And indeed there is reason for this, for in every Affliction and Persecution, the Devils

design is to impair Christs Kingdom: Wherefore no marvel, that God designeth in our deliverance, the impairing and lessening the Kingdom of Sin and Satan. Wherefore, O thou Church of God in *England*, which art now upon the waves of Affliction, and Temptation, when thou comest out of the Furnace, if thou come out at the bidding of God, there shall come out with thee the *Fowl*, the *Beast*, and abundance of *creeping things*. *O Judah, he* Hos. 6. 11. *hath set an harvest for thee, when I return the captivity of my people.*

220. *That they may breed abundantly in the Earth, and be fruitful and multiply upon the Earth.*

This was Gods End in preserving the Creatures from the Flood, that again the Earth might be replenished therewith. The same End he hath in his suffering of the Persecu- Amos 7. 4, 5. tors, and all manner of Adversity to take away but a part, some; *Some of them they shall kill and crucifie*, leaving a *remnant* alive in the World, namely, that they might breed abundantly in the Earth, and be fruitful, and multiply upon the Earth. As he saith by the Pro- Isa. 27. 6, 7. 8, 9. phet *Isaiah*, *He shall cause them that come of Jacob to take root, Israel shall blossom and bud, and fill the face of the World with fruit*; and this after their deliverance from Persecution: Ac- Ch. 37. 31, 32. cording as he saith again, *The remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward:* For out of *Judah* shall go forth a remnant, that is yet to repleniſh the Earth with Converts. As *Luke* observes, that when the Churches in *Judea*, Acts 9. 31 *Galilee*, and *Samaria* had *rest*, they *walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplied.*

Ver. 18. 221. *And Noah went forth, and his Sons, and his Wife, and his Sons Wives with him*; *Obedience* is better than *Sacrifice*. *Noah* is at the beck of God, what he bid him do, that does he; and indeed this is in Truth to worship God, yea, this is to know and Worship God. It is said of *Abraham*, when he went at Gods Com- Gen. 22. 5. mand to offer up *Isaac*, that he counted it going to *Worship the Lord*. And God saith of Jer. 22. 15, 16. *Hezekiah*, that he *did Justice and Judgment, judging the cause of the poor and needy*; and then adds, *Is not this to know me, saith the Lord?* I bring these to shew, that Obedience to the Word of God, is the true character of Gods People in all Ages; and this very Text, as also such other before, is on purpose recorded by the Holy Ghost, to shew you, that *Noah* was obedient in all things; yea, I may add, these Commands were to discover the proof of him, whether he would be obedient in *all* 2 Cor. 2. 9. *things*; and this was also his way with *New Testament Churches*. The sincerity of Love, and of the uprightness of the Heart, is greatly discovered by the Commandments of God. Joh. 14. 21 *He that hath my Commandments, and keepeth them*, saith Christ, *he it is that loveth me*, &c.

Ver. 19. 222. *Every Beast, every creeping thing, and every fowl, and whatsoever creepeth upon the Earth after their kind, went forth out of the Ark.*

These words are yet a further Expression of the sincerity of *Noahs* Obedience, for that he at the Command of God, did carefully search and seek out every little creeping thing that God had brought to him into the Ark. Obedience in little things do oft-times prove us most; for we through the pride of our Hearts are apt to look over little things, because tho' commanded, they are but little. O but *Noah* was of another Spirit, he carefully looked after little things, even after *every thing, whatsoever creepeth upon the Earth*; and Jer. 23. Exod. 12, 13. Ezek. 3. 34, 37. Mat. 23. Luk. 14. not only so, but sought diligently that they might go out in order, to wit, Male and Female, according to their kind. Sometimes God would have men exact to a word, sometimes exact to a Tack, or Pin, or Loop, sometimes to a Step: Be careful then in little things, but yet leave not the other undone.

Indeed the Command of God is great; if He therefore commands us to worship him, tho' but with a Bird, we must not count such Ordinances insignificant, or below a humane Creature.

And Noah builded an Altar unto the Lord, and took of every clean Beast, and of every clean fowl, and offered burnt-offerings on the Altar. Ver. 20 223.

This is the first work that we read *Noah* did, when he came forth of the Ark, and it shews us, that at this time he had a deep sence of the distinguishing mercy of God. And indeed he had sufficient cause to wonder, for the whole World was drowned, save only himself, and they that were with him in the Ark.

But I say, this was the first work, to wit, *to worship God*. Hence note, that a sence of Mercy, of distinguishing Mercy, naturally engageth the Heart to worship. It is said of *Moses*, when the Name of *the Lord* was proclaimed before him, as *merciful, gracious, and abundant in goodness and truth*, and *that he pardoned iniquity, transgression and sin*; that he *made haste*, and *bowed his head toward the Earth, and worshipped.*

And Noah builded an Altar. Altho' this Altar be the first that we read of, yet forasmuch as there was before a blessed Church, and also an open profession of Godliness, together with offering Sacrifice, in all probability this was not the *first* Altar that was builded unto the Lord. Besides, we read not of any immediate Revelation, from which *Noah* had light and instruction to build it. The Text only saith, he *built an Altar unto the Lord*; which may be aptly expounded, according as he was wont in the other World.

This Altar was a Type of *Christ*, as capacitated to bear the Sin of the World (for the Altar was it upon which the Sacrifices were burnt;) wherefore it, in mine Opinion, in special respected his Godhead, by the power of which he offered himself, that is, *his Flesh*. Mat. 23. 19 Again it is said, *the Altar Sanctifies the Gift*: So did the Godhead the Humanity of Christ, thro' which *Eternal Spirit, he offered himself without spot to God:* By this Altar then this blessed man preached to his Family the Godhead and Eternity of Christ. Heb. 9. 14

And took of every clean Beast, and of every clean Fowl. 224 These Beasts and Fowls were Types of the Flesh of the Son of God, as *Paul* in the ninth and tenth Chapters to the *Hebrews* affirms; wherefore by this act he also preached to his Family the Incarnation of the Lord Christ, how that in the *fulness of time* he

he ſhould in our fleſh offer himſelf *a Sacrifice for us*; for as all the Ordinances of the *New-Teſtament*-Miniſtration preach to us, That Chriſt is come; ſo all the Ordinances of Worſhip under the *Old-Teſtament* preached to them that were under it, Chriſt, as yet to come.

Of *every* clean Beaſt, of *every* clean Fowl. This was to ſhew, That when Chriſt did come, he ſhould not take hold of the *Jew*, and exclude the *Gentile*; but that in his fleſh he ſhould preſent unto God *every* clean Beaſt, and *every* clean Fowl; that is, all the Elect, both of *Jew* and *Gentile*. Acts 10, 11, 12, 13, 14, 15, 16.

And it was requiſite that this by *Noah* ſhould be preached, becauſe the whole World was yet in his Family; from whence, at the multiplication of Men, if through their Rebellion and Idolatry they loſt not this Doctrine, they might to all their Off-ſpring preach the *Lord Jeſus*.

Wherefore, the Doctrine of the Goſpel, had the World been faithful, might have been to this day retained amongſt them that now are the moſt barbarous People.

225. Ver. 11. *And the Lord ſmelled a ſweet ſavour*, (a ſavour of reſt;) *and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake; for the imagination of man's heart is evil from his youth: neither will I again ſmite any more every living thing, as I have done.*

Theſe words more fully ſhew, that this Sacrifice of *Noah* was a Type of the offering up of the Body of Jeſus Chriſt, he being ſaid to be that *bleſſed Sacrifice* that is as Perfume in the Noſtrils of God: *He gave himſelf for us an Offering and a Sacrifice to God for a ſweet-ſmelling ſavour.* Eph. 5. 2. Beſides, this Offering of *Noah* was a *Burnt-Offering* to God; which *burning* ſignified, the Curſe of God, which Chriſt was made in his death for us: Wherefore, the Burnt-Offerings were all along a Type of him; as by reading the *Epiſtle to the Hebrews* you may ſee: *It is the Burnt-Offering*, ſaith God, *becauſe of the burning upon the Altar all night, until the morning; and the Fire of the Altar ſhall be burning in it.* Lev. 6. 9. Which was a Type of the *Fire of the Law*, and the *Guilt of Sin*, that Chriſt, when he offered himſelf, ſhould undergo for the Sins of Man.

And the Lord ſmelled a ſweet ſavour. This ſignifies the Content and Satisfaction that for the Sin of the World, God ſhould have by the offering up of his Son for us upon the Croſs: Wherefore, he is ſaid to be now *in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes to them.* 2 Cor. 5. 19

226. Now it is obſervable, That *Noah* was a Man of Faith long before this. Hence note Two things.

1. That Men, even of eminent Faith, have yet need of a continual remembrance of the Death and Sufferings of Chriſt; yea, and that in the moſt plain and eaſieſt manner to underſtand.

2. They have need alſo, notwithſtanding they have Faith before, to preſent themſelves before God, through Jeſus Chriſt our Lord: For as our *Perſons* are not accepted, but in and through him, no more are our *Performances*; yea, though they be ſpiritual Services or Sacrifices; it is the Blood that maketh the Attonement, as well for Works as Perſons: As he ſaith in another place, *I will accept you with your ſweet ſavour*, but *not without it*: As he alſo ſaid to his Church in *Egypt*, *When I ſee the blood, I will paſs over you; and the Plague ſhall not be upon you to deſtroy you, when I ſmite the Land of Egypt.* 1 Pet. 2. 5. Lev. 17. 11. Heb. 9. 21. Ezek. 20. 41. Exod. 12. 13.

And the Lord ſaid in his heart, I will not again curſe, &c. By *Heart* here, we may underſtand Two things. 227.

1. That God was altogether unfeigned in this Promiſe. He ſpake it from his very Heart; which we uſe to count the moſt ſincere expreſſing of our Mind: According to that of the Prophet, *Yea, I will rejoyce over them to do them good, and I will plant them in this Land aſſuredly, in truth, in ſtability, with my whole heart, and with my whole ſoul.* Jer. 32. 41. Mark, I will *rejoyce* to do it, I will do it *aſſuredly*, I will do it *in truth*, even with my *whole Heart*, and with my *whole Soul.*

2. By his ſaying, *In his Heart*, we may underſtand, the Secrecy of his Purpoſe; for this Doctrine, Of *not Curſing again*, it is hid from all but thoſe to whom it is revealed by the Spirit of God. For this purpoſe, in the *Heart of God*, is one of the depths, or of the *deep things of God*, which the Spirit of a Man cannot underſtand: *Who hath known the mind of the Lord?* None of all the Sons of Men, but thoſe that have the Holy Ghoſt: Therefore *Paul* applyeth that to himſelf and Fellows, as that which is peculiar to them to know, *We have the mind of Chriſt.* 1 Cor. 2. 16. It is ſaid, that after Chriſt had by his Parables Preached his Goſpel to the World, he *in private expounded all things to his Diſciples.* Mark 4. 34.

Hence Note, That they that will hear God ſpeak this, they muſt be near his very *Heart*: *They* that are *in* his Heart, may *hear* it; but to them that are *without*, in *Parables.* This Secret, in Revelation of the Goſpel, is alſo expreſſed in other terms; as, That *the Lord ſpake in mine Ears*, and *it was revealed in mine Ears*: And again, *Hear now this which I ſpeak in thine Ears.* Iſa. 5. 9. Chap. 22. 14. Jer. 28. 7.

I will not again curſe the ground any more. Theſe words are alſo under *Moſes*'s Veil; for in them is contained the Sin of the World, and Damnation thereof. He ſaid, when he was to bring the Flood, that *the Earth was corrupt*, and that *he would deſtroy the Earth*; but his great meaning, was, of the Sinners that dwelt therein; as the effect of that Flood declared. So he ſaith again, he will *not bring any more a Flood to deſtroy the Earth*; and that the *Bow in the Cloud* ſhould be a Sign of Peace between him and the Earth: By all which is meant in ſpecial, the Men that dwell on the Earth; and they are called, *the Ground*, and the *Earth*, becauſe they came from thence. So then, there is, as it were, the Foundation of all ſpiritual Bleſſedneſs couched under theſe words, *I will not curſe the Ground, I will not deſtroy Man.* 228. Gen. 6. 11, 13. Deut. 32. 2. Pſ. 114. 7. Jer. 6. 19. Chap. 22. 29. And that this muſt needs be the meaning thereof, conſider, that this Promiſe ariſeth from the *ſweet ſavour* that he ſmelt before in the *Burnt-Offering*; which was a Figure of Chriſt, who was *made a Curſe for us*, to deliver us from *the Curſe of the Law*; that we might through him obtain the Bleſſing of Gal. 3. 13.

Fargiveneſs

Forgiveness of Sins; to which the *Curse* stands directly opposite.

229. *I will not again curse the ground for mans sake; for the imagination of man's heart is evil from his youth.* The Imagination of Man's Heart, was the Ground of this dreadful Curse; and the Effect of this Curse, was, to lay them up in Chains in Hell: Wherefore *Peter* saith, *These* Men are *now in Prison.* The Curse therefore, in its most eminent Extention, reached the Souls of those ungodly Ones that were swept away with the Flood: But it seems a strange Argument, or Reason rendred of God, why again he would not curse the Ground, if it was because of the *evil Imagination of Man's Heart*, this being the only argument that prevailed with him to send the Flood. The meaning therefore is rather this, That because of the Satisfaction that Christ hath given to God for Sin, therefore he said in his heart, *he would not again curse the Ground*, for the evil Imagination of Man; that is, he would not do it, for want of a Sacrifice that had in it a sufficient Propitiation.

John 3. 18, 19. Hence Note, That the great Cause now of Man's Condemnation, is not because of his inherent Pollution, but because he accepteth not, with *Noah*, of the Satisfaction made by Christ; for to all them that have so accepted Rom. 8. 1. thereof, there is now *no Curse* nor *Condemnation*, though still the Imagination of their Heart 1 John 2. 1, 2. be evil: *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.*

230. *For the imagination of mans heart is evil from his* Youth. These words seem to insinuate the Cause of these evil Imaginations; and that is, from the Corruption of their *Youth*. Now Psal. 51. how soon their Youth was corrupted, *David* shews by these words, *I was shapen in iniquity,* Ezek. 16. 1,2,3,4,5, *and in sin did my mother conceive me. Ezekiel* also shews, we were polluted in the day that 6,7,8. we were born. Further, God to *Moses* strongly affirms it, in that he commands, That for Exo. 13. 13. Chap. 34. 20. the *First-born*, in whom the rest were included, *an Offering should be offered, by that they were a month old.* God seems therefore, by this word, to look back to the Transgression of our First Rom. 5. Parents, by whom Sin came into our Natures; and by so doing, he not only *intimateth*, yea, *promiseth* a Pardon to Personal Miscarriages; but *assureth* us, That neither them, nor yet our inward Pollutions, shall destroy us, because of the *rest* that he found before in Christ.

231. *Neither will I again smite any more every living thing, as I have done.* The Creatures therefore also have some kind of benefit by the Death and Blood of Christ; that is, so as to live, and have a being; for infinite Justice is so perfectly Just, as that without a Sacrifice it could not have suffered the World to stand, after Sin was in the World; but must have destroyed, for the sake of Sin, the World which he had made.

For although it be foully absurd to say *Beasts* and *Fowls* are defiled with Sin, as Man; yet doubtless they received detriment thereby: *The Creature was made subject to vanity, by reason of him who hath subjected the same*, &c. That is, by *Adam*'s Sin. Which Vanity they also shew by divers of their Practices; as both in their Enmity to Man, and one to another, with which they were not created; this came by the Sin of Man. Now that Man lives, yea, that Beasts live, it is because of the offering up of Christ: Wherefore it is said in that of the *Colossians*, *The Gospel is preached to* Col. 1. 23. *every Creature*; in *every Creature under Heaven*; to wit, in that they live and have a being.

Neither will I again smite any more every living thing, as I have done. These words [*as I have done*] doth not exempt the Creature from every Judgment of God, but from this, or such as this; for we know, that other Judgments do befall ungodly Men now; and if they continue in final Impenitence, they shall partake of far greater Judgments than to be drowned by the Waters of a Flood: *The wicked is reserved unto* Job 21. *Judgment*; yea, *the Heavens and the Earth that* 30, 31. *now are, are reserved unto Fire, and perdition of* 2 Pet. 3. 7. *ungodly Men.*

While the Earth remaineth, Seed-time and Harvest, Cold and Heat, and Summer and Winter, and Day and Night, shall not cease. 232. Ver. 22.

While the Earth remaineth. These words may have respect both to the words before, and to them that follow after: If they respect the words before, then they are as limits to that large Promise, of not Destroying the World again: Not but that the Day will come, as I said, in which another *general Judgment*, and that too far more dreadful than this of Water, will over-flow the World, and every living thing shall again be cut off from the face of all the Earth; as *now* by Rain of Water, *then* by Rain of *Fire and Brimstone*: Which Day and sore Judgment God shewed unto Men, when he burned *Sodom* and *Gomorrah* with *Fire and Brimstone from Heaven.* But,

While the earth remaineth, this shall not be: But in the end, then indeed both it and the *Works therein, shall* (as *Peter* saith) *be burned up*: 2 Pet. 3. 10. But so long as it remaineth, that is, until it be overtaken with this second, and that too the beginning of Eternal Judgment, no universal Judgment shall over-run the Earth: For albeit that since that Flood, the Earth hath been smitten with many a Curse; yet it hath been but here and there, not in every place at once: Famines, and Earthquakes, and Pestilences, Mark 13. 8. Luke 21. 11. have been in divers places, but yet at the same time hath there been Seed-time and Harvest also.

Seed-time and Harvest, Cold and Heat, and Summer and Winter, and Day and Night, shall not cease. 233. These words were some of the first, with that of the *Bow in the Cloud*, that prevailed with me to believe that the Scriptures were the Word of God.

For my Reason tells me, they are, and have continued a True Prophecy, from the day that they were related; otherwise the World could not have subsisted; for take away *Seed-time* and *Harvest*, *Cold* and *Heat*, &c. and an end is put to the beginning of the Universe.

Besides, if these words be taken in a *spiritual* sence, they have also stood True from that very day; otherwise the Church had ceased to have a being long before this: For take away *Seed-time* and *Harvest* from the Church, with *Cold* and *Heat*, and *Day* and *Night*, and those

those Ordinances of Heaven are taken from her, which were ordained for her Begetting and Continuation. This Head might with much largeness be insisted on, but to pass it, and to come to the next Chapter.

CHAP. IX.

34. r. 1. AND *God blessed Noah, and his Sons, and said unto them, Be fruitful, and multiply, and replenish the earth.*

Noah having thus waded through these great Temptations, and being made also to partake of the Mercy of God, in preserving and saving him from the evil thereof, and being brought to partake of the beginning of a New World, while the Ungodly that were before the Flood were perished for their Iniquity: He receiveth now from the Mouth of the Lord, before whom he walked before the Flood, Laws and Ordinances, as Rules by which he should still govern his Life before him. But mark, Before he receiveth these Rules and Commandments, he receiveth Blessing from God; *Blessing*, I say, as that which should yet fore-fit him to do his Will.

And God blessed Noah. Blessed him with spiritual and special Grace; for without that, no Man can walk, with God's Acceptance, before him: He blessed him with Grace suitable to the Work he was now to begin; to wit, for the replenishing and governing the New World God had brought him to: So that *Noah* did not without precedent Qualifications take this Work upon him. God also gave *Caleb* and *Joshua another Spirit*, and then they *followed him fully*. That of *David* is for this remarkable: *Who am I*, said he, *and* 10.29. 11,12, 14,15. *what is my people, that we should offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.* "O Lord God, "saith he, all this Store that we have pre- "pared to build thee an House for thine "holy Name, cometh of thine Hand, and is "all thine own." So is Faith, Love, Strength, Wisdom, Sincerity, and all other good things wherewith and by which we *walk with God*, Worship him, and do his Will: All which is comprized in these words, *I will give them* 24.7. 32.37, 39,40. 36. 6,27, 9. *an heart to know me, that I am the Lord; and they shall be my People, and I will be their God; for they shall return to me with their whole heart. A new heart also will I give them.* And again, *I will put my fear in their hearts, and they shall not depart from me.*

5. *And God blessed Noah and his Sons, and said unto them, Be fruitful, and multiply, and replenish the Earth.* After he had blessed him, then he tells him what he should do; namely, *Be fruitful, and multiply*: This he spake with respect to the Seed that he and his Sons should beget, therewith to people the World; which was now the remaining part of his Work, and he had Three Arguments to encourage him thereto. First, He was *delivered* from the Wicked and Sinners of the *Old World*: He was made the *Heir* of a *New World*; and was to leave it as an Heritage to his *Children*.

This therefore should teach us, who are brought into the Kingdom of Christ, that *New World* that hath taken its beginning in the Word of the Gospel, not to be *idle*, but to be *fruitful*, and to labour to fill the World with a spiritual Seed to God: For as *Noah*, so are we made Heirs of this blessed Kingdom; and shall also, as that good Man, leave, when we sleep in Jesus, this spiritual Seed to possess the Kingdom after us. 2 Pet. 1. 8, 9, 10, 11, 12, 13, 14, 15.

236. Ver. 2. *And the fear of you, and the dread of you, shall be upon every Beast of the Earth, and upon every Fowl of the Air; upon all that moveth upon the Earth, and upon all the Fish of the Sea; into your hand are they delivered.*

These words seem to be a Promise of what shall be a consequence of their putting into practice what was commanded in the Verse before; namely, of their being *fruitful*, and of their *multiplying in the Earth*. Hence Note, That the faithful Observation of God's Word, puts Majesty, and Dread, and Terrour upon them that do it: Therefore it is said, that when the Church is *fair as the Sun*, and *clear as the Moon*, she is *terrible as an Army with Banners*. The presence of godly *Samuel* made the Elders of *Bethlehem* tremble; yea, when *Elisha* was sought for by the King of *Syria*, he durst not engage him, but with *Chariots and Horses*, and *an heavy Host*. Godliness is a wonderful thing, it commandeth Reverence, and the stooping of the Spirits, even of the World of ungodly Ones. Song. 6. 4, 10. 2 Kings 6. 13, 14. Acts 5. 13.

And the fear of you, and the dread of you, shall be upon every Beast. This is true in the Letter; for because there is upon Man, as Man, more of the Image and Similitude of God, than there is upon other Creatures; therefore the Beasts, and all the Creatures, are made to stoop and fall before them; yea, though in themselves they are mighty and fierce: *Every Kind* (or, Nature) *of Birds, and of Serpents, and things in the Sea, is tamed, and hath been tamed by Mankind.* Jam. 3. 7.

237. But to allegorize the Word, (for by the word *ungodly* Men are *Beasts*;) then, as I said before, Godliness puts such a majesty and dread upon the Professors of it, that their Enemies are afraid of them; yea, even then when they rage against them, and lay heavy Afflictions upon them. It is marvellous to see in what fear the Ungodly are, even of Godly Men, and Godliness; in that they stir up the Mighty, make Edicts against them; yea, and raise up Armies, and what else can be imagin'd, to suppress them; while the Persons thus opposed, if you consider them as to their state and capacity in this World, they are most inconsiderable; but as a *dead Dog*, or *a Flea*: O but they are cloathed with Godliness! the Image and Presence of God is upon them! This makes the Beasts of this World afraid: *One of you shall chase a thousand.* 1 Sam. 24. 14.

Into your hand are they delivered. That is, the *Beasts*, *Birds*, and *Fish of the Sea* (as *David* saith) to be for the service of Man. But again, This is also true in an higher Nature; for taking these *Beasts*, &c. for Men, even they are

2 Cor. 2. 15, 16. are delivered into the hand of the Church, by whoſe Doctrine, Power and Faith they are ſmitten with ſevereſt Judgments; laying all that reject them even in the depth of Death, Rev. 11. 6. and *ſmiting them* with *all Plagues* as often as they will. The world is therefore in our Hand, and diſpoſed of by our Doctrine, by our Faith and Prayers, although they think far otherwiſe, and ſhall one day feel their Judgments are according.

238. Ver. 3. *Every moving thing that liveth, ſhall be meat for you; even as the green herb have I given you all things.*

From theſe words ſome would inſinuate, That before the Flood Men lived only upon Herbs, not eating Fleſh; as here they have Authority granted to do: But, in mine Opinion, ſuch ſhould be miſtaken, for this Reaſon, if there were no other: Becauſe they offered Sacrifice before. *Sacrifices*, I ſay, as Types and Repreſentatives to the Church, of the Death and Sufferings of Chriſt: Now, of ſuch Sacrifices the Offerers uſed to eat, as is clear by the *Lamb of the Paſſover*, and many other Offerings: So that theſe words ſeem to be but a renewing of their former Priviledges, not a granting new Liberty to the World.

Deut. 14. *Every moving thing.* This muſt be taken with this Reſtriction, That is wholſom and good for Food: For by the Law of Nature, nothing of that is forbidden to Man, though for ſome Significations many ſuch Creatures were forbidden us to uſe for a time.

Gen. 1. 29. *Even as the green Herb.* For which they expreſly had liberty granted them, in the Firſt Chapter of this Book. And this Liberty might a-freſh be here repeated, from ſome ſcruple that might ariſe in *Noah*, &c. He remembring that the World before might, for the abuſe of the Creatures of God, as well as for the abuſe of his Worſhip, be drowned with the 1 Cor. 7. 1. Flood; for ſometimes the abuſe of that which Chap. 8. is Lawful to *one*, may be a Snare, Abuſe and Stumbling to *another*.

239. Ver. 4. *But fleſh with the life thereof, which is the blood thereof, ſhall you not eat.*

This Law ſeems to be Ceremonial, although given long before *Moſes* was; as alſo ſome Joh. 7. 22. Sacrifices and Circumciſion was: Wherefore we muſt ſeek for the Reaſon of this Prohibition: Lev. 17. 10, 11, 12. *What man ſoever* (ſaith God) *there be of the houſe of Iſrael, that eateth any manner of blood, I will ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people.* Why? *For the life of the fleſh is the blood, and I have given it to you upon the altar, to make an attonement for your ſouls; for it is the blood that maketh the attonement for the ſoul: therefore I ſaid to the Children of Iſrael, No ſoul of you ſhall eat blood.* Again, As here the Prohibition is only concerning *Blood*; ſo in another place, the word is Lev. 3. 16, 17. as well againſt our eating the *Fat*: *It ſhall be a perpetual ſtatute for your generations, throughout your dwellings, that you neither eat* Fat *nor Blood*: And the reaſon rendred, is, *For all the Fat is the Lord's.*

240. So then the meaning, the *ſpiritual* meaning, ſeems to be this, That foraſmuch as the *Blood is the Life*, and that which maketh the Attonement; and the *Fat*, the Glory, and the *Lord's*; therefore they both were to be offered to the Lord: That is, we ought always to offer the Merit of our Salvation to God, by a continual acknowledgment, that it was through the *Blood of Chriſt*; and we ought always to Iſa. 25. 1. give him the glory thereof, and this is the Fat of all our Performances. Now this is ſo bleſſed a thing, and calleth for that Grace, that every Profeſſor hath not, every one cannot aſcribe to the *Blood of the Lamb*, the whole of his Reconciliation to God; nor offer up the * *Fat*, the *Glory*, which is God's, to the Lord for ſo great a benefit: This is the benefit of a *peculiar People*, even of the *Prieſts*, the *Levites*, the Sons of *Zadok*, or they that are Juſtified, or Juſt thereby; *that kept the Charge of my Sanctuary*, when the Children of *Iſrael* went *aſtray* from me; they ſhall come near to me, *to miniſter unto me*; *and they ſhall ſtand before me, to offer unto me the* Fat, *and the* Blood, *ſaith the Lord God.* Ezek. 44. 10, 11, 13, 14, 15.

* Vers. Zadok ſanctified.

Wherefore, for Men to aſcribe to their *own Works* the *Merit of their Salvation*, or to take the *Glory* thereof to themſelves; it is as eating the *Blood* and the *Fat* themſelves, and they ſhall be *cut off* from the People of God.

241. Ver. 5. *And ſurely your blood of your lives will I require; at the hand of every beaſt will I require it; and at the hand of man, and at the hand of every man's brother, will I require the life of man.*

Theſe words are ſpoken to the Church, which then reſided in this Family: Not but that God will avenge the Blood that is wrongfully ſhed, though the Perſon murdered be moſt carnal and irreligious: *A man that doth violence to the blood of any perſon, ſhall flie to the pit; let no man ſtay him.* Prov. 28. 17.

But I ſay, theſe words reſpect the Church in a more ſpecial and eminent way: *Surely* (ſaith God) *your* Blood of *your* Lives will I require. Thus alſo *David* inſinuates the thing: *When he maketh inquiſition for blood, he remembreth them*; the Saints and Godly in ſpecial; *he forgetteth not the cry of the humble*, the afflicted. Pſ. 9. 12.

At the hand of every Beaſt will I require it. The *Beaſts* are here alſo to be taken for *Men*, to whom they are frequently likened in Scripture; and that becauſe they have caſt off Humane Affections; and, like Savage Creatures, make a Prey of thoſe that are better than themſelves. Ignorance therefore, or Bruitiſhneſs, O thou wicked Man! will not excuſe thee in the Day of Judgment; all the Injuries that thou doeſt to the People of God, ſhall for certain be required of thee.

242 *At the hand of Man will I require it.* By [*Man*] here, we may underſtand, ſuch as have greater Place and ſhew of Reaſon wherewith they manage their Cruelty, than thoſe that are as the Natural Beaſt: For all Perſecutors are not brutiſh alike; ſome are in words as ſmooth as Oyl; others can ſhew a ſemblance of Reaſon of State, why they ſhould *ſell the Righteous for Silver*, and *the Poor for a pair of Shoes*: Theſe act, to Carnal Reaſon, like Men, as *Saul* againſt *David*, for the ſafety of his Kingdom; but theſe muſt give an Account of their *Cruelty*, for *Blood* is in their hands.

And

And at the hand of every man's brother will I require the life of man. This word [*Brother*] may reach in all the Apostatized Hypocrites that forsake or betray the Godly, (for *Brother shall betray the Brother to death*:) Such are spoken of in *Isaiah*, *Your Brethren that hated you*, saith God, *and that cast you forth for my Name sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed*: So that let them be as vile as the *Brute*, or as reasonable in Appearance as *Men*, or as near in Relation as a *Brother*; neither their Ignorance, nor their Reason, nor their Relation to the Saints, shall secure them from the *stroke* of the Judgment of God.

Mat. 10. 21.

243. Ver. 6.

Whoso sheddeth man's blood, by man shall his blood be shed; for in the Image of God made he him.

In these words we have both a Threatning and a Command; and the same words carry both: *By Man shall his blood be shed*, there is the Threatning; *By Man shall his blood be shed*, there is the Command: For as they threaten, so they instruct us, That he is worthy of the loss of his *own* Blood, that doth wickedly shed the Blood of *another*. *Blood for Blood*, equal measure: As he also saith elsewhere, *An Eye for an Eye, a Tooth for a Tooth, Wound for Wound, Burning for Burning*.

Mat. 26. 52. Rev. 13. 10. Exod. 21. 24. Lev. 24. 20 Deut. 19. 21.

For in the Image of God made he him. This seems as the Reason of this Equal Law; because no Man can slay his Neighbour, but he striketh at the Image of God. It is counted an heinous Crime for a Man to run his Sword at the Picture of a King, how much more to shed the Blood of the *Image* of *God*? *He that mocketh*, or oppresseth, *the Poor, reproacheth his Maker; but he that honoureth him, hath mercy on the Poor*: And if so, how much more do they reproach, yea, despise and abhorr their Maker, that slay and murther his Image? But most of all those do prove themselves the Enemies of God, that make the Holiness, the Goodness, the Religion and Sobriety that is found in the People of God, the Object of their Wrath, and hellish Cruelty. Hence *Murther* is, in the *New-Testament*, imputed to that Man that hateth a Holy and Godly Man: *He that hateth his Brother, is a Murtherer; and we know that no Murtherer hath eternal life abiding in him.*

Prov. 14. 31. & 17. 5.

1 Joh. 3. 15.

244. Ver. 7.

And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. Thus he doubleth the Blessing and Command, of *multiplying* and *encreasing* the *Church* in the Earth, for that is the *delight* of God, and of Christ.

245. Ver. 8, 9.

And God spake unto Noah, and to his Sons with him, saying, And I, behold, I establish my Covenant with you, and with your Seed after you.

God having thus blessed them, and given them Laws and Judgments to walk by, for the further Confirmation of their Hope in God, he propoundeth to them the Immutability of his Mind, by the establishing of his Covenant with them; for a Covenant is that, which not only concludeth the Matter concerned between the Persons themselves; but it provideth Remedy against after Temptations, and Fears, and Mistrusts, as to the faithful Performance of that which is spoken of: As *Laban* said to *Jacob*, *Now therefore* (said he) *come thou, let us make a Covenant, I and thou; and let it be for a witness between me and thee.* Thus also the Apostle insinuates; where making mention of the Promise and Oath of God, he

Gen. 31. 45, 46, 48, 49.

faith, this Promise and Oath are both *Immutable*, that *we might have a strong consolation*, or always Ground for great Rejoycing, *who have fled for refuge, to lay hold on the hope set before us.*

Heb. 6. 18, 19.

This Covenant therefore, it was for the Encouragement of *Noah* and his Sons, that they might walk before God without fear: Yea, it was to maintain their Hope in his Promise of Forgiveness, though they should find their after Performances mixed with Infirmities; for so he had told them before, namely, That he would not *again destroy the Earth for Man's sake*, albeit the *imagination of man's heart be evil from his youth. I will establish my Covenant with you, and with your Seed after you.*

246. Ver. 10.

And with every living Creature that is with you; of the Fowl, of the Cattel, and of every Beast of the Earth with you; from all that go out of the Ark, to every Beast of the earth. These words respect the whole *Creation; for all the things in the World, Devils only excepted, have a Benefit by this Covenant of God: And hence it is, that not Man only, but *every thing that hath breath*, is commanded to *praise the Lord*: But observe it; as for the Sin of Man, they *before* were destroyed by the Flood; so *now*, by reason of the Mercy of God to Man, they are spared, and partake of Mercy also: This is intimated by these words, *Every Creature that is with you; every Beast of the Earth with you.*

* *See in* Chap. 8.

Psal. 150.

247. Ver. 11.

And I will establish my Covenant with you, neither shall all flesh be cut off any more by the waters of the Flood: neither shall there be any more a Flood to destroy the Earth.

This is the summ of the Covenant, as it respecteth the Letter, and the Type, and the whole Creation in general: But yet as to the Spirit and Gospel of it, the Holy Ghost must needs have a further reach, an Intention of more glorious things, as may further be shewed anon.

And I will establish my Covenant with you. For you that are Men, and especially the Members of the Church, have the most peculiar share therein.

Neither shall all flesh be cut off any more by the Waters of a Flood. For because of my *Covenant* which I *establish* with *you*, I will spare *them* also, and give them the taste of my Mercy and Goodness.

Neither shall there be any more a Flood to destroy the Earth. This Covenant therefore, is not of that Nature as the Covenant was which was made with *Adam*, (to wit, a Covenant of Works, as the only Conditions of Life;) for by that was the Ground, for Man's Sin, Accursed, Accursed, and Accursed again: But now the Lord goeth another way, the way of Grace, and Forgiveness of Sins: Wherefore now, not the *Curse*, but the *Mercy* of God, comes in on the back and neck of Sin, still *sparing* and *forgiving* Man, the great Transgressor, and the Beast, &c. and the Earth, for the sake of him.

248. Ver. 12, 13.

And God said, This is the Token of the Covenant which I make between me and you, and every living Creature that is with you, for perpetual Generations. I do set my Bow in the Cloud, and it shall be for a Token of a Covenant between Me and the Earth.

So then, the way to find out the Covenant, what that is, it is to see if we can find out this Token of it; to wit, the *Bow*, of which the *Rain-bow* is but a Type. I find then by the Scriptures, where this *Bow* is mystically spoken of, that the Lord Jesus Christ himself is encompassed with the Bow. The First is this:

And above the firmament that was over their

heads, was the likeneſs of a Throne, as the appearance of a Saphire-ſtone; and upon the likeneſs
Ezek. 1, 26, 27, 28. *of the Throne, was the likeneſs, as the appearance of a Man upon it. And I ſaw, as the colour of Amber, as the appearance of fire round about within: from the appearance of his Loyns, even upward, and from the appearance of his Loyns even downward; I ſaw as it were the appearance of Fire, and it had brightneſs round about. As the appearance of the BOW that is in the Cloud in the day of rain, ſo was the appearance of the brightneſs round about: This was the appearence of the likeneſs of the glory of the Lord*, the Man, the Lords Chriſt, *&c.*

249. Rev. 4. 2, 3. The ſecond Scripture is this: *I was in the Spirit, and behold a Throne was ſet in Heaven, and one ſat on the Throne, and he that ſat was to look upon like a Jaſper and a Sardine ſtone, and there was a rainbow round about the Throne, like unto an Emerald.* In theſe two Texts there is mention of the *Rainbow*, that was, not to be the *Covenant*, but the *Token* or Sign thereof. Now then the Covenant it ſelf muſt needs be the *Man* that was ſet in *the midſt of the Bow upon the Throne:* For ſo he ſaith by the Prophet, *I the Lord have called thee in righteouſneſs, and will*
Iſa. 42. 6. *hold thine hand, and will keep thee, and give thee for a Covenant of the people.* The Covenant therefore is *Jeſus Chriſt* the Saviour, whom the Bow in the Cloud was a Sign or a Token of. So then the ſumm of the Text is this, That God for the ſake of the Lord Jeſus Chriſt, will not again all the dayes of the Earth bring an univerſal Judgment upon the Creature, as in the days of *Noah*, and of the *old World* he did; for Chriſt by the Worth of his Blood and Righteouſneſs hath pacified the Juſtice of the Law for Sin: So then the whole Univerſe ſtandeth not upon a bottom of its own, but by the *Word* and
Heb. 1. 2, 3. Pſal. 75. 3. *Power* of Chriſt. *The Earth*, ſaith he, *and the inhabitants thereof are diſſolved, I bear up the pillars of it.*

Queſt. But how muſt Chriſt be reckoned of God, when he maketh him the poize againſt all the Sin of the World.

The Prophet tells us thus: He *ſhall be the Covenant of the People*, or he ſhall be accounted *the Conditions and Worth of the World*; He ſhall be the Covenant, or Works, or Righteouſneſs of the People; for He, as the *High Prieſt* under the Law, is ſet for the people to God-ward; that is, he ſtandeth always in the preſence of God, as the compleat Obedience of the People. So then, ſo long as the Lord Chriſt bears up his Mediatorſhip, God in Juſtice will neither deſtroy the World, nor the things that are therein.

In this Covenant therefore, the Juſtice as well as the Mercy of God is diſplayed in it's perfection, inaſmuch as without the perfection of the *Mediator Chriſt*, the World could not be ſaved from judgment.

250. Ver. 14. *And it ſhall come to paſs, when I bring a Cloud over the Earth, that the Bow ſhall be ſeen in the Cloud.*

By theſe words the Lord looks back to the Flood that before had drowned the Earth; for in thoſe Clouds there was no Bow, no Token of Chriſt, or of the Mercy of God: But now, ſaith God, I will do far otherwiſe; from hence forth when I bring a Cloud, and there be ſhowers of rain on the Earth, theſe Clouds ſhall not be as the other, but *my Bow ſhall be therein.*

The *Cloud* then, that here is ſpoken of, muſt be underſtood of the Judgment of God for Sin, like thoſe before, and at the overthrow of the World; only with this difference, they were Clouds, Judgments without Mercy, but theſe Judgments mixed therewith; and often the Clouds are thus to be underſtood. *Job* when he curſeth his day, ſaith, *Let a Cloud dwell upon it.* So the Judgments of God upon *Sion*, are called the *Covering of a Cloud*: So in *Joel* alſo, to the *darkneſs of Clouds* are the Judgments of the Church compared; yea that *Pillar* that went before the Children of *Iſrael*, it being a Judgment to the People of *Egypt*, goes under this Epithite, as a term moſt fit to expreſs this Judgment by, *it was a Cloud and darkneſs to them.*

Job 3. 5. Lam. 2. 1. Joel 2. 2. Exod. 14. 20.

And now to the Cloud in hand, the Cloud in which is the Bow, the Cloud of Rain, altho' by the Mercy and Grace of God it is ſo great a bleſſing as it is, yet it ſometimes becomes a Judgment, it comes for Correction, as a Rod to afflict the Inhabitants of the World withall. Thus it was in the days of *Ezra*, and very often both before and ſince.

Job 37. 13. Ezra 10. 12, 13, 14.

251. *The Bow ſhall be ſeen in the Cloud.* This is the Mercy of God to the World, and that by which it hath been hitherto preſerved; *The Bow ſhall be ſeen in the Cloud.* You know I told you of the Bow before, that it was a ſign or Token of the Covenant of God with the World, and that the Covenant it ſelf was Chriſt, as given of God unto us, with all his good Conditions, Merit and Worth. So then, in that God *ſet this Bow in the Cloud*, and eſpecially in the Clouds that he ſends for Judgment, he would have the World remember, that there comes no Judgment as yet on the World, but it is mixed with, or poized by the Mercy of God in Chriſt.

The Bow ſhall be ſeen in the Cloud. This may reſpect God, or the World, that is, the ſeeing of the Bow in the Cloud; if it reſpect God, then it tells us he in Judgment will remember Mercy; if it reſpect the World, then it admoniſheth us not to deſpond, or ſink in deſpair under the greateſt Judgment of God, for the *Bow*, the *Token* of his Covenant, is ſeen in the Judgments that he executeth.

When the Viſion of the ruine of *Jeruſalem* was revealed to the Prophet *Ezekiel*, he ſaw that yet Chriſt *ſat under the Bow.* Ezek. 1.

When *Antichriſt* was to come againſt the Saints of God, the Commiſſion came from Chriſt, as he *ſat under the Bow.* This *John* did ſee and relate, of which we ſhould take ſpecial notice; for by this Token God would have us to know that theſe Clouds, though they come for correction, yet not to deſtroy the Church. Rev. 4.

252. Ver. 15. *My Bow ſhall be ſeen in the Cloud.*

And I will remember my Covenant which is between me and you, and every living Creature of all Fleſh, and the Waters ſhall no more become a flood to deſtroy all Fleſh.

And I will remember my Covenant. Much like this

this is that of the Lord to *Israel*, when they are under all, or any of those forty Judgments mentioned *Leviticus* 26. *If they confess their iniquities*, saith he, *and the iniquities of their Fathers*, &c. *then will I remember my* Lev.25.42 *Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember, and I will remember the Land.* His usual way in other sayings, is to begin with *Abraham*, but here he ends with him; and the reason is, because there, as it were, the great promise of the *Messias* to that people began, *Saying, in thy Seed shall all Nations be blessed.*

And I will remember my Covenant which is between me and you. We read not here of any Compact or Agreement between *Noah* and God Almighty; wherefore such Conditions and Compacts could not be the *Terms* between him and us: What then? why that Covenant that he calls his, which is his gift to us, *I will give thee for a Covenant*; this is the Covenant which is between God and us: *There is one God, and one Mediator between God and Man, the Man Christ Jesus.* This then is the reason why all the Waters, why all the Judgments of God, and why all the Sins that have provoked those Judgments, cannot become a Flood to destroy all Flesh.

253. *And the Bow shall be in the Cloud, and I will* Ver. 16. *look upon it, that I may remember the everlasting Covenant between God, and every living Creature of all Flesh that is upon the Earth.*

And the Bow shall be in the Cloud. This is a kind of a repetition; for this he had told us before, saying, *I do set my Bow in the Cloud*, and *the Bow shall be seen in the Cloud:* Which repetition is very needful, for it is hard for us to believe that Christ and Grace are wrapped up in the Judgments of God. Wherefore it had need be attested twice and thrice: Phil. 3. 1. 2 Pet. 1.12 *To write the same things to you*, saith *Paul*, *to me indeed is not grievous, but for you it is safe.*

And I will look upon. A familiar Expression, and suited to our Capacity, and spoken to prevent a further ground of Mistrust; much like to that of God, when he was to send the plague upon *Egypt*: *The blood* saith Exo. 12.13 God, (of the *Lamb*) *shall be to you for a token upon the houses where you are*, and *when I see the Blood I will pass over you, and the plague shall not be upon you, to destroy you, when I smite the Land of Egypt.*

And I will look upon it, that I may remember. Not that God is forgetful, *He is ever mindful of his Covenant*: But such expressions are used to shew and perswade us that the whole Heart and Delight of God is in it.

That I may remember the everlasting Covenant. This word *Covenant* is also the sixth repetition thereof; *my Covenant*, *the Covenant*, *a Covenant*, and the *everlasting Covenant*. O how fain would God beat it into the Heads of the World, that he hath for men a *Covenant* of Grace.

254. *The everlasting Covenant.* Because the parties on both sides are *faithful*, *perfect* and *true*; the *Father* being the one, and the *Son* of his Love the other; for this Covenant, as I said before, is not a Compact and Agreement betwixt God and the World, but his *Son*, as his gift to Men, is *set* for them to Godward. Zech.9.11 So that what Conditions there are, they are Heb.13.20 perfectly found in Christ, by whose Blood the Covenant is sealed and established, and indeed becomes *everlasting*. Hence it is called *the Blood of the everlasting Covenant*: And again, the *New Testament* is said to be in *this Blood*. Besides, the Promises are all in Christ, I mean the Promises of this Covenant; in *him they are Yea*, and *in him Amen, to the Glory of God the Father*: Now they being all in him, and *Yea and Amen* no where else, the Covenant it self must needs be of pure Grace and Mercy, and the Bow in the Cloud, not Qualifications in us, the proper tokens of this Covenant.

And God said unto Noah, This is the token of Ver. 17. *the Covenant, which I have established between me* 255. *and all flesh that is upon the Earth.*

Behold a repetition of all things that were essential either to the Covenant it self, or to our Faith therein, the *making* of the Covenant, the *looking* on the Covenant, and the *token* of the Covenant; how oft are they mentioned, that we might be more fully convinced of the unchangeable Nature of it: as *Joseph* Gen.41.32 said unto *Pharaoh*, *For that the Dream was doubled unto Pharroh twice, it is because the thing is established by God.*

And God said unto Noah. Where God loveth, he delighteth to apply himself to such, in a more than general way; he singleth out the person, *Noah*, *Abraham*, and the like. *I know thee by name*, saith he to *Moses*, and *thou hast found Grace in thy sight.*

This is the token of the Covenant. It still wants beating into peoples heads, where they should look for the Covenant it self, to wit, the *Throne* which the *Rainbow* compasseth round about; for that is the *token* of the presence of the *Messias*, and thither we are to look for Salvation from all plagues, and from all the Judgments that are due to sin: The Lord for *Christs sake* forgave you, this is the *token* of the Covenant.

Of the Covenant which I have established. This word [*I*] (as I also hinted before) doth intimate that this Covenant is the *Covenant of Grace* and Mercy, for *a Covenant of Works* cannot be established; that is, settled between God and Men, before both parties have either by Sureties, or performance ratified and confirmed the same. Indeed it may be so established, as that God will appoint no other; but to be so established, as to give us the Fruits thereof, that must be the Effects of his being well pleased with the Conditions Zech.9.11 of those concerned in the making thereof: But that is not the World, but the Son of God, and therefore it is called his Covenant, and He *as given to us of God*, is so reckoned our Condition and Worth.

Which I have *Established*: To wit, upon better Promises than Duties purely commanded, or than the obedience of all the Angels in Heaven: I have *established* it in the Truth and Faithfulness, in the Merit and Worth of the Blood of my Son, of whom the *Rainbow* that you see in the Cloud is a Token.

256. Ver. 18. *And the Sons of Noah that went forth of the Ark, were Shem, Ham, and Japhet; and Ham is the Father of Canaan.*

By theſe words *Moſes* is returned again to the Hiſtory of *Noah*: *And the Sons of Noah that went forth of the Ark.* If theſe words [*that went forth of the Ark*] bear the Emphaſis of this part of the Verſe, then it may ſeem that *Noah* had more Children than theſe; but they were not accounted of; for they being ungodly, as the reſt of the World, they periſhed with them in their ungodlineſs: Theſe only went in, and came out of the Ark with him; to wit,

Shem, and Ham, and Japhet. The Names thus placed, is not according to their Birth; for *Japhet* was the Elder, *Ham* the Younger, and *Shem* the Middlemoſt of the two.

Chap.10.21 Chap.9.24 *Shem* therefore takes the Place, becauſe of his Eminency in Godlineſs; alſo, becauſe from him went the Line up to Chriſt: For which cauſe alſo the Family of the Sons of *Judah* (though he was but the Fourth Son of *Iſrael*) was reckoned before the Family of *Reuben*, 1 Chr. 2. 3. *Jacob*'s Firſt-born; or before the reſt of the Sons of his Brethren. Sometimes Perſons take their Place in Genealogy, from the fore-ſight of the mightineſs of their Off-ſpring: Thus Gen. 48. 17, 18, 19, 20. was *Ephraim* placed before *Manaſſeh*; for, *Truly* (ſaid *Jacob*) *his younger Brother ſhall be greater than he.*—*And he ſet Ephraim before Manaſſeh.*

257. *Ham* is the next in order; not for the ſake of his Birthright, or becauſe he was much, if any thing, now for Godlineſs; but for that he was the next to be eminent in his Off-ſpring, for oppoſing and fighting againſt the ſame.

Shem and *Ham* therefore the two Heads, or Chief, from whence ſprang Good and Evil Men, by way of Eminency. *Ham is the Father of Canaan*, or of the *Canaanites*, the People of God's Curſe, whom the Sons of *Shem*, who afterwards ſprang from *Abraham*, *Iſaac* and *Jacob*, was to cut off from the Earth, for their moſt high Abominations.

Japhet comes in, in the Firſt place, as one that, at preſent, was leaſt concerned either in the Mercy or Diſpleaſure of God; being neither (in his Off-ſpring) to be devoutly Religious, nor yet incorrigibly Wicked, though afterwards he was to be *perſwaded* to *dwell* in the *Tents* of *Shem*.

Ver. 19. *Theſe are the three Sons of Noah, and of them was the whole Earth over-ſpread.*

Thus, though *Noah*'s Beginning was *ſmall*, his Latter-End did greatly *encreaſe*.

Ver. 20, 21. *And Noah began to be an Husbandman, and he planted a Vineyard.—And he drank of the Wine, and was drunken; and he was uncovered within his Tent.*

258. This is the Blot in this good Man's Scutcheon; and a ſtrange Blot it is, that ſuch an One as *Noah* ſhould be thus overtaken with Evil! One would have thought that *Moſes* ſhould now have began with a Relation of ſome Eminent Vertues, and Honourable Actions of *Noah*, ſince now he was ſaved from the Death that overtook the whole World, and was delivered, both he and his Children, to poſſeſs the whole Earth himſelf. Indeed, he ſtepped from the *Ark* to the *Altar*; as *Iſrael* of old did Sing on the Shore of the *Red-Sea*: But, as they, he *ſoon forgat*; he rendred Evil to God for Good.

Neither is *Noah* alone in this Matter: *Lot* alſo being delivered from that *Fire from Heaven* that burnt up *Sodom* and *Gomorrah*, falls ſoon after into Lewdneſs with the Children of his Body, and begetteth his own two Daughters with Child. Gen. 19. 31, 32, 33.

Gideon alſo, after he was delivered out of the Hands of his Enemies, took that very Gold which God had given him, as the Spoyl of them that hated him, and made himſelf Idols therewith. What ſhall I ſay of *David*? and of *Solomon* alſo, who after he had been Twenty Years at work for the Service of the True God, both in Building and Preparing for his Worſhip, and in Writing of *Proverbs* by Divine Inſpiration, did, after this, make *Temples* for Idols; yea, almoſt for the Gods of all Countries? Yea, he did it when he was old, when he ſhould have been preparing for his Grave, and for Eternity. *It came to paſs when Solomon was old, that his Wives turned away his heart after other Gods; for Solomon went after Aſhtoreth, the Goddeſs of the Zidonians; and after Milcom, the Abomination of the Amonites. He did alſo build an high place for Chemoſh, the Abomination of Moab, in the hill before Jeruſalem; and for Molech, the Abomination of the Children of Amon. And likewiſe did he for all his ſtrange Wives, which burnt Incenſe, and ſacrificed unto their Gods.* Judg. 8. 25, 26, 27. 1 Kings 11. 4, 5, 6, 7, 8.

All theſe Sins were Sins againſt Mercies; yea, and doubtleſs againſt *Covenants*, and the moſt ſolemn Reſolutions to the contrary. For who can imagine, but that when *Noah* was toſſed with the Flood, and *Lot* within the ſcent and ſmell of the Fire and Brimſtone (that burned down *Sodom*, with his Sons, and his Daughters;) and *Gideon*, when ſo fiercely engaged with ſo great an Enemy, and delivered by ſo ſtrange a Hand; ſhould in the moſt ſolemn manner both Promiſe and Vow to God: But behold! now they in truth are delivered and ſaved, they recompenſe all with Sin. *Lord, what is Man!* How *abominable* and *filthy* is Man, *who drinketh in iniquity like water.* Let theſe things learn us to *ceaſe from man, whoſe breath is in his noſtrils; for wherein is he to be accounted of?* Indeed, it is a vain thing to build our Faith upon the moſt godly Man in the World, becauſe he is ſubject to err; yea, far better than He was ſo. If *Noah*, and *Lot*, and *Gideon*, and *David*, and *Solomon*, who wanted not Matter from Arguments, and that of the ſtrongeſt kind, (as Arguments that are drawn from Mercy and Goodneſs be,) to ingage to Holineſs, and the Fear of God; yet after all, did ſo foully fall, as we ſee: Let us admire *Grace*, that any ſtand; let the Strongeſt fear, leſt he fearfully fall; and let no Man but Jeſus Chriſt himſelf be the abſolute Platform and Pattern of Faith and Holineſs: As the Prophet ſaith, *Let us ceaſe from Man.* But to return: 259. Job. 14. 11. Iſa. 2. 22.

And Noah began to be an Husband-man. This Trade he took up for want of better Employment; or rather (in mine Opinion) from ſome Liberty he took to himſelf, to be remiſs in his Care and Work, as a Preacher: For ſeeing the Church was now at reſt, and having the 260.

World

World before them, they ſtill retaining outward Sobriety, poor *Noah*, good Man, now might think with himſelf, "I need not "now be ſo diligent, watchful and painful in "my Miniſtry as formerly; the Church is but "ſmall, without Oppoſition, and alſo well "ſettled in the Truth; I may now take "to my ſelf a little time to tamper with "Worldly things." So he makes an Eſſay upon *Husbandry*. *He began to be an Husbandman.* Ha, *Noah!* it was better with thee when thou waſt better employed! Yea, it was better with thee, when a world of ungodly Men ſet themſelves againſt thee! Yea, when every day thy Life was in danger to be deſtroyed by the Giants, againſt whom thou waſt a Preacher above an hundred years! For then thou didſt walk with God! Then thou waſt better than all the World; but now thou art in the relapſe!

Hence Note, That though the Days of Affliction, of Temptation and Diſtreſs, are harſh to Fleſh and Blood; yet they are not half ſo dangerous as are the Days of Peace and Liberty. Wherefore *Moſes* pre-admoniſhed *Iſrael*, That when they had received
Deut. 8. 10, the Land of *Canaan*, and had *Herds*, and *Sil-*
11, 12, 13, *ver* and *Gold* in *abundance*, that then *their*
14, 15. *heart be not lifted up to forget the Lord their God. Jeſurun kicked* when he was *fat*. O! when Provinder pricks us, we are apt to be as the *Horſe or Mule*, that is without *underſtanding*.

261. *He planted a Vineyard, and drank of the Wine, and was drunken.* Although in the courſe of Godlineſs, many Men have but a *ſpeculative* Knowledge of Things; yet it is not ſo in the ways of this World and Sin, the *practical* part of theſe things are lived in by all the World. They are Sinners indeed, *He drank of the Wine.*

He drank of the Wine, and was drunken. The Holy Ghoſt, when it hath to do with Sin, it loveth to give it its own Name: Drunkenneſs muſt be *Drunkenneſs*, Murther muſt be *Murther*, and Adultery muſt bear its own Name: Nay, it is neither the Goodneſs of the Man, nor his being in Favour with God, that will cauſe him to leſſen or mince his Sin: *Noah was drunken*; *Lot lay with his Daughters*; *David killed Uriah*; *Peter Curſed and Swore* in the Garden, and alſo *Diſſembled* at *Antioch*. But this is not Recorded, to the intent that the Name of theſe Godly ſhould rot or ſtink; but to ſhew, that the *beſt* Men are nothing without Grace; and, that *he that ſtandeth, ſhould not be high-minded, but fear*. Yea, they are alſo Recorded, for the Support of the Tempted, who when they are fallen, are oft raiſed up by conſidering the Infirmities of others:
Rom. 15. 4. *Whatſoever was writ afore-time, was written for our Learning, that we through patience and comfort of the Scriptures might have hope.*

262. *And he was uncovered within his Tent.* That is, He lay like a drunken Man, that regarded not who ſaw his Shame. Hence Note, how beaſtly a Sin *Drunkenneſs* is; it bereaveth a Man of Conſideration, and Civil Behaviour; it makes him as bruitiſh and ſhameleſs as a Beaſt; yea, it diſcovereth his Nakedneſs to all that behold.

And he was uncovered. That is, *lay naked.* Behold ye now, that a little of the Fruit of the Vine, lays Gravity, Grey Hairs, and a Man that for hundreds of years was a Lover of Faith, Holineſs, Goodneſs, Sobriety, and all Righteouſneſs, ſhamelefly, as the Object to the Eye of the Wicked, with his Nakedneſs in his Tent.

He was uncovered within his Tent. The beſt place of Retirement he had, but it could not hide him from the Eye of the Ungodly: It is not therefore thy ſecret Chamber, nor thy lurking in Holes, that will hide thee from the Eye of the Reproacher: Nothing can do this but Righteouſneſs, Goodneſs, Sobriety and Faithfulneſs to God; this will hide thee; theſe are the Garments, which, if they be on thee, will keep thee, that the *ſhame of thy Nakedneſs* do not appear. Rev. 16. 15.

Ver. 22. 263. *And Ham, the Father of Canaan, ſaw the nakedneſs of his Father, and told his two Brethren without.*

Ham was the unſanctified One, the Father of the Children of the Curſe of God: He ſaw the *Nakedneſs of his Father*, and he blazed abroad the Matter. Hence Note, That the Wicked and Ungodly Man, is he that doth watch for the Infirmities of the Godly: As *David* ſays, *They watched for my halting*: Indeed, they know not elſe how to Juſtifie their own Ungodlineſs; but this, inſtead of Excuſing them of their Wickedneſs, doth but Juſtifie the Word againſt them; for by this they prove themſelves Graceleſs, and Men that watch for Iniquity: *They ſaid in their hearts*, (ſaid *David*,) *Ah! ſo would we have it.* Pſ. 35. 25. *Amon* ſaid, *Aha! againſt the Sanctuary when it was profaned, and againſt the Land of Iſrael when it was deſolate, and againſt the Houſe of Judah when it went into captivity.* Ezek. 25. 3. Chap. 26. 2 & 36. 2. The Enmity that is in the Hearts of ungodly Men, will not ſuffer them to do otherwiſe; when they ſee Evil befall the Saint, they rejoyce and skip for joy.

HE ſaw the Nakedneſs of his Father. Hence Note, That Saints can rarely ſlip, but the Eyes of the *Canaanites* will ſee them. This ſhould make us walk in the World with jealous Eyes, with Eyes that look round about, not only to what we *are* and *do*, but alſo, how what we do is *reſented* in the World: Gen. 13. 7, *Abraham* was good at this, and ſo was *Iſaac* 8, 9. and *Jacob*; for they tendred more the *Honour* Chap. 34. and *Glory* of *God*, than they minded their *own Concerns*. 30.

He ſaw the Nakedneſs of his FATHER. Who was the neareſt and deareſt Relation he had in the World; yet neither Relation, nor Kin, nor all the Good that his Father had done him, could keep his polluted Lips from declaring his Father's Follies, but out they muſt go; the ſin of his own defiled Heart muſt take place of the *Fifth Commandment*, and muſt rather ſolace it ſelf in Rejoycing in his Father's *Iniquity*, than in Covering

ing his Father's *Nakedneſs*. Wicked Men regard not Kindred; and no marvel, for they love not Godlineſs: *He that loveth not God,* Prov.8.36. *loveth not his Brother, or Father*; nay, *he wrongeth his own Soul.*

And he told his two Brethren without. He *told* them; that is, mockingly, reflecting not only upon *Noah*, but alſo upon his *Brethren*; to all of whom himſelf was far inferiour, both as to *Grace* and *Humanity*.

264. Ver. 23. *And Shem and Japheth took a Garment, and laid it upon both their ſhoulders, and went backwards, and covered the nakedneſs of their Father; and their faces were backward, and they ſaw not their Father's nakedneſs.*

Shem and *Japheth* did it: This is recorded for the Renown of theſe, as the Action of *Ham* is for his perpetual Infamy.

They *took a Garment, and went backward, and covered their Father, and ſaw not his nakedneſs.* Love will attempt to do that with *difficulty*, that it cannot accompliſh otherwiſe. I think it might be from this Action, that the *Wiſe* Prov.10.12 *Man* gathereth his *Proverb* from: *Hatred ſtirreth up Strifes*, but *Love covereth all Sins*. Indeed, *Ham* would fain have made Variance between his Father and his Brethren, by preſenting the Folly of the *one*, to the Shame and Provocation of the other: But *Shem*, and his Brother *Japheth*, they took the courſe to prevent it; they *covered* their *Father's Nakedneſs*.

265. Ver. 24. *And Noah awoke from his Wine, and knew what his younger Son had done unto him.*

By theſe words more is implied than expreſſed; for this *awaking* of *Noah*, not only informeth us of *Natural* awaking from Sleep, but of his *Spiritual* awaking from his Sin: He awoke *from* his Wine: As *Ely* ſaid to 1 Sam. 1. *Hannah, How long wilt thou be drunken? Put* 14. *away thy Wine from thee.* By which words he exhorteth to Repentance. It is ſaid of *Nabal*, That *his Wine went from him*, as many Mens Sins forſake them, becauſe they are decayed, and want ſtrength and opportunity to perform them. Now this may be done, where the Heart remaineth yet unſanctified: But *Noah* awoke *from* his Wine, *put it away*, or, repented him of the evil Prov. 24. 16. of his doing: *A juſt man falleth ſeven times, and riſeth again, but the wicked ſhall fall into miſchief.* Wherefore they have cauſe to ſay Mic. 7. 8. to all the *Ham*'s in the World, *Rejoyce not againſt me, O thou mine Enemy!* for *when I fall, I ſhall ariſe*; but *your fall*, is, a *fall into miſchief*.

He knew what his younger Son had done unto him. Whether this was by Revelation from Heaven, or through the Information of *Japhet* and *Shem*, I determine not; but ſo it was, that the good Man had underſtnnding thereof: Which might be requiſite upon a double account; not only that he might now be *aſhamed* thereof; but take notice, that he had cauſed the Enemies of God to *reproach*; for this ſinks deep into a good Man's Heart, and afflicteth him ſo much the more.

And he ſaid, Curſed be Canaan; a Servant of 266. *Servants ſhall he be unto his Brethren.* Ver. 25.

By theſe words one would think that *Canaan*, the Grand-child of *Noah*, was the firſt that diſcovered his Nakedneſs; but of this I am uncertain: I rather think that *Noah*, in a ſpirit of Prophecy, determined the Deſtruction of *Ham*'s Poſterity, from the prodigiouſneſs of his wicked *Action*, and of his *Name*, which ſignifieth *Indignation*, Gen. 27. or *Heat*; for Names of old were oft-times 36. given according to the Nature and Deſtiny of the Perſon's concerned. *Is not he rightly called Jacob?* And again, *As his Name is,* 1 Sam. 25. *ſo is he.* Beſides, by this Act did *Ham* declare himſelf void of the Grace of God; for *he that rejoyceth in Iniquity*, or that maketh a mock, as being ſecretly pleaſed *with* or *at* the Infirmities of the Godly, he is declared already, by the Spirit of God, to be 1 Cor. 13. *nothing*.

A Servant of Servants ſhall he be unto his Brethren. This was accompliſhed when *Iſrael* took the Land of *Canaan*, and made the Off-ſpring of this ſame *Ham*, even ſo many as eſcaped the Edge of the Sword, to be *Captives*, and *Bondſmen*, and Tributers unto them.

Hence Note, That the Cenſures of *good* Men are dreadful, and not lightly to be paſſed over, whether they Propheſie of Evil or Good; becauſe they ſpeak in Judgment, and according to the Tenor of the Word of God.

And he ſaid, Bleſſed be the Lord God of Shem; Ver. 26. *and Canaan ſhall be his Servant.*

267. *Shem* ſeems by this, to be the firſt in that Action of Love to his Father; and that *Japhet* did help through his Perſwaſion; for *Shem* is bleſſed in a ſpecial manner, and *Canaan* is made *his Servant*.

Hence Note, That forwardneſs in things that are good, is a bleſſed Sign that the Lord is our God: *Bleſſed be the Lord God of Shem.* It is ſaid of *Hananiah*, That he was *a faithful man*, and *feared God above* Nehem. 7. 2. *many*. Now ſuch Men are Provocations to Good, as I doubt not but *Shem*'s was to *Japheth*: As *Paul* ſaith of ſome, *Your zeal hath* 2 Cor. 9. 2. *provoked very many*.

God ſhall inlarge Japhet, and he ſhall dwell in the Ver. 27. *Tents of Shem.*

268. In the Margin, 'tis, *God ſhall perſwade*: And it looks like a Confirmation of what I ſaid before, and is a Prophecy of that Requital of Love that God ſhould one day give his Poſterity, for his Kindneſs to *Noah* his Father: As if *Noah* had ſaid, "Well, "*Japhet*, thou waſt ſoon perſwaded by *Shem* "to ſhew Kindneſs to me thy Father, and "the Lord ſhall hereafter perſwade thy Po"ſterity to truſt in the God of *Shem*.

God ſhall enlarge. This may reſpect Liberty of Soul, or how great the Church of the *Gentiles* ſhould be; for *Japhet* was the Fa- Gen. 10. 5. ther of the *Gentiles*.

If it reſpect the *firſt*, then it ſhews, That Sin is as Fetters and Chains that hold Souls in Captivity and Thraldom. And hence, when

when Christ doth come in the Gospel, it is
18. to *preach deliverance to Captives*, and *to set at liberty them that are bruised.*

God shall perswade. That is, God shall *enlarge* him by Perswasion; for the Gospel knows no other Compulsion, but to force by Argumentation. Them therefore that God brings into the Tents, or Churches of Christ, they by the Gospel are *inlarged* from the Bondage and Thraldom of the Devil, and perswaded also to embrace his Grace to Salvation.

9. *And Noah lived after the Flood three hundred*
28. *and fifty years.*

He lived therefore to see *Abraham* fifty and eight years old: He lived also to see the Foundation of *Babel* lay'd; nay, the Top Stone thereof: and also the *Confusion of Tongues*: He lived to see of the Fruit of his Loyns, mighty Kings and Princes: But in all this time he lived not to do one Work that the Holy Ghost thought worthy to record for the Savour of his Name, or the Edification and Benefit of his Church, save only, That he died at *Nine hundred and fifty Years*; so great a breach did this Drunkenness make upon his Spirit.

Ver. 29. *So all the days of Noah were nine hundred and fifty years, and he died.*

CHAP. X.

270. Ver. 1. *NOW these are the Generations of the Sons of Noah, Shem, Ham, and Japheth; and unto them were Sons born after the Flood.*

Having thus passed over the Flood, with what *Noah* and his Sons did after; we now come to the Second Plantation of the World, to wit, by the Three Sons of *Noah*; for by these Three *was the World replenished* after the Flood. *Shem* was the Father of the *Jews*; *Ham*, the Father of the *Canaanites*; and *Japhet*, the Father of the *Gentiles*. So then, of *Shem* came the then present Visible Church; of *Ham*, the Opposers and Enemies of it; but of *Japhet* came those that should be received into the Church afterwards; as also abundance of the *Haters of the Lord.*

271. Ver. 2. *The Sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tyras.*

Gomer, a Consumer; *Magog*, Covering, or Melting; *Madai*, Measuring, or Judging; *Javan*, making Sad; *Tubal*, Born, Brought, or Worldly; *Meshech*, Prolonging; *Tyras*, a Destroyer: These are the English of their Names.

Ezek. 38. 1, 2. Rev. 20. 8. *Gomer*, and *Magog*, and *Meshech*, and *Tubal*, are the great *Persecutors* of the Church in the latter Days: They shall be persecuted then by *Consumers*, *Melters*, and Men of *this World*. *Madai*, and *Javan*, (as some say,) were the Fathers of the *Medes and Greeks*: These therefore did sometimes help, and not always hinder the Church.

272. Ver. 3, 4. *And the Sons of Gomer; Askenaz, and Riphath, and Togarmah. —Also the Sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.*

Riphath, Medicine, or Release; *Elishah*, the Lamb of God; *Dodanim*, Beloved: Either these Names were given them by way of Prophecy; implying, that of their Seed should arise many *Gentile* Churches; or to shew us, that when Men (as their Fathers) have left or lost the Power of Godliness, yet something of the Notion they may yet retain.

273. Ver. 5. *By these were the Isles of the Gentiles divided in their Lands, every one after his Tongue, after their Families, in their Nations.*

But this must be understood to be after the *Building* of, and *Confusion* at *Babel*; for Chap. 11. 1, 2. before they had all but one Tongue; and besides, they kept all together.

Ver. 6. *And the Sons of Ham; Cush, and Mizraim, Phut, and Canaan.*

Cush, Black. Of *Ham* and *Mizraim* came Ps. 102. 27. the *Ethiopians*, or *Blackamore*: The Land of Ps. 72. 10. *Ham* was the Countrey about *Egypt*; where- Isa. 60. 9. fore *Israel* was first *afflicted* by them. Isa. 43. 3.

Ver. 7. *And the Sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the Sons of Raamah, Sheba, and Dedan.*

Seba and *Sheba*, some times look well upon the Church; but when he did not, God *gave* them for her *Ransom.*

274. Ver. 8. *And Cush begat Nimrod*, (or the *rebellious* One;) *he began to be a mighty one in the Earth.*

The begetting of *Nimrod*, is accounted a thing that is over and above, and is laid by the Holy Ghost as a Blot upon *Cush* for ever; for when Men would vilifie, they used to say, *Thou art the Son of the Rebellious*, the Son of a Murtherer. So again, *He that begetteth Solomon' Fool*, (or, wicked One,) *he begetteth him to his own shame.*

Cush begat Nimrod. So then, the Curse came betimes upon the Sons of *Ham*; for he was the Father of *Cush*: For the *Curse*, as it were, begins in *Rebellion*, and a *Rebellious One* was *Nimrod*, both by Name and Nature.

He began to be a mighty One in the Earth. I am apt to think he was the first that in this *New World* sought after Absolute Monarchy.

He began to be a mighty One in the Earth, (or, *among the Children of Men.*) I suppose him to be a Gyant; not only in Person, but in Disposition; and so, through the pride of his Countenance, did scorn that others, or any, should be his Equal; nay, could not be content, till *all* made Obeisance to him. He therefore would needs be the Author and Master of what Religion he pleased; and would also subject the rest of his Brethren thereto, by what ways his Lusts thought best. Wherefore here began a fresh Persecution: That Sin therefore which the other World was drowned for, was again revived by this cursed Man, even to Lord it over the Sons

Sons of God, and to enforce Idolatry and Superſtition upon them; and hence he is called the *Mighty Hunter*.

275. Ver. 9. *He was a mighty Hunter before the Lord: wherefore it is ſaid, Even as Nimrod the mighty Hunter before the Lord.*

He was a mighty Hunter. That is, a *Perſecutor*: Wherefore *Saul*'s Perſecuting of *David* is compared to *Hunting*: And ſo is the Perſecution of others: *They hunt every Man his Brother with a Net*: And it may well be compared thereto; for the Dog or Lyon that hunteth, is void of bowels and pity; and if they can but ſatisfie their Doggiſh and Lyoniſh Nature, they care neither for Innocence, nor Goodneſs, nor Life of that they purſue: The Life, the Blood, the Extirpation of the contrary Party, is the End of their Courſe of *Hunting*.

1 Sam. 26. 20. Eam. 4. 18. Ezek. 13. 18. Mic. 7. 2. Ezek. 13. 21. 1 Sam. 24. 11.

He was a Mighty Hunter. As it is ſaid of *Jabin*, He *mightily oppreſſed Iſral twenty years*; that is, he did it exceedingly; he went beyond others; he was more cruel and barbarous; he was a *mighty Hunter*: Wherefore the Children of bleſſed *Shem*, by this Monſter, had ſore Affliction. *Noah* therefore lived to ſee *Nimrod*, the Mighty One, make havock of the Children of his Bowels, to his no little Grief and Compunction of Spirit.

Judg. 4. 2.

276. *He was a mighty Hunter Before the Lord*; or, in the *Preſence of the Lord*; or, in *Defiance* to him. This ſhews, That the Hand of God was ſtretched forth againſt his Work: As alſo it was againſt *Joroboam*'s, by that *Man of God* that from *Judah* went down to *propheſie* againſt him; but he abode obdurate and hard; he *regarded not the Lord*, nor *the Operation of his Hands*: As he alſo ſaith in another place of the curſed Brood of Anti-chriſt, *When they ſhall fall upon the Sword, they ſhall not be wounded*: Let them do things never ſo much againſt the plain Text, they feel not the Wounds of Conſcience; but this is a ſore Judgment, and that under which this Hunter was; and therefore the Preſence and Hand of God would not break him off, nor hinder his *hunting* of Souls: But even before the Face of the Keeper of the Godly, would *Nimrod*, the Rebel, hunt for their precious Life to deſtroy it.

1 King. 13. 1, 2, 3. Joel. 2. 8.

Wherefore it is ſaid, *Even as Nimrod, the mighty Hunter, before the Lord.* Theſe words, as it ſeems, was the Proverb that went of him among the Godly in after Generations; for he had ſo left his Marks in the Sides of the Church, that ſhe could not quickly forget him: Wherefore, when at any time there aroſe another that ſhewed Cruelty to the Ways of God, he was preſently compared to *Nimrod*, that *hunted before the Lord. Nimrod* therefore was Rebellious to a Proverb: And as it is ſaid of *Ahab*, ſo might it be ſaid of him, *There was none like* Nimrod, *who ſold himſelf to work wickedneſs in the ſight of*, or, *before the Lord.*

1 King. 21. 25.

277. Ver. 10. *And the beginning of his Kingdom was Babel, and Erech, and Accad, and Calneh, in the Land of Shinar.*

By theſe words, as I ſuppoſe, are thoſe in the Chapter that followeth Expounded: Where it ſays, *Let us build us a City, and a Tower*; for this Work was chiefly the Invenſton of *Nimrod*, who, with his wicked Council, contrived this Work; and as one that had made himſelf Head of the People, he enjoyned them to ſet to the Work.

And the beginning of his Kingdom was Babel. *Babel* therefore was the firſt great Seat of Oppreſſors, after the Flood; whoſe Scituation was in the Land of *Shinar*, in that Land which is now called *Babylon*. By this we may alſo gather, by whom our myſtical *Babel* was builded; to wit, by thoſe that rebelled (as *Nimrod*,) from the *ſimplicity of the Goſpel of Chriſt*; for the Builders, eſpecially the Chief, have a ſemblance one of another. It was even ſuch as came of the Seed of the Godly, as theſe did of bleſſed *Noah*; who, in time, apoſtatizing from the Word, and deſiring Maſterſhip over their Brethren; they, as Lords, fomented their own Conceptions, and then enjoyned the People to Build. As *Rehoboam* forſook the *Counſel* of the *Ancients*, that *ſtood before his Father Solomon*; ſo theſe have forſaken the Counſel of the Old Men, the *Apoſtles* that ſtood before *Jeſus Chriſt*; and hearkning to the Counſel of a younger ſort of Wanters of their Grace and Wiſdom, they imagine and build a *Babel*.

1 King. 12. 5, 6, 7, 8, 9, 10, 11, 12.

278. Ver. 11. & 12. *Out of that Land went forth Aſhur, and builded Nineveh, and the City Rehoboth, and Calah, and Reſen, between Nineveh and Calah: The ſame is a great City.*

Nimrod having began to exalt himſelf; others, that were big with deſires of Oſtentation, did ſoon follow his Example, making themſelves Captains and Heads of the People, and built them ſtrong Holds for the Supportation of their Glory. But they did it (as I ſaid) by *Nimrod*'s Example; wherefore it is ſaid they *went out of the Land.* Juſt thus it was at the beginning of *Myſtical Babel*: Firſt the Tyranny began at *Babel* it ſelf, where the Uſurper was ſeen to ſit in his Glory, before whoſe Face the World did tremble. Now other Inferiour Perſons, *Inferiour*, I ſay, in *Power*, but not in *Pride*, having deſire to be Lords, as *Nimrod* himſelf, they will alſo go build them Cities; by which means *Nimrod*'s Invention could not be kept at *Rome*, but hath ſpread it ſelf in many and mighty Kingdoms.

Out of that Land went forth Aſhur, and built Nineveh, &c. *Aſhur* ſeems to be the Second Son of *Shem*, Ver. 22. A fit Reſemblance of thoſe Perſons that have come from *Myſtical Babel*, to build their *Niniveh*'s, and *Rehoboth*'s, and *Calneh*'s, in all Lands: Still they have pretended Religion: That they had their Orders from the *Apoſtolical Sea*: That they were the true Sons of *Shem*, or Diſciples of Chriſt: But the ſeeing Chriſtian ſhould remember, that ſome of the Children of *Shem* were in *Babel* with Rebellious *Nimrod*: That inſtead of learning Humility of their Father, through the Pride and Rebellion

Rebellion of their own vain-glorious Fancies, they learned Wickedneſs and Rebellion of curſed and prodigious *Nimrod*.

279. Hence Note, That what Cities, that is, Churches, ſoever have been builded by Perſons that have come from *Romiſh Babel*, thoſe Builders and Cities are to be ſuſpected for ſuch as had their Founder and Foundation from *Babel* it ſelf. Wherefore let *Iſrael* ſay, *Aſhur ſhall not ſave us*, for he ſhall not ſave himſelf; but as the *Star* of *Jacob ariſeth*, he ſhall *fade* and *periſh* for ever. So periſh all the Builders and Building that hath had its Pattern from Myſtical *Babel*, unleſs a Miracle of Grace prevents.

Hoſ. 14. 3.

Numb. 24. 24.

It was *Aſhur* that carried away the *Ten Tribes*; it is *Aſhur* that joyneth with the Enemies of the Church; it is *Aſhur* that with others upholds the great Mart of the Nations: Wherefore *Aſhur*, and all his Company, muſt at laſt go down into their Pit.

Ezra 4. 2. Pſal. 83. 8. Ezek. 27. 23. Chap. 32. 22, 23.

So then, let *Auguſtine* the Monk, come from *Rome* into *England*, and let him build his *Nineveh* here; let others go alſo into other Countries, and build their *Reſen*'s and *Calah*'s there; theſe are all but Brats of *Babel*, and *their End ſhall be, That they periſh for ever*. *John* ſaw it, and the Cities, that is, the Churches of the Nations, or the National Churches fell; and Great *Babylon*, their Inventer and Founder, *came into remembrance before God, to give unto her the Cup of the Wine of the fierceneſs of his Wrath.*

Rev. 16. 19

280. *And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathruſim, and Caſluhim, (out of whom came Philiſtim,) and Caphtorim.*

Ver. 13, & 14.

Ludim, as I ſuppoſe, may be the ſame with *Lubim* that came up with the *Egyptians* and *Ethiopians* againſt *Iſrael*, of whoſe Cruelty *Nahum* complains; where he ſaith, *They alſo helped Nineveh againſt the Children of God.* The reſt of them were of the ſame Diſpoſition, eſpecially the *Philiſtines* that came of *Caſluhim*; for they, both in *Saul* and *David*'s days, were implacable againſt the Church and People of God; they were a *Gyantiſh* People, and truſted in their ſtrength, and ſeldom overcome but when *Iſrael* went againſt them in the *Name of the Lord their God.*

Nahum 3. 9 2 Chron. 12. 3. Chap. 16. 8

281. *And Canaan begat Sidon his firſt-born, and Heth, and the Jebuſite, and the Emorite, and the Girgaſite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: And afterward were the Families of the Canaanites ſpread abroad.*

Ver. 15, 16, 17, 18.

Theſe are the Children of *Canaan*, the Son of *Ham*, the *accurſed* of the *Lord*: Theſe did chiefly poſſeſs the Land of *Canaan* before *Iſrael* went out of *Egypt*; they were a mighty *Gyantiſh* People, yet *Iſrael* muſt fight with them, notwithſtanding they were, in compariſon to theſe, but as the *Graſhopper*.

282. *And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza, as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſha.*

Ver. 19.

They bordered therefore upon the *Philiſtines* on the one ſide; for *Gerar* and *Gaza* belonged to them, and they touched upon *Sodom* and *Gomorrah*, *&c.* on the other: They were placed therefore, by the Judgment of God, between theſe two wicked and ſinful People, that they might, as a Puniſhment for their former Sins, be infected with the ſight and infection of their ungodly and monſtrous Abominations: *They that turn aſide to their own crooked ways, the Lord ſhall lead them forth with the workers of iniquity.*

Gen. 26. 15, 18, 19. Judg. 16. 1, 21.

283. *Theſe are the Sons of Ham, after their Families, after their Tongues, in their Countreys, and in their Nations.*

Ver. 20.

Ham had a mighty Off-ſpring; but the Judgment of God, was, That they ſhould be *wicked Men, Idolaters, Perſecutors, Sinners* with an high hand; ſuch as God was reſolved to *number to the Sword*, both in *this* World, and that *to come*; I mean, for the generality of them.

284. *Unto Shem alſo, the Father of all the Children of Eber, the Brother of Japheth the elder, even to him were Children born.*

Ver. 21.

The manner of Style which the Holy Ghoſt here uſeth in his Preamble to the Genealogy of *Shem*, is worthy to be taken notice of; as that he is called, *the Father of all the Children of Eber*, and *the Brother of Japheth*.

By his being called, *the Father of all the Children of Eber*, we may ſuppoſe, that from *Eber* to *Abraham*, (by whom the reckoning of the Genealogy was cut off from *Eber*, and intailed to the Name of *Abraham*,) all the Children of *Eber* were, as it were, the Diſciples of *Shem*, for he lived while after *Abraham*: His Doctrine therefore they might profeſs, though poſſibly with ſome mixture of thoſe Inventions that came in among Men afterwards; which, I think, were at the greateſt about *Abraham*'s time. Beſides, he ſhews by this, that the other Children of *Shem*, as *Elam*, *Aſſur*, *Lud* and *Aram*, with *Uz*, *Hul*, *Gether* and *Maſh*, went away with *Nimrod*, and the reſt of that Company, into Idolatry, Tyranny, and other Profaneneſs; ſo that only the Line from *Shem* to *Eber*, and from thence to *Abraham*, *&c.* were the Viſible Church in thoſe days.

The Brother of Japheth. So he was of *Ham*; but becauſe *Ham* was cut off for his wickedneſs to his Father, therefore both *Shem* and *Japheth* did hold him in Abomination, and would not own that Relation that before was between them, eſpecially in things pertaining to the *Kingdom of God*, and of *Chriſt*: Wherefore the Holy Ghoſt alſo, in reckoning up the Kindred of *Shem*, excludeth *Ham* the younger Brother, and ſtops after he had mentioned *Japheth*: *The Brother of Japheth the elder.*

285.

Unto him were Children born, unto Shem alſo. Unto *him* were *Children* born: The Holy Ghoſt doth ſecretly here, as he did before in the Generation of *Seth*, inſinuate a Wonder: For conſidering the Godlineſs of *Shem*, and the Ungodlineſs of *Ham*, and the

multitude of his tyrannical Brood, it is a wonder that there ſhould ſuch a thing as the Off ſpring of *Shem* be found upon the face of the Earth: For I am apt to think, that *Shem*, with his Poſterity, did teſtifie againſt the Actions of *Nimrod*; as alſo againſt the Children of *Ham*, in their Wickedneſs and Rebellion againſt the Way of God; as may be hinted after: Wherefore he, with his Seed, were in jeopardy, among that tumultuous Generation; yet God preſerved him and his Seed upon the face of the Earth: For let the Number and Wickedneſs of Men be never ſo great in the World, there muſt be alſo a Church, by whoſe Actions the Ways of the Wicked muſt be condemned.

Ver. 22. 286. *The Children of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram.*

Theſe Children were born unto *Shem*: The Book of *Chronicles* mentions four more, as *Uz*, and *Hul*, and *Gether*, *Meſhech* or *Maſh*; but theſe were the Natural Sons of *Aram*, *Shem* being only their Father's Father.

Elam and *Aſhur*, as alſo *Lud* and *Aram*, notwithſtanding they were the Sons of *Shem*, ſtruck off, as I think, with *Nimrod*, and left their Father, for the Glory of *Babel*; yea, they had a Province there in the Days of *Daniel*: Wherefore great Judgments are threatned againſt *Elam*; as, That *Elam ſhall drink the Cup of God's Fury*: That *their Bow ſhall be broken*: That *God would bring upon him the four Winds*: And, That *there ſhould be no Nation whither the Captives of Elam ſhould not come*: Yet *God would ſave them in the latter days.*

Dan. 8. 2. Jer. 49. 36, 39.

As for *Lud*, although through the wickedneſs of his Heart he forſook his Father *Shem*, and ſo the true Religion; yet a Promiſe is made of his Converſion, when God calls home the Children of *Japheth*, and *perſwadeth* them to *dwell* in the *Tents of Shem*: *I will ſet a Sign among them* (ſaith God,) *and I will ſend to thoſe that eſcape of them, even to Tarſhiſh, Pul and Lud, to Tubal and Javan, to the Iſles afar off that have not heard my fame*: Yea, thus it ſhall be, although they were once the *Soldiers* of the Adverſaries of the Church, and bare the *Shield* and *Helmet* againſt her. Of *Aſhur* I have ſpoken before. *Aram* became alſo an Heathen, and dwelt among the Mountains of the Eaſt; Out of him came *Balaam* the Sooth-ſayer that *Balak* ſent for, to *curſe* the Children of *Iſrael*.

Is. 66. 19. Ezek. 27. 10. Numb. 23. 7.

In *Arphaxad*, though he was not the Eldeſt, remained the Line that went from *Abraham* to *David*; and from him, to *Jeſus Chriſt*.

Luk. 4.

287. Ver. 23. *And the Children of Aram, Uz, and Hul, and Gether, and Maſh.*

Uz went alſo off from *Shem*, but yet good Men came from his Loyns; for *Job* himſelf was of that Land: Yet the Wrath of God was threatned to go forth againſt them, becauſe they had a hand in the Perſecution of the Children of *Iſrael*, &c.

Job 1. 1. Jer. 25. 20. Lam. 4. 21.

Ver. 24, & 25. *And Arphaxad begat Salah, and Salah begat Eber: and unto Eber were born two Sons, the Name of the one was Peleg, for in his days was the Earth divided; and his Brother's Name was Joktan.*

This *Eber* was a very Godly Man, the next after *Shem* that vigorouſly ſtood up to maintain Religion. Two things are entail'd upon him to his Everlaſting Honour: Firſt, The Children of God, even *Abraham* himſelf, was not aſhamed to own himſelf one of this Man's *Diſciples*, or *Followers*; and hence he is called *Abraham the Hebrew*, or *Ebrew*. *Joſeph* alſo will have it go there: *I was ſtoln* (ſaid he) *out of the Land of the Hebrews*: Nay, the Lord God himſelf, to ſhew how he honoured this Man's Faith and Life, doth ſtyle himſelf the *God of his Fathers*, to wit, the *God of the Hebrews*, the *Lord God of the Hebrews*. Secondly, This was the Man that kept that *Language* with which *Adam* was created, and that in which God ſpake to the *Fathers of old*, from being corrupted and confounded by the Confuſion of *Babel*; and therefore it is for ever called his, the *Hebrew* Tongue, the Tongue in which *Chriſt* ſpake from Heaven to *Saul*: This Man therefore, was a ſtiff Oppoſer of *Nimrod*; neither had he a hand in the Building of *Babel*; for all that had, had their Language confounded by that ſtrange Judgment of God.

288. Gen. 14. 13. Chap. 40. 15. Exod. 2. 18. Chap. 7. 16. Chap. 9. 1, 13. Joh. 5. 2. Chap. 19. 13, 20. Acts 21. 40. Chap. 22. 2 Chap. 26. 14.

And unto Eber were born two Sons, the Name of the one was Peleg, (or, Diviſion,) for in his days was the Earth divided; and his Brother's Name was Joktan. This *Diviſion*, (in mine Opinion,) was not only that *Diviſion* that was made by the Confuſion of Tongues, but a *Diviſion* alſo that was made among Men by the bleſſed Doctrine of God, which moſt eminently reſted in the Boſom of *Shem* and *Eber*, neither of which had their hands in that monſtrous Work: Wherefore, as *Eber* by abſtaining kept intire the *Holy Language*; ſo *Shem*, to ſhew that he was clear from this Sin alſo, is by the Holy Ghoſt called, the *Father of all the Children of Eber*: Implying, that *Eber* and *Shem* did mightily labour to preſerve a Seed from the Tyranny and Pollution of *Nimrod* and *Babel*; and by that means made a *Diviſion* in the Earth; unto whom becauſe the Rebels would not adhere, therefore did God the Lord ſmite them with Confuſion of Tongues, and ſcatter them abroad upon the Face of all the Earth.

289. Ver. 26, 27, 28, 29. *And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.*

Here again he hath left the Holy Line, which is from *Eber* to *Abraham*, and makes a ſtop upon *Joktan*'s Genealogy, and ſo comes down to the Building of *Babel*.

Ver. 30. Theſe therefore *begat Joktan*: He alſo *begat Hadoram, and Uſal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab*; *all theſe were the Sons of Joktan*: *and their dwelling was from Meſha, as thou goeſt unto Sephar, a Mount in the Eaſt.*

290. Ver. 31. *Theſe are the Sons of Shem, after their Families, after their Tongues, in their Lands, after their Nations.*

Moſes,

Moses, as I said, by this Relation, respecteth, and handleth chiefly those, or them Persons, who were at first the Planters of the World after the Flood; leaving the Church, or a relation of that, and its Seed, to be discoursed after the building of *Babel*, unto the Tenth Verse of the next Chapter. Hence methinks one might gather, that these abovementioned, whose Genealogies are handled at large, as the Families of *Japheth*, of *Ham*, and *Joktan* are, were both, in their Persons and Off-spring ingaged (some few only excepted, who might adhere to *Noah*, *Shem*, and *Eber*) in that foul work, the Building of *Babel*. Now that which inclineth me thus to think, it is because immediately after their thus being reckoned by *Moses*, even before he taketh up the Genealogy of *Shem*, he bringeth in the Building thereof; the which he not only mentioneth, but also enlargeth upon; yea, and also telleth of the Cause of the stopping of that Work, before he returneth to the *Church*, and the Line that went from *Shem* to *Abraham*.

Ver. 32. *These are the Families of the Sons of Noah, after their Generations, in their Nations; and by these were the Nations divided in the Earth after the Flood.*

CHAP. XI.

291. Ver. 1. AND *the whole Earth was of one Language, and of one Speech.*

Moses having thus briefly passed through the Genealogies of *Japheth*, *Ham*, and *Joktan*; in the next place he cometh to shew us their Work which they had by this time engaged to do; and that was, to Build a *Babel*, whose Tower might reach to Heaven. Now, in order to this their Work, or rather to his Relation thereof, he maketh a short Fore-Speech, which consisteth of Two Branches. The First, is, That now they had all one Language or Lip. The other was, That they yet had kept themselves together, either resting or walking, as an Army compact: An excellent Resemblance of the state of the Church, before she imagined to build her a *Babel*: For till then, however one might out-strip another in Knowledge and Love; yet so far as they obtained, their Language or Lip was but one: Having but *one Heart*, and *one Soul*, they with *one Mouth* did *glorifie God, even the Father*.

And the whole Earth was of one Language. By these words therefore, we may conceive the reason why so great a Judgment as that great wickedness, *Babel*, should be contrived, and endeavoured to be accomplished. The Multitude was one: Not but that it is a blessed thing for the Church to be one; as Christ saith, *My Beloved is but one*. But here was an Oneness, not only in the Church, but in her mixing with the World. The whole Earth, among which, as I suppose, is included *Noah*, *Shem*, and others; who being over-topt by *Nimrod*, the *mighty Hunter*, might company with him until he began to build *Babel*. Therefore it is said in the next Verse, that they companied together from the *East*, to the *Land of Shinar*.

Hence Note, That the First and Primitive Churches were safe and secure, so long as they kept intire by themselves; but when once they admitted of a mixture, Great *Babel*, as a Judgment of God, was admitted to come into their mind.

292. Ver. 2. *And it came to pass, as they journeyed from the East, that they found a Plain in the Land of Shinar, and they dwelt there.*

By these words, we gather, that the first Rest of *Noah*, and so the Inhabiting of his Posterity, was still Eastward from *Babylon*, towards the Sun rising.

But to Gospellize: They *journeyed from the East*; and so consequently they turned their backs upon the Rising of the Sun: So did also the Primitive Church, in the day when she began to decline from her first and purest state. Indeed, so long as she kept close to the Doctrine and Discipline of the Gospel, according to the Word and Commandment of the Lord Jesus, then she kept her Face still towards the *Sun-rising*: According to the Type in *Ezekiel*, who saith of the Second and Mystical Temple, *Her Fore-front*, or *Face*, *did stand towards the East*: Also he saith, when *he saw the glory of God, how it came unto this Temple, it came from the way of the East*. Their *journeying* therefore from the *East*, was, their turning their backs upon the Sun: And to us, in Gospel-times, it holdeth forth such a Mystery as this: That their Journey was thus Recorded, to shew they were now Apostatized; for assuredly they had turned their back upon the glorious Sun of Righteousness, as upon that which shineth in the Firmament of Heaven. Ezek. 47. 1. Chap. 42. 2

They found a Plain in the Land of Shinar. *Shinar* is the Land of *Babylon*, as those Scriptures in the Margin declare. 293. Dan. 1. 2. Zech. 5. 11.

They found a Plain. Or, Place of *Fatness* and *Plenty*, as usually the Plains are; and are, upon that account, great content to our Flesh: This made *Lot* separate from *Abraham*, and choose to dwell with the *Sinners* of *Sodom*; why, the Countrey was a Plain, and therefore Fat, and Plentful, even like the *Garden of the Lord*, and the Land of *Egypt*. Here therefore they made a stop; here they dwelt and continued together: A right Resemblance of the Degenerators course in the days of general Apostacy, from the true Apostolical Doctrine, to the Church of our *Romish Babel*. So long as the Church endured Hardship and Affliction, she was greatly preserved from Revolts and Backslidings; but after she had turned her face from the Sun, and had found the *Plain of Shinar*; that is, the fleshly Contents that the Pleasures, and Profits, and Honours of this Gen. 13. 10, 11, 12.

World afford; ſhe forgetting the Word and Order of God, was content, with *Lot*, to pitch toward *Sodom*; or, with the Travellers in the Text, to dwell in the Land of *Babel*.

204. V. 3 *And they ſaid one to another, Go to, let us make brick, and burn them throughly,* (and *burn* them to a *burning*;) *and they had brick for ſtone, and ſlime had they for morter.*

Now they being filled with Eaſe and Plenty, they begin to lift up the Horn, and to conſult one with another what they were beſt to do: Whereupon, after ſome time of Debate, they came to this Concluſion, That they would go build a *Babel*.

And they ſaid one to another, Go to. This manner of Phraſe is often uſed in Scripture; and is ſometimes, as alſo here, uſed to ſhew, That the thing intended, muſt come to paſs, what Opinion or Contradiction to the contrary ſoever there be. It argueth that a Judgment is made in the Caſe, and Proceedings ſhall be according. Thus it is alſo to to be taken in *Judges*, *Eccleſiaſtes*, *Iſaiah*, *James*, &c. Wherefore it ſhews, that theſe Men had caſt off the Fear of God, and, like *Iſrael* in the days of the Prophet *Jeremiah*, they reſolved to follow their *own Imagination*, let God or his Judgments ſpeak never ſo loud to the contrary. And ſo indeed he ſays of them at Verſe the Sixth: *And this they have begun to do,* (ſaith God,) *and nothing will reſtrain them.* Judg. 7. 3. Eccl. 2. 1. Iſa. 5. 5. Jam. 3. 1. Verſe 6.

☞ *This is all Mr.* Bunyan *hath Writ of this* EXPOSITION, *as we perceive by the Blank-Paper following the* Manuſcript.

OF

OF JUSTIFICATION BY AN Imputed Righteousness.

OR, No WAY to HEAVEN BUT By JESUS CHRIST.

1. JUSTIFICATION is to be diversly taken in the Scripture.

1. SOMETIMES 'tis taken for the Justification of *Persons*.

2. SOMETIMES for the Justification of *Actions*.

3. AND sometimes for the Justification of the *Person* and *Action* too.

IT is taken for the Justification of *Persons*, and that,

(1.) AS to Justification with *God*: Or,

(2.) AS to Justification with *Men*.

AS to Justification with *God*: That is, when a man stands clear, quit, free, or, in a saved Condition before him, in the Approbation of his holy Law.

AS to Justification with *Men*: That is, when a Man stands clear and quit from just ground of Reprehension with them.

JUSTIFICATION also is to be taken with reference to *Actions*; and that may be when they are considered,

1. AS flowing from true Faith: Or,

2. BECAUSE the Act done fulfills some transient Law.

1 Pet. 2.5. Heb. 13.15 Rev. 8.1,2, 4. (1.) AS Actions flow from Faith, so they are justified, because done before God in, and made compleat through the Perfections of Jesus Christ.

(2.) AS by the doing of the Act some transient Law is fulfilled: As when *Jehu* executed *Judgement* upon the House of *Ahab*. *Thou hast done well*, said God to him, *in executing that which is righteous in mine eyes, and hast done to the House of Ahab all that was in mine heart*, 2 King. 10. 30.

2. AS to such Acts, God may, or may not look at the Qualification of those that do them: And 'tis clear, that he had not respect to any good that was in *Jehu*, in the justifying of this Action; nor could he, for *Jehu* stuck close yet to the sins of *Jeroboam*, but *took no heed to walk in the Law of the Lord God of Israel*, Chap. 10. 29, 31.

I might hence also shew you, that a man may be justified even then when his Action is condemned; also that a man may be in a state of Condemnation, when his Action may be justified. But with these Distinctions I will not take up Time, my intention being to treat of *Justification*, as it sets a man free or quit from Sin, the Curse and Condemnation of the Law in the sight of God, in order to Eternal Salvation.

AND that I may with the more clearness handle this Poynt before you, I will lay down and speak to this Proposition.

THAT there is no other way for Sinners to be justified from the Curse of the Law in the Sight of God, than by the Imputation of THAT *Righteousness long ago performed by, and still residing with the Person of Jesus Christ.*

3. THE Terms of this Proposition are easie: yet, if it will help, I will speak a word or two for Explication.

(1.) *BY a Sinner*, I mean one that has transgressed the Law; for *Sin is the transgression of the Law*. 1 Joh. 3.4.

(2.) BY *the Curse of the Law*, I mean, that Sentence, Judgment, or Condemnation which the Law pronounceth against the Trangressor. Gal. 3. 10.

(3.) BY

(3.) BY *Juſtifying Righteouſneſs*, I mean that which ſtands in the Doing and Suffering of Rom. 5. 19. Chriſt when he was in the World.

(4.) BY *the reſiding* of this *Righteouſneſs* in Chriſts Perſon, I mean, it ſtill abides with him as to the Action, tho the Benefit is beſtowed upon thoſe that are his.

(5.) BY the *Imputation* of it to us, I mean, Gods making of it ours by an Act of his Grace, that we by it might be ſecured from the Curſe of the Law.

(6.) WHEN I ſay *there is no other Way* to be *juſtified*, I caſt away to that end, the Law, and all the Works of the Law as done by us.

THUS I have opened the Terms of the Propoſition.

4. NOW the two firſt, to wit, *What Sin and the Curſe is*, ſtand clear in all mens ſight, unleſs they be Atheiſts, or deſperately Heretical. I ſhall therefore in few words clear the other four.

FIRST, Therefore, *Juſtifying Righteouſneſs*, is the *Doing* and *Suffering* of Chriſt when he was in the World. This is clear, becauſe we are ſaid to be *juſtified by his Obedience*, Rom. 5. 19. By his Obedience to the Law. Hence he is ſaid again to be the *End* of the Law for that very thing. *Chriſt is the end of the Law for Righteouſneſs*, &c. Rom. 10. 4. The end, what's that? Why the requirement or demand of the Law. But what are they? Why Righteouſneſs, *perfect* Righteouſneſs; *Gal.* 3. 10. Perfect Righteouſneſs, what to do? That the Soul concern-
Rev. 1. 5. ed might ſtand ſpotleſs in the ſight of God. Now this lies only in the Doings and Suffer-
Heb. 9. 14. ings of Chriſt: For by *his Obedience many are*
Rom. 5. 8, 9. *made righteous*: Wherefore, as to this Chriſt is the End of the Law, that being found in that Obedience, *That* becomes to us ſufficient for our Juſtification. Hence we are ſaid to be *made righteous* by his Obedience: Yea, and to be *waſhed*, *purged* and *juſtified* by his Blood.

5. SECONDLY, That this *Righteouſneſs* ſtill reſides in and with the *Perſon of Chriſt*, even then when we ſtand Juſt before God thereby, is clear; for that we are ſaid when juſtified, to be juſtified *in him*. *In the Lord ſhall all the ſeed of Iſrael be juſtified.* And again: *Surely ſhall one ſay,*
Iſa. 45. 24, 25. *In the Lord have I righteouſneſs*, &c. And again:
1 Cor. 1. 30. *For of him are ye in Chriſt Jeſus, who is made unto us of God Righteouſneſs.*

MARK, The Righteouſneſs is ſtill *in Him*, not *in us*, even then when we are made Partakers of the Benefit of it, even as the Wing and Feathers ſtill abide in the Hen, when the Chickens are covered, kept, and warmed thereby.

FOR as my Doings, tho my Children are fed and cloathed thereby, are ſtill my Doings, not theirs; ſo the Righteouſneſs wherewith we ſtand Juſt before God from the Curſe, ſtill reſides in Chriſt, not in Us. Our ſins when laid upon Chriſt, were yet perſonally ours, not his; ſo his Righteouſneſs when put upon us, is yet perſonally his, not ours. What is it
2 Cor. 5. 21 then? Why, *he was made* to be *ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him.*

6. THIRDLY, It is therefore of a juſtifying Vertue, only by *Imputation*, or as God reckoneth it to us; even as our ſins made the Lord Jeſus a Sinner, nay *Sin*, by Gods reckoning of them to him.

'TIS abſolutely neceſſary that this be known of us; for if the Underſtanding be muddy as to this, 'tis impoſſible that ſuch ſhould be found in the Faith: Alſo in Temptation, that man will be at a loſs, that looketh for a Righteouſneſs for Juſtification in himſelf; when 'tis to be found no where but in *Jeſus Chriſt*.

THE Apoſtle, who was his *Craftsmaſter* as to this, was always *looking to Jeſus*, That he Phil. 3. 6, 7, 8. *might be found in him*, knowing that no where elſe could Peace or Safety be had.

AND indeed this is one of the greateſt Myſteries in the World, namely, That a Righteouſneſs that reſides with a Perſon in Heaven, ſhould juſtifie me, a Sinner, on Earth.

FOURTHLY, Therefore the Law and the Works thereof, *as to this*, muſt by us be caſt 7. away; not only becauſe they *here* are *uſeleſs*, but alſo they being retained, are an *hinderance*. That they are *Uſeleſs*, is evident; for that Salvation comes by another Name, *Acts* 4. 12. And that they are an *Hinderance*, 'tis clear; for the very adhering to the Law, though it be but a little, or in a little part, prevents Rom. 9. 31, 32. Juſtification by the Righteouſneſs of Chriſt.

WHAT ſhall I ſay? *As to this*, the Moral Rom. 8. Gal. 3. Heb. 10. 1, 2, 3, 5, 6, 7, 9, 10, 11. Law is rejected, the Ceremonial Law is rejected, and Mans Righteouſneſs is rejected, for that they are here both weak and unprofitable.

NOW if all theſe and their Works, as to our Juſtification, are rejected, where but in Chriſt, is Righteouſneſs to be found?

THUS much therefore for the Explication of the Propoſition, namely, *That there is no other Way for Sinners to be juſtified from the Curſe of the Law in the ſight of God, than by the Imputation of that Righteouſneſs long ago performed by, and ſtill reſiding with the Perſon of Jeſus Chriſt.*

NOW from this Propoſition I draw theſe 8. two Poſitions.

FIRST, *That men are Juſtified from the Curſe of the Law before God, while Sinners in themſelves.*

SECONDLY, *That this can be done by no other Righteouſneſs, than that long ago performed by, and reſiding with the Perſon of Jeſus Chriſt.*

LET us then now enter into the conſideration of the firſt of theſe, Namely, *That men are juſtified from the Curſe of the Law before God, while Sinners in themſelves.*

THIS I ſhall manifeſt,

1. BY touching upon the myſterious Acts of our Redemption.

2. BY giving of you plain Texts which diſcover it: And,

3. BY Reaſons drawn from the Texts.

FOR the firſt of theſe, to wit, *the myſterious Act of our Redemption*: And that I ſhall ſpeak to under theſe two Heads.

1. I ſhall ſhew you *what* that is. And,

2. *HOW* we were concerned therein.

THAT which I call, and that rightly, *the* 9. *myſterious Act of our Redemption*; is *Chriſts Sufferings as a common, tho a particular perſon; and as a Sinner, tho always compleatly Righteous.*

THAT

THAT he suffered as a *common* Person, is true. By common, I mean, a *publick* Person, or one that presents the Body of Mankind in himself. This a multitude of Scriptures bear witness to, especially that Fifth Chapter to the *Romans*; where, by the Apostle, he is set before us, as the Head of all the Elect; even as *Adam* was once Head of all the World. Thus he lived, and thus he died; and this was a mysterious Act.

AND that he should die as a Sinner, when yet himself did *no sin, nor had any guile found in his mouth*, made this Act more mysterious. That he died as a Sinner, is plain: *He hath made him to be sin. And the Lord laid upon him the iniquity of us all*, Isa. 53. That then, as to his own Person, he was compleatly Sinless, is also as truly manifest, and that by a multitude of Scriptures.

2 53. 9.
ct. 2. 22.
hap. 3. 18
hap. 1. 19

NOW, I say, that Christ Jesus should be thus considered, and thus die, was the great Mystery of God. Hence *Paul* tells us, That when he preached *Christ crucified*, he preached not only the *Wisdom of God*, but the *Wisdom of God in a Mystery*, even his *hidden Wisdom*: For indeed, *this Wisdom* is *hidden*, and kept close from the *Fowls of the Air*.

Cor. 1. 23.
hap. 2. 8.
b 28. 21.

IT is also *so* Mysterious, that it goes beyond the reach of all Men, except those to whom an Understanding is given of God to apprehend it.

Joh. 5.

THAT one particular Man should represent all the *Elect* in himself; and that the most Righteous should die as a Sinner, yea, as a Sinner by the Hand of a Just and Holy God, *is a Mystery of the greatest depth.*

10. *Secondly*, AND now I come to shew you how the Elect are concerned therein; that is, in this mysterious Act of this most blessed One; and this will make this Act yet more mysterious to you.

NOW then we will speak of this First, as to how Christ prepared himself thus mysteriously to Act.

1. HE took hold of our Nature. I say, he took hold of *US*, by taking upon him Flesh and Blood. The Son of God therefore, took not upon him a *particular* Person, though he took to him a Humane Body and Soul: But that which he took, was, as I may call it, a Lump of the Common Nature of Man; and by that, hold of the whole Elect *Seed* of *Abraham*: Heb. 2. 16. *For verily he took not on him the Nature of Angels, but he took on him the Seed of of Abraham.*

HENCE *He*, in a Mystery, became *Us*; and was counted as all the Men that *were* or *should be* saved. And this is the reason why *we* are said to *do*, when only *Jesus Christ* did *do*. As for Instance:

11. *First*, WHEN Jesus Christ fulfilled the *Righteousness of the Law*, 'tis said, it was fulfilled *in us*, because indeed fulfilled in our Nature: *For what the Law could not do, in that it was weak through the flesh; God sending his own Son in the likeness of sinful Flesh, and for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us*, &c. But because none should appropriate this unto themselves, that have not had passed upon them a Work of Conversion; therefore he adds, *Who walk not after the Flesh, but after the Spirit.* For there being an Union between Head and Members, though things may be done by the Head, and that for the Members, the things are counted to the Members, as if not done only by the Head. The *Righteousness of the Law* is *fulfilled in us*; and that truly, because fulfilled in that common Nature which the Son of God took of the Virgin. Wherefore, in *this sence*, we are said to *do*, what only was done by him; even as the Client doth by his Lawyer, when his Lawyer personates him: The Client is said to do, when 'tis the Lawyer only that does; and to Overcome by doing, when 'tis the Lawyer that Overcomes: The reason is, because the Lawyer does in the Client's Name. How much more then may it be said *we* do, when only *Christ* does; since he does what he does, not in our Name only, but in our Nature too: *For the Law of the spirit of life in Christ* (not in me) *has set me free from the law of sin and death.* He doing in his common Flesh, what could not be done in my particular Person; that so I might have the *Righteousness of the Law* fulfilled in me, my Flesh assumed by Christ; though impossible to be done, because of the *weakness of my Person.*

Rom. 8. 1, 2, 3.

THE reason of all this, is, because we are said to be in him, in his doing: In him by our Flesh, and also by the Election of God. So then, as all Men sinned when *Adam* fell; so all the Elect did Righteousness, when Christ wrought and fulfilled the Law: For *as in Adam all die, even so in Christ shall all be made alive.*

Secondly, AS we are said to *do* by Christ; so we are said to *suffer by* him, to suffer *with* him. *I am crucified with Christ*, said *Paul*: And again, *For as much then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin.* Mark how the Apostle seems to change the Person. First he says, 'Tis Christ that suffered; and that's true: But then he insinuates, That 'tis *us* that suffered; for the Exhortation is to Believers, To *walk in newness of life*; and the Argument is, Because they have suffered in the Flesh: *For he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.*

12.

Gal. 2. 20.
1 Pet. 4. 1, 2.

WE *then* suffered, when Christ suffered: We *then* suffered in his *flesh*, and also our *old man* was *crucified with him*; that is, in his Crucifixion; for when he hanged on the Cross, all the Elect hanged there in their common flesh which he assumed, and because he suffered there as a publick Man.

Rom. 6. 6.

Thirdly, AS we are said to *suffer* with him; so we are said to *die*, to be *dead* with him; with *him*; that is, by the dying of his Body: *Now if we be dead with Christ, we believe that we shall also live with him.*

13.

Rom. 6. 8.

WHEREFORE he saith in other places, *Brethren, ye are become dead to the Law by the Body of Christ*: For indeed we died then to it

by

by him. *To the Law*; that is, The Law now has nothing to do with us; for that it has already executed its Curse to the full upon us, by its slaying of the Body of Christ; for the Body of Christ was our Flesh; upon it also was laid our Sin: The Law too spent that Curse that was due to us, upon him, when it Condemned, Killed, and cast him into the Grave. Wherefore, it having thus spent its whole Curse upon him, as standing in our stead, we are exempted from its Curse for
Rom. 7. 4. ever; we are become *dead* to it by that Body; it has done with us, as to Justifying Righteousness: Nor need we fear its damning Threats any more; for by the Death of this Body we are freed from it, and are for ever now coupled to a living Christ.

14. *Fourthly*, AS we are said thus to be *dead*; so we are said also to *rise again* by him:
Isa. 26. 19. *Thy dead men* (saith he to the Father) *shall*
Hos. 6. 2. *live, together with my dead body shall they arise.* And again, *After two days he will revive us, and in the third day we shall live in his sight.*

BOTH these Scriptures speak of the Resurrection of Christ, of the Resurrection of his Body on the *third day*: But behold, as we were said *before* to suffer and be dead with him; so *now* we are said also to *rise* and live in God's *sight*, by the Resurrection of his *Body!* For, as was said, the Flesh was *ours*; he took part of *our* Flesh when he came into the World; and in *IT* he *suffered*, *died*, and *rose again*, Heb. 2. 14. We also were therefore counted by God, in that, God-Man, when he did this; yea, he *suffered*, *died*, and *rose*, as a common Head.

HENCE also the *New-Testament* is full of this,
Col. 2. 20. Chap. 3. 1. & 2, 13. saying, *If ye be dead with Christ. If ye be risen with Christ.* And again, *He hath quickned us together with him.*

15. *WE are quickned together with him. Quickned*, and *quickned together with him.* The Apostle hath words that cannot easily be shifted or evaded. Christ then was *quickened*, when he was raised from the Dead. Nor is it proper to say that he was ever quickened either before or since. This Text also concludes, that we, to wit, the whole Body of God's Elect, were also quickned then, and made to live with him together. True, we also are quickened personally by Grace, the day in the which we are born unto God by the Gospel; yet afore that we are *quickened* in our *Head*; *quickned* when he was *raised from the dead*; *quickned together with him.*

Fifthly, NOR are we thus considered, to wit, as *dying*, and *rising*, and so left: But the Apostle pursues his Argument, and tells us, that we also *reap* by him, as being considered in him the benefit which Christ received, both in order to his Resurrection, and the blessed Effect thereof.

1. WE received, by our thus being counted in him, that Benefit which did *precede* his *rising from the dead*: And what was that, but the *Forgiveness of Sins?* For this stands clear to Reason, That if Christ had our Sins charged upon him at his Death, he then must be discharged of them in order to his Resurrection. Now, though it is not proper to say they were forgiven to him, because they were purged from him by Merit; yet they may be said to be forgiven us, because we receive this Benefit by Grace.

AND this, I say, was done *precedent* to his Resurrection from the Dead: *He hath quickened us together with him,* [*having*] *forgiven us all trespasses.* He could not be *quickened*, till we were *discharged*; because 'twas not for *himself*, but for *us* that he died. Hence we are said to be, at *that* time (as to our own personal Estate) dead in our Sins, even when we are *quickened together with him.* Col. 2.

THEREFORE, both the *quickening* and *forgiveness* too, so far as we are in this Text concerned, is to him, as we are considered *in* him, or *to* him, with respect to us.

HAVING forgiven you [*All*] *trespasses.* For Necessity so required; because else how was it possible that the *pains of death* should be *loosed* in order to his *rising*, so long as one Sin stood still charged to him, as that for the Commission of which God had not received a plenary Satisfaction. As therefore we *suffered*, *died*, and *rose* again by him; so, in order to his so rising, he, as presenting of us in his Person and Suffering, received for us Remission of all our Trespasses. A full discharge therefore, was, in and by Christ, received of God of all our Sins, afore he rose from the Dead: As his Resurrection truly declared; for he was *delivered for our Offences*, and was *raised again for our Justification.* Rom. 4.

17. THIS therefore is one of the Priviledges we receive by the rising again of our Lord; for that we were in his Flesh considered; yea, and in his Death and Suffering too.

2. BY this means also we have now escaped Death. *Knowing that Christ being raised from the dead, dies no more, death hath no more dominion over him: For in that he died, he died unto* (or, for) *sin once; but in that he liveth, he liveth unto God.* Rom. 6. 10.

NOW in all this, considering what has been said before, we that are of the Elect, are priviledged: For that we also are raised up, by the rising of the Body of Christ from the Dead. And thus the Apostle bids us reckon:
Likewise (saith he) *reckon also your selves to be dead indeed unto sin, but alive unto God through Jesus Christ.* Rom. 6. 11.

HENCE Christ says, *He is the Resurrection, and the Life*; for that all his are safe in him, *suffering*, *dying*, and *rising*. He is the Life, our Life; yea, *so* our Life, that by him the Elect do live before God; even then, whenas to themselves they yet are dead in their Sins. Wherefore, hence it is that in time they partake of Quickening-Grace from this their Head, to the making of *them* also live by Faith, in order to their living hereafter with him in Glory: For if Christ lives, they cannot die that were Sharers with him in his Resurrection. Hence they are said to *live*, being *quickned together with him.* Also, as sure as at his Resurrection, they lived *by him*; so sure, at his Coming, shall they be gathered *to him*: Nay, from that day to this, all that, as afore-said,

were

were in him at his Death and Resurrection, are already, in the *fulness of the dispensation of time*, daily *gathering to him*. For this he hath purposed, wherefore none can disannull it:

Ephes. 1. 9, 10. *In the fulness of the dispensation of time, to gather together in one, all things in Christ, both which are in Heaven, and which are in Earth, even in him.*

18. 3. TO secure this the more to our Faith that believe; as we are said to be *raised up together with him*, so we are said *to be made to sit together in heavenly places in Christ Jesus*, Eph. 2. 7. We *died* by him, we *rose* by him, and are *together*, even all the Elect, set down together in *heavenly places*, *in Christ Jesus*: For still, even now, he is on the Right-hand of God; he is to be considered as our publick Man, our Head, and so one in whom is concluded all the Elect of God. We then are by him already in Heaven; in *Heaven*, I say, by him; yea, set down there in our places of Glory by him. Hence the Apostle, speaking of us again, saith, That as we are *predestinate*, we are *called*, *justified*, and *glorified*: Called, Justified, Glorified; all is done, already done, as thus considered in Christ, *Rom.* 8. 30. For that in his publick work there is nothing yet to do as to this: Is not he *called?* Is not he *justified?* Is not he *glorified?* And are we not in him, in *him*, even as so considered?

NOR doth this Doctrine hinder or *forestall* the Doctrine of Regeneration or Conversion: Nay, it lays a Foundation for it; for by this Doctrine we gather assurance, that Christ will have his own: For if already they live in their Head, what is that but a Pledge that they shall live in their Persons with him? And consequently, that to that end they shall, in the times allotted for that end, be called to a state of Faith, which God has ordained shall precede and go before their personal Enjoyment of Glory.

19. NOR doth this hinder their partaking of the Symbol of Regeneration, and of their other Priviledges to which they are called in the Day of Grace: Yea, it lays a Foundation for all these things; for if I *am* dead with

Rom. 6. 10. Chap. 7. 4. Col. 2. 20. Christ, let me be *like* one dead with him, even to all things to which Christ died, when he hanged on the Tree; and then he *died* to *sin*, to the *Law*, and to the *rudiments of this World*.

AND if I be risen with Christ, let me live like one born from the Dead, in Newness of Life; and having my Mind and Affections on the things where Christ now sitteth on the Right-hand of God. And indeed he professes in vain, that talketh of these things, and careth not to have them also answered in himself. This was the Apostles way, name-

Phil. 3. 9, 10, 11, 12. ly, *To covet to know him, and the power of his Resurrection, and the fellowship of his Sufferings, being made conformable to his death.*

1 Cor. 15. 48. 1 Joh. 2. 6, 8. AND when we are thus, that thing is true both in him and us. Then as is the Heavenly, such are they that are Heavenly: For he that saith he is *in* him; and by being *in* him, a Partaker of these Priviledges *by* him, *ought himself so to walk even as he walked.*

BUT to pass this Digression, and to come to my Argument; namely, *That Men are Justified from the Curse of the Law, before God, while Sinners in themselves.*

THIS is evident by what hath already been said: For if the Justification of their Persons is *by*, *in*, and *through* Christ; then it is not *by*, *in*, and *through* their own doings. Nor was Christ engaged in this Work but of Necessity, even because else there had not been Salvation for the Elect. *Father*, (saith he,) *if it be possible, let this Cup pass from me.* If what be possible? Why, that my Elect may be saved, and I not spill my Blood. Wherefore he saith again, Christ *ought* to suffer. Christ must *needs* have suffered; for without Shedding of Blood, is no Remission of Sin.

Mat. 26. 39. Luk. 24. 26. Acts 17. 3. Heb. 9. 22.

20. 2. WE will now come to the present State and Condition of those that are Justified; I mean, with respect to their own Qualifications, and so Prove the Truth of this our great Position. And this I will do,

1. BY giving of you plain Texts that discover it, and that consequently prove our Point.

2. AND after that, By giving of you Reasons drawn from the Texts.

FOR the *First* of these:

Deut. 9. 4, 5, 6. 1. FIRST, *Speak not in thine heart*, (no not in thine *Heart*,) *after that the Lord thy God hath cast out thine Enemies before thee, saying, For my righteousness do I possess the Land: Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess the Land. Understand therefore, that the Lord thy God giveth thee not this good Land, to possess it, for thy righteousness; for thou art a stiff-necked people.*

In these words, very pat for our purpose, Two things are worthy our Consideration.

1. THE People here spoken to, were the People of God; and so by God himself are they here twice acknowledged to be, *The Lord thy God, The Lord thy God.* So then, the *righteousness* here intended, is not the Righteousness that is in the World, but that which the People of God perform.

2. THE Righteousness here intended, is not *some*, but *All*, and every whit of that the Church performs to God: *Say not in thine heart, after the Lord hath brought thee in, It was for my Righteousness.* No, all thy Righteousness, from *Egypt* to *Canaan*, will not purchase *Canaan* for thee.

THAT this is true, is evident; because 'tis Thrice rejected: *Not for thy righteousness, not for thy righteousness, not for thy righteousness, dost thou possess the Land.* Now, if the Righteousness of the People of God, of old, could not merit for them *Canaan*, which was but a Type of Heaven: How can the Righteousness of the World now obtain Heaven it self? I say again,

IF Godly Men, as these were, could not by their Works purchase the Type of Heaven; then must the Ungodly be Justified, if ever they be Justified from the Curse and Sentence of the Law, while Sinners in themselves. The Argument is clear: For if *good* Men, by what they do, cannot merit the *less*; *bad* Men, by what they do, cannot merit *more*.

21. Nehem. 13. 14. SECONDLY, *Remember me, O my God, for this; and wipe not out my good deeds that I have done.*

These words were spoken by holy *Nehemiah*, and that at the end of all the Good that we read he did in the World. Also, the *Deeds* here spoken of, were Deeds done for *God*, for his *People*, for his *House*, and for the *Offices* thereof.

Yet godly *Nehemiah* durst not stand before God in these, nor yet suffer them to stand to his Judgment by the Law; but prays to God to be merciful both to him and them, and to spare him *according to the multitude of his mercy.* Ver. 22.

God blots out no Good but for the sake of Sin; and forasmuch as this Man prays God would not blot out his, 'tis evident, that he was conscious to himself that in his good Works were sin. Now, I say, if a *good* Man's Works are in danger of being overthrown, because there is in them a *tang* of Sin; how can *bad* Men think to stand Just before God in their Works, which are, in all parts, *full* of Sin? Yea, if the Works of a *sanctified* Man are blameworthy; how shall the Works of a *bad* Man set him clear in the Eyes of Divine Justice?

22. Isa. 64. 6. THIRDLY, *But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do all fade away as a leaf; and our iniquities, like the wind, have taken us away.*

In these words we have a Relation both of Persons and Things.

1. Of Persons: And they are a *righteous People*, a *righteous People* put all together: *We, we all are*, &c.

2. The Condition of this People, even of *all* of them, take them at the best, are, and that by their own Confession, *as an unclean thing.*

3. Again: The things here attending this People, are their good things, put down under this large Character, *Righteousnesses, ALL our Righteousnesses.* These Expressions therefore comprehend all their religious Duties, both before and after Faith too. But what are all these *Righteousnesses?* Why, they are all as *filthy Rags*, when set before the Justice of the Law: Yea, it is also confessed, and that by these People, that their *Iniquities*, notwithstanding all their *Righteousnesses*, like the *Wind*, if Grace prevent not, would *carry them away.* This being so, how is it possible for one that is in his Sins, to work himself into a spotless Condition by Works done before Faith, by Works done by Natural Abilities? Or, to perform a Righteousness which is able to look God in the Face, his Law in the Face; and to demand and obtain the Forgiveness of Sins, and the Life that is Eternal? It cannot be: *Men must therefore be justified from the Curse, in the sight of God, while Sinners in themselves, or not at all.*

23. Eccles. 7. 20. 1 Kings 8. 46. FOURTHLY, *There is not a just Man upon the Earth, that doth good, and sinneth not.*

Although the words before are large, yet these seem far larger: There is not a *Man*, not a *Just Man*, not a *Just Man* upon the *Earth*, that *doth good*, and *sinneth not.* Now, if no good Man, if no good Man upon Earth, doth good, and sinneth not; then no good Man upon Earth can set himself by his own Actions Justified in the sight of God; for he has Sin mixed with his Good. How then shall a *bad* Man, *any* bad Man, the *best* bad Man upon Earth, think to set himself by his best things *just* in the sight of God? And if the Tree makes the Fruit either good or evil; then a *bad Tree*, (and a bad Man is a bad Tree,) can bring forth no *good Fruit*; how then shall such an one do that that shall *cleanse him from his sin*, and set him as *spotless before the Face of God?* Mat. 7. 16.

24. FIFTHLY, *Hearken to me, ye stout-hearted, that are far from righteousness: I bring near my righteousness*, &c.

1. This Call is General, and so proves, whatever Men think of themselves, that, in the Judgment of God, there is none at all Righteous. Men, as Men are far from being so.

2. This general offer of Righteousness, of the Righteousness of God, declares, that 'tis in vain for Men to think to be set Just and Righteous before God by any other means.

3. There is here also insinuated, That for him that thinks himself the worst, God has prepared a Righteousness; and therefore would not have him despair of Life, that sees himself far from Righteousness. From all these Scriptures therefore, it is manifest, *That Men must be justified from the Curse of the Law, in the sight of God, while Sinners in themselves.*

25. Mat. 11. 28. SIXTHLY, *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.*

Here we have a labouring People, a People labouring for Life: But by all their labour, you see, they cannot ease themselves; their Burthen still remains upon them; they yet are heavy laden. The *Load* here, is, doubtless, Guilt of Sin; such as *David* had, when he said, by reason thereof, *he was not able to look up.* Psal. 38. 3, 4, 5.

Hence therefore you have an Experiment set before you, of those that are trying what they can do for Life: But behold, the more they stir, the more they sink under the weight of the Burthen that lies upon them.

And the Conclusion, to wit, Christ's Call to them to *come to him for rest*, declares, That in his Judgment, *Rest* was *not* to be had elsewhere. And, I think, one may with as much safety adhere to Christ's Judgment, as to any Man's alive: *Wherefore, Men must be justified from the Curse, in the sight of God, while Sinners in themselves.*

26. Rom. 3. 10, 11, 12. SEVENTHLY, *There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable, there is none that doth good, no, not one.*

These words have respect to a Righteousness which is Justified by the Law; and they conclude, that none by his own Performances is righteous with such a *righteousness*: And it is concluded from Five Reasons.

1. Because they are not *good*: For a Man must be good, before he doth good, and perfectly good, before he doth good, and *sinneth not.*

2. Because they *understand* not: How then should they do good? For a Man must know

know before he does, else how should he divert himself to do?

3. Because they want a Heart, they seek not after God, according to the way of his own appointment.

4. They are all gone out of the way; how then can they walk therein?

5. They are together become unprofitable; what worth or value then can there be in any of their Doings?

These are the Reasons by which he proveth that there is *none righteous, no, not one.* And the Reasons are weighty; for by them he proves the *Tree* is not *good*; how then can it yield *good Fruit?*

27. Now, as he concludes from these Five Reasons, That not one indeed *is* righteous: So he concludes by Five more, That none can do good to make him so.

Jer. 13. Mat. 23.27 Jit. 1. 15. Isa. 44. 12. Jer. 17. 9. 1. For that internally they are as an *open Sepulchre*, as full of *dead Mens Bones*; their *Minds* and *Consciences* are *defiled*; how then can sweet and good proceed from thence.

2. Their *Throat* is filled with this stink; all their Vocal Duties therefore smell thereof.

3. Their Mouth is full of cursing and bitterness; how then can there be found one word that should please God?

4. Their *Tongue*, which should present their Praise to God, has been used to work deceit; how then, 'till 'tis made a new one, should it speak in Righteousness?

5. The Poyson of Asps is under their Lips; therefore, whatever comes from them, must be polluted.

Thus you see he sets forth their Internal part; which being a true Report, as to be sure Rom. 3. 11, 12, 13, 14. it is, it is impossible that any good should so much as be framed in such an inward part, or come clean out of such a Throat, by such a Tongue, through such Lips as these.

28. And yet this is not all: He also proves, and that by Five Reasons more, That it is not possible they should do good.

Ver. 15. 1. *Their Feet are swift to shed Blood:* This implies an Inclination, an inward Inclination to evil Courses; a quickness of Motion to do Evil, but a backwardness to do Good.

Ver. 16. 2. *Destruction and Miseries are in their ways.* Take *Ways* for their Doings; and in the best of them Destruction lurks, and Misery yet follows them at the Heels.

Ver. 17. 3. *The way of peace they have not known*, that *is far above, out of their sight.* Wherefore, the labour of these foolish ones will weary every Ezek. 10. 15. one of them, because *they know not the way that goes to the City.*

Ver. 18. 4. There is *no fear of God before their eyes:* How then can they do any thing with that godly reverence of his holy Majesty, that is and must be essential to every good Work? For, to do things, but not in God's Fear, to what will it amount? will it avail?

29. 5. All this while they are under a Law that calls for Works that are perfectly good, that will accept of none but what are perfectly good; and that will certainly condemn them, because they neither are nor can be perfectly Ver. 19. good: *For whatsoever things the Law saith, it saith it to them that are under the Law, that every mouth may be stopt, and all the world become guilty before God.*

Thus you see that *Paul* here proves, by Fifteen Reasons, That none are, nor can be *righteous before God*, by Works that they can do. Therefore, *Men must be justified from the Curse, in the sight of God, while Sinners in themselves.*

EIGHTHLY, *But now the righteousness of God,* 30. *without the Law, is manifest, being witnessed by the* Ver. 21. *Law, and the Prophets,* &c.

This Text utterly excludes the Law. What Law? The *Law of Works*, the *Moral Law*, Phil. 3. 9. (Ver. 27.) and makes mention of another Righteousness, even a Righteousness of God; for the Righteousness of the Law, is the Righteousness of Men, *Mens own Righteousness.*

Now, if the Law, as to a Justifying Righteousness, is rejected; then the very Matter upon, and by which Man should work, is rejected; and if so, then he must be Justified by the Righteousness of God, or not at all: For he must be Justified by a Righteousness that is without the Law; to wit, the *Righteousness of God.* Now this *Righteousness of God*, whatever it is, to be sure it is not a Righteousness that flows from Men: For that, as I said, is rejected, and the *Righteousness of God opposed unto it*; being called a Righteousness that is without the Law, without our personal Obedience to it.

The *Righteousness of God*, or a Righteousness of God's compleating, a Righteousness of God's bestowing; a Righteousness that God also gives *unto*, and puts *upon* all them that believe, (*Ver.* 22.) a Righteousness that stands in the Works of Christ, and that is imputed both by Ver. 24, 25, 26. the *Grace* and *Justice* of God.

Where now is room for Man's Righteousness, either in the whole, or as to any part thereof? I say, Where, as to Justification with God?

NINTHLY, *What shall we say then, that Abra-* 31. *ham our Father, as pertaining to the flesh, hath found?*

Now the Apostle is at the root of the Matter: For *Abraham* is counted the Father of the Faithful; consequently, the Man whose way of attaining Justification must needs be Exemplary to all the Children of *Abraham.*

Now the Question is, How *Abraham* found? How he found that which some of his Children sought and miss'd? (*Rom.* 9. 32.) That is, How he found Justifying Righteousness? for 'twas that which *Israel* sought, and attained not Chap. 11. 7. unto.

Did he find it (saith *Paul*) *by the flesh?* Or, as he was in the Flesh? Or, by Acts and Works of the Flesh? But what are they? Why, the next Verse tells you, *They are the Works of the Law.*

If *Abraham* was Justified by Works, that is, as pertaining to the Flesh; for the Works of the Law are none other but the best sort of the Works of the Flesh. And so *Paul* calls all they that he had before his Conversion to Christ: *If any other man* (saith he) *thinketh he hath whereof he may trust in the Flesh, I more.* And then he counteth up several of his Priviledges; to which he, at last, adjoyneth the Righteous-

Phil. 3. 4, 5, 6. ness of the Moral Law, saying, *Touching the righteousness which is in the Law, I was blameless.*

And 'tis proper to call the Righteousness of the Law, the Work of the Flesh; because 'tis 2 Cor. 3. 8. the Work of a Man, of a Man in the Flesh: For the Holy Ghost doth not attend the Law, or the Work thereof, as to this, in Man, as Man; *that* has confin'd it self to another Ministration, whose glorious Name it bares.

Jam. 3. 10. I say, 'tis proper to call the Works of the Law, the Works of the Flesh; because they are done by that self same Nature, *in* and *out* of which comes all those things that are more grossly so called, (*Gal.* 5. 19, 20.) To wit, from the corrupt Fountain of fallen Man's polluted Nature.

This, saith he, was not the Righteousness by which *Abraham* found Justification with See Rom. 10. 4, 5, 6, 7, 8, 9, 10. God: *For if Abraham was justified by works, he hath whereof to glory; but not before God.* But what saith the Scripture? *Abraham believed God, and it was counted to him for righteousness.* This *Believing*, is also set in flat Opposition to *Works*, and to the *Law of Works:* Wherefore, upon pain of great Contempt to God, it must not be reckoned as a Work to Justifie withall; but rather, as that which receiveth and applieth that Righteousness.

From all this therefore it is manifest, *That Men must be Justified from the Curse of the Law, in the sight of God, while Sinners in themselves.* But,

32. TENTHLY, *Now to him that worketh, is the* Rom. 4. 4. *Reward not reckoned of Grace, but of Debt.*

These words do not only back what went before, as to the Rejection of the Law for Righteousness, as to Justification with God: But supposing the Law was of force to Justifie, Life must not be admitted to come that way, because of the evil Consequences, that will unavoidably flow therefrom.

First, By this means Grace, and Justification by Grace, would be rejected; and that would be a foul business; it would not be reckoned of Grace.

Secondly, By this God would become the Debtor, and so the *Underling*; and so we, in this, the more Honourable. It would not be reckoned of *Grace*, but of *Debt*: And what would follow from hence? Why,

Rom. 3. 24, 25, 26. Ephes. 3. 8, 9, 10, 11, 12. 1. By this we should frustrate the Design of Heaven; which is, to Justifie us freely by Grace, through a Redemption brought in by Christ.

Gal. 5. 2, 3, 4. 2. By this *we* should make *our selves* the Saviours, and justle *Christ* quite *out* of doors.

Gal. 3. 18. 3. We should have Heaven at our own dispose, as a Debt, not by Promise; and so, not be beholden to God for it. It must then be of Grace, not of Works, for the preventing of these Evils. Again, It must not be of Works, because if it should, then God would be the Debtor, and we the Creditor. Now much Blasphemy would flow from hence: As,

33. *First*, God himself would not be his own to dispose of: For the Inheritance being God, as well as his Kingdom; for so it is written, Rom. 8. 17. *Heirs of God*; Himself, I say, must needs be our Purchase.

Secondly, If so, then we have Right to dispose of Him, of his Kingdom and Glory, and all: (Be astonished, O Heavens, at this!) for if He be ours by Works, then he is ours of Debt; if he be ours of Debt, then is he ours by Purchase: And then again, if so, he is no longer his own, but ours, and at our dispose, *&c.*

Therefore, *for these Reasons, were there sufficiency in our personal Works to justifie us*, it would be even inconsistent with the Being of God to suffer it.

So then, *Men are Justified from the Curse, in the sight of God, while Sinners in themselves.*

ELEVENTHLY, *But to him that worketh not,* 34
but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness. Rom. 4. 5.

These words shew how we must stand Just in the sight of God, from the Curse of the Law, both as it respecteth Justification it self, as also the Instrument or Means that receiveth that Righteousness which justifieth.

First, As for that Righteousness that Justifieth, it is not *Personal Performances in us*; for the Person here justified, stands, in that respect, as one that *worketh not*, as one that is *ungodly.*

Secondly, As it respecteth the Instrument that receiveth it, *THAT Faith*, as in the Point of Justifying Righteousness, *will not work, but believe*, but receive the Works and Righteousness of another: For *Works* and *Faith*, in this, are set in Opposition: *He doth not work, he doth* Gal. 3. 12. *believe:* He worketh *not*, *but* believeth on him who justifieth us, ungodly. As *Paul* also saith in another place, *The Law is not of Faith:* And Rom. 10. 5. again, *Works* saith on this wise; *Faith*, far different. The Law saith, *Do this, and live:* But the Doctrine of Faith saith, *If thou shalt* Rom. 10. 5, 10. *confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness*, &c.

OBJECT. *But Faith is counted for Righteous-* 35. *ness.*

ANSW. True; but yet consider, That by Faith, we do oft understand the Doctrine of Remission of Sins, as well as the Act of Believing.

But again: Faith, when it hath received the Lord Jesus, it hath done that which pleaseth God; therefore, the very Act of Believing, is the most Noble in the World: Believing sets the Crown upon the Head of Grace; it seals to the Truth of the sufficiency of the Righteous- Joh. 3. 33. ness of Christ, and giveth all the Glory to God; and therefore it is a righteous Act; but Christ himself, he is the *Righteousness that justi-* Rom. 4. 22. *fieth.*

Besides, *Faith* is a *Relative*, and hath its Relation, as such: Its Relation is the Righteousness that Justifieth; which is therefore called, the Righteousness *OF* Faith, or that with Rom. 10. 6. which Faith hath to do: Separate these two, and Justification cannot be; because Faith now wants his Righteousness: And hence it is you have so often such Sayings as these, *He that* Joh. 6. 35 *believeth in me: He that believeth on him: Believe in the Lord Jesus Christ, and thou shalt be* Ver. 40. *saved.* Faith then, as separate from Christ, doth nothing; nothing neither with God nor Man;

Man; because it wants its *Relative:* But let it go to the Lord Jesus; let it behold him as
Acts 10. 29,31,33. *dying*, &c. And it fetches *Righteousness*, and *Life*, and *Peace*, out of the vertue of his *Blood*, &c. Or rather, sees it there, as sufficient for me to stand Just thereby in the sight
Rom. 3. 25, 26. of Eternal Justice: *For him hath God set forth to be a Propitiation, through Faith*, (Belief,) *in his Blood*, with intent to *justifie him that believeth in Jesus.*

36. TWELFTHLY, *Even as David also describeth the blessedness of the Man to whom God imputeth*
Rom. 4. 6. *Righteousness without Works.*

Did our Adversaries understand this one Text, they would not so boldly affirm, as they do, that the words, *impute, imputed, imputeth, imputing*, &c. are not used in Scripture, but to express Men really and personally to be that which is Imputed unto them: For Men are not really and personally [*Faith*,] yet Faith is imputed to Men: Nay, they are not really and personally [*Sin*,] nor really and personally [*Righteousness*;] yet these are imputed to Men: So then, both good things and bad may sometimes be imputed to Men, yet themselves be really and personally neither.

But to come to the Point: What *Righteousness* hath *that* Man that hath *no* Works? Doubtless, none of his own; yet God imputeth Righteousness to him: Yea, What Works of that Man doth God impute to him that he yet Justifies as *Ungodly?*

Further, He that hath Works, as to Justification from the Curse before God, not one of them is regarded of God: So then, it mattereth not whether thou hast Righteousness of thine own, or none.

Blessed is the Man to whom the Lord imputeth Righteousness without Works. Man's Blessedness then, the Blessedness of Justification from the Curse, in the sight of God, lyeth not in good Works done by us, either before or after Faith received; but in a Righteousness which God imputeth *without* Works; *as* we *work not*, *as* we
Ver. 7. are *ungodly: Blessed is the man whose iniquities are forgiven, and whose sin is covered.* To Forgive, and to Cover, are Acts of Mercy, not the Cause of our Merit: Besides, where Sin is real, there can be no perfect Righteousness; but the way of Justification must be through perfect Righteousness, therefore by another
Ver. 8. than our own, *Blessed is the Man to whom the Lord* will not *impute Sin.* The *First* Cause then of Justification before God, dependeth upon the *Will* of God, who *will* Justifie, because he will: Therefore, the meritorious Cause must also be of his *own* providing, else *his* Will cannot *herein* be *Absolute:* For if Justification depend upon our personal Performances, then
Rom. 9. 15, 16. *not* upon the Will of *God*: He *may not* have Mercy upon whom *he* will, but on whom Man's Righteousness will give him leave: But *his* Will, not *ours* must rule here; therefore, *his* Righteousness, and *his* only. So then, *Men are Justified from the Curse, in the sight of God, while Sinners in themselves.*

37. *Having passed over these few Scriptures, I shall come to particular Instances of Persons who have been Justified; and shall briefly touch their Qualifications in the Act of God's Justifying them.*

First, By the Old Testament Types.
Secondly, By the New.
First, By the Old.

And unto Adam also, and to his Wife, did the Lord God make Coats of Skins, and cloathed them. Gen. 3. 21.

In the beginning of this Chapter, you find these two Persons reasoning with the Serpent; the Effect of which Discourse, was, *they take* Ver. 7, 8. *of the forbidden Fruit*, and *so break the Command* 11, 12, 13, *of God.* This done, they hide themselves, and 14. cover their Nakedness with *Aprons:* But God finds out their Sin, from the highest branch, even to the roots thereof.

What followeth? Not *one* Precept by which they should by Works obtain the Favour of God, but the *Promise of a Saviour:* Of which Promise, this 21*st* Verse is a mystical Interpretation: *The Lord God made them* Ver. 15. *Coats of Skins; Coats of Skins, and cloathed them.*

Hence observe,

First, That these Coats were made, not *before*, but *after* they had made *themselves* Aprons: A plain Proof their *Aprons* were not sufficient to hide their Shame from the sight of God.

Secondly, These Coats were made, not of *Adam*'s inherent Righteousness, for that was *lost* before by *Sin*: but of the Skins of the slain, Types of the Death of Christ, and of the Righteousness brought in thereby: *By whose* Isa. 53. *stripes we are healed.*

Thirdly, This is further manifest: For the *Coats*, God made them; and for the *Persons*, God cloathed them therewith: To shew, That as the Righteousness by which we must stand Just before God, from the Curse, is a Righteousness of Christ's performing, not of theirs; so *he*, not *they*, must put it on them also: *For of God, we are in Christ; and of God,* 1 Cor. 1. 30 *his righteousness is made ours.*

But, I say, if you would see their antecedent Qualifications, you find them under Two 38. Heads.

First, Rebellion.
Secondly, Hypocrisie.

Rebellion, in breaking God's Command; *Hypocrisie*, in seeking how to hide their Faults from God. Expound this by Gospel-Language, and then it shews, *That Men are Justified from the Curse, in the sight of God, while Sinners in themselves.*

Secondly, *The Lord had respect to Abel, and* Gen. 4. 4. *to his Offering.*

By these words we find the Person first accepted, *The Lord had respect unto Abel.* And indeed, where the Person is not first accept- Mat. 23. 16, ed, the Offering will not be pleasing; the 17, 18, 19, Altar sanctifies the Gift, and the Temple sanctifieth the Gold; so the Person, the Condition of the Person, is that which makes the Offering either pleasing or despising. In the Epistle to the *Hebrews*, it is said, *By Faith* Heb. 11. 4. *Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained witness that he was righteous.*. Righteous before he offered his Gift, as his Sacrifice testified; for God accepted of it.

By Faith he offered. Wherefore, Faith was precedent, or before he offered. Now Faith hath

hath to do with God through Christ; not with him through our Works of righteousness. Besides, *Abel* was righteous before he offered, before he did do good, otherwise God would not have testified of his Gift. *By Faith he obtained witness that he was righteous*, for God approved of his Gifts: Now Faith, I say, as to our standing quit before the Father, respects the Promise of Forgiveness of sins, through the undertaking of the Lord Jesus. Where-
39. fore, *Abels* Faith, as to Justifying righteousness before God, looked not forward to what should be done by himself; but back to the
Gen. 3,15. *promise of the Seed of the Woman*, that was to
Gal. 4. 4. destroy the Power of Hell, *and to redeem them that were under the Law.* By *this* Faith, he shrouds himself under the Promise of Victory, and the Merits of the Lord Jesus; now being *there*, God finds him *righteous*; and being *righteous*, *he offered to God a more excellent Sacrifice than his Brother*: for *Cains* person was not first accepted, through the righteousness of Faith going before; although he seemed foremost, as to personal acts of Righteous-
Gen. 4. ness. *Abel* therefore was righteous before he did good works, but that could not be, but *alone* through that respect God had to him for the sake of the *Messias*, promised before, *Chap.* 3. 15. But the Lords so respecting *ABEL*, presupposeth, that at that time, he stood in himself *by the Law a Sinner*, otherwise he needed not to be respected, for, and upon the account of *another*. Yea *ABEL* also, for as much as he *acted Faith* before he offered sacrifice, must *thereby* intirely respect the promise, *which promise* was not grounded upon a Condition of Works *to be found in ABEL*,
Gal. 4. 4. but in and for the sake of the Seed of the Woman: Which is Christ. Which Promise *he believed*; and so took it for granted that this Christ *should break the Serpents Head*; that is, destroy, by himself, *the Works of the Devil*; to wit, Sin, Death, the Curse, and Hell. By *this Faith* he stood before God *righteous*, because he had *put on Christ*, and being thus, *he offered*: By which act of Faith, God declared he was pleased with him, because he accepted of his Sacrifice.

40. Thirdly, *And the Lord said unto her——The elder*
Gen. 25. 23 *shall serve the younger.* These words, after *Pauls* Exposition, are to be understood of Justification in the sight of God, according to the Purpose and Decree of electing Love, which had so determined long before, that one of these Children should be received to eternal Grace: but mark, not by Works of Righteousness
Rom. 9 10, 11, 12. which *they* should do, but *before they had done either good or evil*: Otherwise *the purpose of God* according to Election, not of Works, but of him that calleth, *could not stand*, but fall in pieces. But none are received into eternal Mercy, but such as are Just before the Lord, by a Righteousness that is compleat; and *Jacob* having done no good, could by no means have that of his own; and therefore it must be by some other Righteousness; *and so himself be Justified from the Curse in the sight of God, while a Sinner in himself.*

2 Sam. 12. 24, 25. Fourthly, The same may be said concerning *Solomon*, whom the Lord *loved with special love, as soon as born into the World*: which he also confirmed with signal Characters: *He sent* (saith the Holy Ghost) *by the hand of Nathan the Prophet, and he called his Name Jedidiah, because the Lord loved him.* Was this Love of God extended to him, because of his personal Vertues? No verily. For he was yet an Infant. *He was justified then in the sight of God, from the Curse, by another than his own righteousness.*

Fifthly, *And when I passed by thee, and saw* Ezek. 16. 6.
thee polluted in thine own Blood; I said unto thee, when thou wast in thy blood, live: yea, I said unto thee, when thou wast in thy Blood, live. The 41.
state of this People you have in the former Ver. 1, 2, 3, 4, 5.
Verses described, both as to their *rise*, and *practice* in the World.

(1.) As to their *rise*, their Original was the Gen. 9. 25.
same with *Canaan*, the *men of Gods Curse. Thy* Rom. 3. 9.
Birth and thy Nativity is of the Land of Canaan; the same with other carnal men: *Thy Father was an Amorite, and thy Mother an Hittite.*

(2.) Their *Condition*, that is shewed us, by this Emblem.

1. They had not been washed in Water. 2. They had not been Swadled. 3. They had not been Salted. 4. They brought *filth* with them into the World. 5. They lay stinking in their Cradle. 6. They were without Strength to help themselves: Thus they appear, and come by Generation.

Again, As to their *Practice*:

1. They *polluted* themselves in their own Blood. 2. They so continued till God passed by. *And when I passed by thee, I saw thee polluted in thine own blood*; in *thy* blood, in *thy* Blood; 'tis doubled. Thus we see, they were *polluted* born, they *continued* in their Blood till the day that the Lord looked upon them; polluted, I say, to *the loathing of their Persons*, &c. Now this was the time of Love. *And when I passed by thee, and saw thee polluted in thine own blood; I said unto thee, when thou wast in thy blood, live; yea, I said unto thee, when thou wast in thy blood, live.*

Quest. *But how could an holy God, say,* Live, 42.
to such a sinfull people?

Answ. Though *THEY* had nought but Sin; yet He had *LOVE*, and Righteousness. He had 1. *LOVE* to pity them. 2. Righteousness to cover them: *Now when I passed by* Ezek. 16. 8.
thee, and looked upon thee, BEHOLD, *thy time was the time of* LOVE: What followes? 1. *I spread my skirt over thee.* And 2. *Covered thy Nakedness.* Yea, 3. *I sware unto thee.* And, 4. *Entred into Covenant with thee.* And, 5. *Thou becamest mine. MY LOVE* pitied thee: *MY SKIRT* covered thee. Thus God delivered them from the Curse, in his sight. *Then I* Ver. 9.
washed thee with Water (after thou wast Justified:) *Yea, I throughly washed away thy blood from thee, and anoynted thee with Oyl.* Sanctification then is consequential, Justification goes before: *The Holy Ghost by this Scripture setteth forth, to the life, Free Grace to the Sons of men, while they themselves are Sinners.* I say, while they are unwashed, unswadled, unsalted, but bloody Sinners: For by these words, *not washed, not salted, not swadled*; he setteth forth their unsanctified state; yea they were not onely

only unsanctified, but also cast out, cast out without pity, to the loathing of their Persons; yea, *No eye pitied them, to do any of these things for them:* No Eye but his, whose glorious Grace is unsearcheable: No Eye but his, who could look and love: All others look'd and loathed: But blessed be God, that hath passed by us, in that day that we wallowed in our own Blood; and blessed be God for the Skirt of his glorious Righteousness, wherewith he covered us, when we lay before him naked in Blood. 'Twas when we *were* in our *Blood*, that he *loved* us; when we *were* in our *Blood*, he said, *Live.* Therefore, *Men are justified from the Curse, in the sight of God, while Sinners in themselves.*

Sixthly, *Now Joshua was cloathed with filthy* 3. *Garments, and stood before the Angel.*

The *standing* of *Joshua* here, is as Men used to stand that were Arraigned before a Judge. *Joshua* stood before the *Angel* of the Lord, and *Satan standing at his right-hand to resist him.* The same Posture as *Judas* stood in, when he was to be Condemned: *Set thou* (saith 109. *David*) *a wicked Man over him, and let Satan stand at his right-had.* Thus therefore *Joshua* stood. Now *Joshua was cloathed* (not with Righteousness, but) *with filthy Rags!* Sin upon him, and Satan by him, and this before the Angel! What must he do now? Go away? No: *There he must stand.* Can he speak for himself? Not a word: Guilt had made him dumb. Had he no place clean? No, he was 3.12. *Cloathed with filthy garments.* But *his lot was to stand before Jesus Christ*, that maketh Intercession for Transgressors: 3.2. *And the Lord said unto Satan, The Lord rebuke thee, Satan; even the Lord that hath chosen Jerusalem, rebuke thee.* (Thus Christ saveth from present Condemnation, those that be still in their Sin and Blood.)

But is he now quit? No, he standeth yet in *filthy Garments*; neither can he, by ought that is in him, or done by him, clear himself from him. How then? Why, the Lord cloaths him with change of Raiment; the Iniquities were his own, the Rayment was the Lord's: *This is the Heritage of the Servants of the Lord; and their righteousness is of me, saith the Lord.* We will not here discourse of *Joshua*'s Sin, what it was, or when committed; it is enough to our purpose, that he was *cloathed with filthy garments*; and that the Lord made a change with him, by causing his Iniquity to pass from him, and by cloathing him with *change of Rayment.* But what had *Joshua* antecedent to this glorious and heavenly Cloathing? The Devil at his Right-hand, to resist him; and himself in filthy. Garments: *Now Joshua* Zech. 3. 4. *was cloathed with filthy garments, and stood before the Angel: And he answered, and spake to those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee; and I will cloath thee with change of raiment.*

44. But to pass the *Old-Testament* Types, and to come to the *New.*

Mark. 5. 18, 19. First, *And when he was come into the Ship, he that had been possessed with the Devil, prayed him that he might go with him: But Jesus suffered him not, but saith unto him, Go home to thy Friends, and tell them how great things God hath done for thee, and hath had compassion on thee.*

The present state of this Man is sufficiently declared in these Particulars.

1. He was possessed with the Devil; with Devils, with many; with a whole Legion, which some say is Six thousand, or thereabouts. Mat. 8.

2. These Devils had so the mastery of him, as to drive him from place to place into the Wilderness, among the Mountains; and so to dwell in the Tombs, among the Dead. Luke 8.

3. He was out of his Wits; he would cut his Flesh, break his Chains, nay, *no Man could tame him.*

4. When he saw Jesus, the Devil in him, as being Lord and Governour there, cried out against the Lord Jesus. In all this, what Qualification shews it self, as precedent to Justification? None but such as Devils work, or as rank Bedlam's have: Yet this poor Man was dispossessed, taken into God's Compassion, and was bid to shew it to the World: *Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee:* Which last words, because they are added over and above his being dispossessed of the Devils, I understand to be the fruit of Electing Love. [*I will have Compassion on whom I will have Compassion:*] Which blesseth us with the Mercy of a Justifying Righteousness: And all this, as by this is manifest, without the least precedent Qualification of ours. Mark 5.7.

Seconly, *And when they had nothing to pay, he frankly forgave them both.* Luke 7.42.

The Occasion of these words, was, for that the *Pharisee* murmured against the Woman that washed Jesus's Feet, because *she was a Sinner:* For so said the *Pharisee*, and so saith the Holy Ghost: But saith Christ, *Simon*, I will ask thee a Question; *A certain Man had two Debtors; the one owed him five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both.* Ver. 37. Ver. 39.

Hence I gather these Conclusions.

1. That Men that are wedded to their own Righteousness, understand not the Doctrine of the Fogiveness of Sins. This is manifested by the poor *Pharisee*; he objected against the Woman, because she was a Sinner. 45.

2. Let *Pharisees* murmur still, yet Christ hath Pity and Mercy for Sinners.

3. Yet Jesus doth not usually manifest Mercy, until the Sinner hath *Nothing* to pay: *And when they had Nothing to pay, he frankly,* (or freely, or heartily,) *forgave them both.* If they had *Nothing* to pay, then they were Sinners; but he forgiveth no Man, but with respect to a Righteousness: Therefore, that Righteousness must be another's; for in the very Act of Mercy they are found Sinners. They had *Nothing* but Debt, *Nothing* but Sin, *Nothing* to Pay. *Then they were Justified freely by Grace, through that Redemption that is in Jesus Christ.* So then, *Men are Justified from the Curse, in the sight of God, while Sinners in themselves.*

Thirdly, *And when he saw their Faith, he said unto the Man, Thy sins are forgiven thee.* 46. Luk 5. 20.

This Man had not Righteousness to stand Just before God withall; for his *Sins*, as yet, *remained*

remained unforgiven: Wherefore, seeing Guilt *remained until Christ remitted him, he was discharged while ungodly.*

And, Observe it, The Faith *here* mentioned, is *not* to be reckoned so much the *Man's*, as the Faith of *them that brought him*: Neither did it reach to the *Forgiveness of Sins*, but to the *Miracle of Healing*; yet this Man, in this Condition, *had his sins forgiven him.*

But again: Set the case the Faith was only his, (as it was not,) and that it reached to the Doctrine of Forgiveness; yet it did it without respect to Righteousness in himself; for Guilt lay still upon him, he had now his *sins forgiven him.*

Isa. 65. But this Act of Grace was a surprizal; it was unlooked for: *I am found of them that sought me not.* They came for one thing, he gave them another: They came for a Cure upon his Body, but, to their amazement, he cured first his Soul: *Thy sins are forgiven thee.*

Besides, To have his *Sins forgiven*, betokeneth an Act of Grace; but Grace and Works, *Rom. 11. 6. as to this, * are opposite: Therefore, *Men are Justified from the Curse, in the sight of God, while Sinners in themselves.*

47. Luk. 15. 21. Fourthly, *Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son.*

What this Man was, is sufficiently declared in *Verse* 13, &c. As First, A riotous Spender of *all*; of Time, Talent, Body and Soul.

2. He added to this, his Rebellion, great Ver. 15, 17. Contempt of his Father's House: *He joyned himself to a Stranger*, and became an Associate with Swine.

3. At last, indeed, he came to himself. But then observe, 1. He sought not Justification by personal Performances of his own. 2. Neither did he mitigate his Wickedness: 3. Nor excuse himself before his Father: but first resolveth to confess his Sin; and coming to his Father, did confess it, and that with aggra- Ver. 18. vating Circumstances: *I have sinned against Heaven; I have sinned against Thee; I am no more worthy to be called thy Son.* Now what he said, was true or false: If true, then he had not Righteousness; if false, he could not stand Just in the sight of his Father by virtue of his own Performances. And indeed, the sequel of the Parable clears it. His Father Ver. 22. said to his Servant, *Bring forth the best Robe*, (the Justifying Righteousness,) *and put it upon him; and put a Ring on his Hand, and Shoes on his Feet.* This *best Robe* then, being in the Father's House, was not in the Prodigal's Heart; neither stayed the Father for further Qualifications, but put it upon him as he was, surrounded with Sin, and oppressed with Guilt. Therefore, *Men are Justified from the Curse, in the sight of God, while Sinners in themselves.*

48. Luk. 19. 10. Fifthly, *For the Son of Man is come to seek, and to save that which was lost.*

The Occasion of these words, was, for that the *Pharisees* murmured, because *Jesus was gone to be a Guest to one that was a Sinner:* Yea, a Sinner of the *Publicans*, and are most fitly applied to the Case in hand: For though *Zacchæus* climbed the Tree, yet Jesus Christ found him first, and called him down by his Name; adding withall, *For to day I must abide at thy House*; which being opened by *Ver.* 9. is as much as to say, *I am come to be thy Salvation.* Now this being believed by *Zacchæus*, he made haste, and came down, and *received him joyfully.* And not only so, but to declare to all, the simplicity of his Faith; and that he unfeignedly accepted of this word of Salvation, he said unto the Lord, and that before all present, *Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation,* (a Supposition intimating an Affirmative,) *I restore him four fold.* This being thus, Christ doubleth his Comfort, saying to him also, and that before the People, *This day is Salvation come to this house.* Then, by adding the next words, he expounds the whole of the Matter, *For I am* Rom. *come to seek and save that which was lost*; to 20. *seek* it till I find it, to *save* it when I find it. He finds them that sought him not: And (saith *Zacchæus*,) *Behold me!* to a People that asked not after him. So then, seeing Jesus findeth this *Publican* first, preaching Salvation to him before he came down from the Tree; it is evident, he received this, as he was a Sinner. From which Faith flowed his following Words and Works, as a Consequence.

Sixthly, *Jesus saith unto him, Verily I say* 49. *unto thee, this day shalt thou be with me in Pa-* Luk. 23. *radise.*

This was spoken to the Thief upon the Cross, who had lived in wickedness all his days; neither had he so much as truly repented, no, not till he came to die; nay, when he first was hanged, he then fell to railing on Christ: For though *Luke* leaves it out, beginning but at his Conversion; yet by *Matthew's* relating the whole Tragedy, we Mat. 27. find him at first as bad as the other. This Man then had no Moral Righteousness; for he had lived in the breach of the Law of God. Indeed, by Faith he believed Christ to be King, and that when dying with him: But what was this to a personal performing the Commandments? or of restoring what he had of taken away? Yea, he confesseth his Death to be Just for his Sin; and so leaning upon the Mediation of Christ, he goeth out of the World. Now he that truly confesseth and acknowledgeth his Sin, acknowledgeth also the Curse to be due thereto from the righteous Hand of God. So then, where the Curse of God is due, that Man wanteth Righteousness: Besides, he that makes to another for help, hath by that condemned his own (had he any) of utter insufficiency. But all these did this poor Creature; wherefore, he must stand *Just from the Law, in the sight of God, while sinful in himself.*

Sevenhtly, *Lord, What wilt thou have me to do?* 50 *What wilt thou have me to do?* Ignorance is Acts here set forth to the full: He hitherto knew not Jesus, neither what he would have him to do; yet a mighty Man for the Law of Works, and for Zeal towards God according to that. Thus you see, that he neither knew that Christ was Lord, nor what was his Mind and Will: *I did it ignorantly, in unbelief*; I did not know 1 T. him, I did not believe he was to save us: *I* 13. *thought*

thought I must be saved, by living righteously, by keeping the Law of God. This Thought kept me *ignorant* of Jesus, and of Justification from the Curse by him. Poor *Saul!* How many Fellows hast thou yet alive! Every Man zealous of the Law of Works, yet none of them know the Law of Grace: Each of them seeking for Life by doing the Law, when Life is to be had by nought but Believing in Jesus Christ.

51. Act.16.31. Eighthly, *Believe in the Lord Jesus Christ, and thou shalt be saved.*

A little before, we find *Paul* and *Silas* in the *Stocks*, for Preaching of Jesus Christ: In the Stocks in the *Inward Prison, by the hands of a sturdy Jaylor:* But at midnight, while *Paul* and his Companion sang Praises to God, the Foundations of the Prison shook, and every Man's Bands were loosed. Now the Jaylor being awakened by the noise of this shaking, and supposing he had lost his Prisoners, drew his Sword, with intent to kill himself: But *Paul* cried out, *Do thy self no harm, for we are all here: Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out; and said, Sirs! What must I do to be saved?* In all this Relation, here is not ought that can Justifie the Jaylor. For,

1. His whole Life was Idolatry, Cruelty, and Enmity to God: Yea,

2. Even now, while the Earthquake shook the Prison, he had Murther in his Heart, yea, and in his Intentions too: Murther, I say, and that of an high nature, even to have killed his own Body and Soul at once. Well,

3. When he began to shake, under the fears of Everlasting Burnings; yet then his Heart was wrapped up in Ignorance, as to the Way of Salvation by Jesus Christ: *What must I do to be saved?* He knew not *what*, no, not *he*. His Condition then was this: He neither had Righteousness to save him, nor knew he how to get it. Now, what was *Paul's* Answer? Why, *Believe in the Lord Jesus Christ*, (look for Righteousness in Christ,) *and then thou shalt be saved.* This then still holdeth true, *Men are Justified from the Curse, in the sight of God, whilest Sinners in themselves.*

52. The Second Conclusion. I should now come to the *Second* Conclusion; viz. *That this can be done by no other Righteousness, than that long ago performed* by, *and remaining* with *the Person of Christ.* But before I speak to that, I will a little further press this, by urging for it several Reasons.

The *First Reason.*

The First Reason. *First*, Men must be Justified from the Curse, while Sinners in themselves: Because, *By Nature all are under sin: All have sinned, and come* Rom.9.23 Chap.11. 32. *short of the glory of God. He hath concluded all* Gal.3. 22. *in unbelief; he hath concluded all under sin.* Now having sinned, they are in Body and Soul *defiled*, and become an *unclean thing:* Wherefore, Tit.1.15. whatever they touch, with an intent to work Lev.15.11 out Righteousness thereby, they defile that also. And hence, as I have said, all the Righ- Isa.64.6. teousness they seek to accomplish, is but as a menstruous Cloth, and *filthy Rags*; therefore, they are *Sinners* still.

Indeed, to some Mens thinking, the *Pharisee* is holier than the *Publican*; but in God's sight in the Eyes of Divine Justice, they stand alike condemned: *All have sinned*; there's the *Poyson*: Therefore, as to God, without Christ, *all Throats are an open Sepulchre.* Mat.23.27 Rom.3.13

53. The World, in general, is divided into Two sorts of Sinners.

1. The *open* Profane.

2. The Man that *seeks Life* by the Works of the Law: The *Profane* is Judged by *all*; but the *other* by a *few. Oh! but God Judgeth him!*

First, For an Hypocrite: Because, *that* notwithstanding, he hath sinned: *He would be* Pro.30 12. *thought to be good and righteous.* And hence it Mat. 23. is that Christ calls such kind of Holy Ones, 27,28,29. *Pharisees Hypocrites, Pharisees Hypocrites*; be- Luk.11.24 cause by their gay Out-side they deceived those that beheld them: But saith he, *God* Chap. 16. *sees your Hearts*; you are but like *painted Se-* 15. *pulchres, within you are full of dead Mens Bones*: Such is the Root from whence flows all their Righteousness. But doth the blind *Pharisee* think his state is such? No, his thoughts of himself are far otherwise: *God, I thank thee* Chap. 18. (saith he) *I am not as other Men, Extortioners,* 11, 12. *Unjust, Adulterers, or even like this Publican.* Ay, but still God Judgeth him for an *Hypocrite.*

Secondly, God Judgeth him for one that spurneth against Christ, *even by every such work he doth.* And hence it is, when *Paul* was con- Phil.3.7,8. verted to Jesus Christ, that he calls the Righ- Act.22.3,4 teousness he had before, *Madness, Blasphemy,* Chap.26.4 *Injury*; because what he did to save himself 1 Tim. 1. by Works, was in direct Opposition to Grace 14, 15. by Jesus Christ.

54. Behold then the Evil that is in a Mans own Righteousness!

1. It curseth and condemneth the Righteousness of Christ.

2. It blindeth the Man from seeing his Misery.

3. It hardeneth his Heart against his own Salvation.

Thirdly, But again, God Judgeth such, for those that condemn him of Foolishness: *The preaching of the Cross*, (that is, *Christ Crucified,*) 1 Cor. 1. *is to them that perish, foolishness.* What? (saith 18, 23. the * Merit-monger,) will you look for Life by * *Mine Ears* the Obedience of another Man? Will you trust *have heard* to the *Blood that was shed upon the Cross*, that *all this.* run down to the Ground, and *perished in the Dust!* Thus deridingly they *scoff* at, *stumble* upon, and are *taken* in the Ginn that attends Isa. 8. 14. the Gospel; not to Salvation, but to their Condemnation: Because *they have condemned the Just*, that they might justifie their own filthy Righteousness.

But, I say, if *all* have sinned, if *all* are defiled; if the *best* of a Man's Righteousness be but *Madness, Blasphemy, Injury*; if for their Righteousness they are *Judged* Hypocrites, *Condemned* as Opposers of the Gospel, and as *such*, have counted God *foolish*, for sending his Son into the World: Then must the best of *Men be Justified from the Curse, in the sight of God, while Sinners in themselves.* Because they still stand Guilty in the sight of God; their Hearts are also still filthily infected: *Though thou wash* Jer. 2. 22. *thee with Nitre, and take thee much Soap, yet*

thine iniquity is marked before ME, ſaith the Lord God: It ſtands marked *ſtill* before God. So then, what eſteem ſoever Men have of the Righteouſneſs of the World; yet God accounts it horrible Wickedneſs, and the greateſt Enemy that Jeſus hath. Wherefore, *this* Vine, is the *Vine* of *Sodom*; *theſe* Cluſters, are the *Cluſters* of *Gomorrah*; theſe Grapes, are *Grapes* of *Gall*; theſe Cluſters are *bitter*; they are *the Poyſon of Dragons, and the cruel Venom of Aſps.* No marvel then, if *John* in his Miniſtry gives the firſt Rebuke and Juſtle to ſuch; ſtill calling them *Serpents* and *Vipers*, and concluding 'tis almoſt impoſſible they ſhould eſcape the Damnation of Hell; for of all Sin, Man's own Righteouſneſs, in ſpecial, bids defiance to Jeſus Chriſt.

Mat. 3. 7. Chap. 23.

The Second Reaſon.

55. The *Second* Reaſon.

Secondly, A *Second Reaſon* why Men muſt ſtand Juſt in the ſight of God, from the Curſe, while Sinners in themſelves, is, *Becauſe of the Exactions of the Law.* For were it granted, That Mens good Works aroſe from a holy Root, and were perfect in their Kind; yet the Demand of the Law, (for that is ſtill beyond them,) would leave them Sinners before the Juſtice of God. And hence it is that holy Men ſtand Juſt in the ſight of God from the Curſe; yet dare not offer their Gifts *by the Law*, but *through Jeſus Chriſt*; knowing, that not only their Perſons, but their Spiritual Service alſo, would elſe be rejected of the Heavenly Majeſty.

1 Pet. 2. 5. Rev. 7. 14, 15, 16. Heb. 13. 8.

For the Law is it ſelf ſo perfectly holy and good, as not to admit of the leaſt failure, either in the Matter or Manner of Obedience: *Curſed is every one that continueth not in all things that are written in the Book of the Law, to do them: For they that ſhall keep the whole Law, and yet offend in one point, are guilty of all; and convicted of the Law, as Tranſgreſſors. Tribulation* therefore, *and anguiſh upon every ſoul of man that doth evil; of the Jew firſt, and alſo of the Gentile.*

Gal. 3. 10. Jam. 2. 9, 10. Rom. 2. 9.

And obſerve, The Law leaveth thee not to thy Choice, *when*, or when *not*, to begin to keep it; but requireth thy Obedience, ſo ſoon as concerned, exactly, both as to the Matter and Manner, and that before thou haſt ſinned againſt it; for the *firſt* Sin breaks the Law. Now, if thou ſinneſt *before* thou *beginneſt* to do, thou art *found* by the Law a *Tranſgreſſor*, and ſo ſtandeſt *by that* convicted of Sin: So then, all thy after Acts of Righteouſneſs, is but the Righteouſneſs of a Sinner, of one whom the Law hath Condemned already. The *Law is ſpiritual*, but *thou art carnal, ſold under ſin.*

56. Joh. 3. 18. Rom. 7. 14.

Beſides, the Law being abſolutely perfect, doth not only reſpect the Matter and Manner, as to outward Acts; but alſo the *Riſe* and *Root*, the *HEART*, from whence they flow; and an Impediment there Spoils *all*, were the executive part never ſo good: *Thou ſhalt love the Lord thy God with* all *thy Heart, with* all *thy Soul, with* all *thy Mind, and with* all *thy Strength.* Mark the Repetition, with *all*, with *all*, with *all*, with *all*; with *all* thy Heart, with *all* thy Soul, in *all* things, at *all* times, elſe thou hadſt as good do nothing: But *every imagination of the thought of the heart of man, is only evil continually.* The Margin hath it, the *whole imagination*, the *purpoſes* and *deſires*; ſo that a good Root is here wanting. *The heart is deceitful above all things, and deſperately wicked; who can know it?* What Thoughts, Words, or Action can be clean, ſufficiently to anſwer a perfect Law, that flows from this Original; it is impoſſible. *Men muſt therefore be Juſtified from the Curſe, in the ſight of God, while Sinners in themſelves.*

Mark 12. 30. Gen. 6. 5. Jer. 17. 9.

But further yet to open the Caſe: There are ſeveral things that make it impoſſible that a Man ſhould ſtand Juſt in the ſight of God, but *while ſinful in himſelf.*

Firſt, Becauſe the Law under which he at preſent ſtands, holds him under the dominion of Sin; for Sin, by the Law, hath dominion over all that are under the Law; *Dominion*, I ſay, both as to *Guilt* and *Filth*. *Guilt* hath dominion over him, becauſe he is under the Curſe: And *Filth*, becauſe the Law giveth him no power, neither can he by it deliver his Soul. And for this cauſe it is, that it is called *beggerly, weak, unprofitable*; impoſing Duty, but giving no Strength; expecting the Duty ſhould be compleat, yet bendeth not the Heart to do the work; to do it, I ſay, as is required: And hence it is again, that it is called, a *voyd of words*; for as words that are barely ſuch, are void of Spirit, and quickening Life; ſo are the Impoſitions of the Law of Works. Thus far therefore the Man remains a Sinner. But,

57. Rom. 6. 14. Gal. 3. 12. Chap. 4. 9. Rom. 8. 3. Heb. 12. 24.

Secondly, The Law is ſo far from giving Life or Strength to do it, that it doth the quite contrary. For,

58.

1. It weakeneth, it diſcourageth, and diſhearteneth the Sinner; eſpecially when it ſhews it ſelf in its *Glory*; for then it is the *Miniſtration of Death*, and killeth all the World: When *Iſrael* ſaw this, they fled from the Face of God: *They could not* endure *that which was commanded*: Yea, ſo terrible was the ſight, that *Moſes* ſaid, *I exceedingly fear and quake*: Yea, almoſt forty Years after, *Moſes* ſtood amazed, to find himſelf and *Iſrael* yet alive: *Did ever people* (ſaith he) *hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt done, and live?*

Exod. 20. 18, 19. Heb. 12. 20, 21. Deut. 4. 22, 23.

59.

Alas, he who boaſteth himſelf in the Works of the Law, he doth not *hear the Law*: When that ſpeaks, it ſhakes *Mount Sinai*, and writeth Death upon all Faces; and makes the Church it ſelf cry out, *A Mediator!* elſe we die.

Exod. 20. 19. Deut. 5. 25, 26, 27. Chap. 18. 15, 19.

2. It doth not only *thus* diſcourage, but *abundantly* encreaſeth every Sin.

1. *Sin takes the advantage of* Being *by the Law*; *the Motions of Sin, are by the Law.* Where no Law is, there is no Tranſgreſſion.

Rom. 5. 5. Chap. 4. 15.

2. Sin takes an occaſion to *live* by the Law. *When the Commandment came, Sin revived*; for without the Law, Sin is dead.

Chap. 7. 8, 9.

3. Sin takes an occaſion to *multiply* by the Law: *The Law entred, that the Offence might abound.*

Rom. 5. 20.

4. *And the ſtrength of Sin is the Law.*

1 Cor. 15. 56.

5. *Sin by the Commandment is become* outragious, *exceeding ſinful.* What ſhall we ſay then? *Is the Law Sin? God forbid: Yea, I had not known*

Rom. 7. 13.

Sin,

Sin, but by the Law; for I had not known Lust, except the Law had said, Thou shalt not Covet: *But Sin taking occasion by the Commandment, wrought in me all manner of Concupiscence; for without the Law, Sin is dead.*

60. These things then, are not infused, or operated by the Law, from its own Nature, or Doctrine; but are occasioned by the meeting of, and having to do with a thing directly opposite. *The Law is Spiritual, I am Carnal:* Therefore, every Imposition is rejected, and rebelled against. Strike a Steel against a Flint, and the Fire flyes about you: Strike the Law against a carnal Heart, and Sin appears, Sin multiplies, Sin rageth, Sin is strenghthened. And hence ariseth all these Doubts, Murmurings, and sinful Complainings that are found in the Hearts of the People of God; they have too much to do with the Law; the Law of Works is now in the Conscience, imposing Duty upon the Carnal part: This is the Reason of the Noise that you hear, and of the Sin that you see, and of the Horrour that you feel in your own Souls when tempted. But to pass this Digression.

The Law then having to do with carnal Men, by this they become worse Sinners than before; for their Heart now recoileth desperately, opposeth blasphemously; it giveth way to Despair; and then, to conclude, there is no Hope for hereafter; and so goeth on in a sordid, ungodly course of life, till his time is come to die, and be damned, unless a Miracle of Grace prevents. From all this I conclude, That *a Man cannot stand Just from the Curse, in the sight of God, but while sinful in himself.* But,

61. *Thirdly,* As the Law giveth neither Strength nor Life to keep it; so it neither giveth nor worketh Repentance unto Life, if thou break it: *Do this and live, break it and die;* this is the Voice of the Law: All the Repentance that such Men have, it is but that of *themselves*; the *sorrow of the World,* that endeth in Death, as *Cain*'s and *Judas*'s did; even such a Repentance as must be repented of, either here, or in Hell-fire.

2 Cor. 7. 10.

Fourthly, As it *giveth* none, so it *accepteth* none of them that are under the Law: *Sin, and die,* is for ever its language; there is no middle-way in the Law: *They must bare their Judgment, whosoever they be,* that stand and fall to the Law. Therefore *Cain* was a Vagabond still, and *Judas* hangeth himself; their Repentance could not save them, they fell headlong under the Law: The Law stays no Man from the due Reward of his Deeds; it hath no Ears to hear, nor Heart to pity its penitent Ones.

Gal. 5. 9.

Gen. 4. 9, 10, 11.

Mat. 27. 3.

Fifthly, By the Law, God will shew no Mercy: For, *I will be merciful to their unrighteousness,* is the Tenour of another Covenant: But by the Law, *I regard them not, saith the Lord.* For,

Heb. 8. 9, 10.

62. *Sxthly,* All the Promises annexed to the Law, are by the First Sin null and void: Though then a Man should live a Thousand Years twice told, and all that while fulfill the Law; yet having *sinned first,* he is not *at all* the better. Our Legalists then, begin to talk too soon, of *having Life by the Law:* Let them *first* begin *without Sin,* and so throughout, continue to death; and then *if God will save them, not by Christ, but Works,* contrary to the Covenant of Grace, *they may hope to go to Heaven.*

But Lastly, to come close to the Point: Thou hast sinned: The Law now calls for *Passive,* as well as *Active Obedience*; yea, great Contentedness in *all* thou sufferest, for thy transgressing against the Law. So then, Wilt thou live by the Law? Fulfill it then perfectly till Death, and afterwards go to Hell, and be Damned, and abide there till the Law and Curse for thy Sin be satisfied for; and then but not till then, thou shalt have Life by the Law.

Tell me now, *you that desire to be under the Law,* Can you fulfill all the Commands of the Law, and after answer all its Demands? Can you grapple with the Judgment of God? Can you wrestle with the Almighty? Are you stronger than he that made the Heavens, and that holdeth Angels in everlasting Chains? *Can thine heart endure, or can thy hands be strong in the day that I shall deal with thee? I, saith the Lord, have spoken it; I will do it?* Oh, it cannot be! *These* must *go away into everlasting punishment.* So then, *Men must stand Just from the Curse, in the sight of God, while Sinners in themselves,* or not at all.

Ezek. 22. 14.

Mat. 15. 31.

63. OBJECT. But the Apostle saith, *That the Doers of the Law shall be Justified.* Plainly intimating, *That, notwithstanding all you say, some by doing the Law, may stand Just before God thereby; and if so, then Christ fulfilled it for us, but as our Example.*

Rom. 2.

ANSW. The Consequences are not true; for by these words, [*The* Doers *of the Law shall be Justified,*] there is no more Proof of a possibility of saving thy self by the Law, than there is by these: *For by the Works of the Law shall no Man living be Justified in his sight.* The intent then of the Text Objected, is not to prove a possibility of Man's Salvation by the Law; but to insinuate rather an impossibility, by asserting what Perfections the Law requireth. And were I to argue against the pretended Sufficiency of Man's own Righteousness, I would choose to frame mine Argument upon such a place as this: *The Hearers of the Law are not Just before God:* Therefore, the Breakers of the Law are not Just before God; not Just, I say, by the Law; but *all have sinned, and broken the Law,* therefore none by the Law are Just before God: For if all stand guilty of Sin by the Law; then *that Law that Judgeth them Sinners, cannot Justifie them before God.* And what if the Apostle had said, *Blessed are they that continue in all things*; instead of pronouncing a Curse for the contrary? The Conclusion had been the same: For where the Blessing is pronounced, he is not the better that breaks the Condition; and where the Curse is pronounced, he is not the worse that keeps it: But neither doth the Blessing nor Curse in the Law, intend a Supposition, That Men may be Just by the Law; but rather, to shew the *Perfection* of the Law; and that though a Blessing be annexed thereto, no Man by it can obtain that Blessing: For not the

Gal. 2. 16.

Hearers of the Law are Juſtified before God; but the *Doers*, when they do it, ſhall be Juſtified: None but *Doers* can by it be Juſt before God; but *none do the Law, no, not one*; therefore none by it can ſtand Juſt before God. Rom. 3. 10, 11.

And whereas it is ſaid, Chriſt *kept the Law*, as *our Example*, that we by keeping it, might get to Heaven, as he; it is falſe, (as afore was ſhewed,) *He is the end of the Law* (or, hath perfectly finiſhed it) *for righteouſneſs to every one that believeth.* Rom. 10. 3, 4.

64. But a little to travel with this Objection: No Man can keep the Moral Law, as Chriſt, unleſs he be firſt without Sin, as Chriſt; unleſs he be God and Man, as Chriſt.

And again: Chriſt cannot be our Pattern in keeping the Law for Life, becauſe of the diſproportion that is between him and us; for if we do it as he, when yet we are weaker than he; what is this but to out-vye, out-do, and go beyond Chriſt? Wherefore, we, not he, have our Lives Exemplary; *Exemplary*, I ſay, to him; for who doth the greateſt work, they that take it in hand in full ſtrength, as Chriſt; or he that takes it in hand in weakneſs, as we? Doubtleſs the laſt, if he fulfills it as Chriſt. So then, by this Doctrine, while we call our ſelves his Scholars, we make our ſelves indeed the Maſters. But I challenge all the Angels in Heaven, let them but firſt ſin, as we have done, to fulfill the Law, as Chriſt, if they can.

But again: If Chriſt be our Pattern in keeping the Law for Life, from the Curſe before God, then Chriſt fulfilled the Law for himſelf; if ſo, he was imperfect before he fulfilled it: And how far ſhort this is of Blaſphemy, let ſober Chriſtians Judge: For the Righteouſneſs he fulfilled, was to Juſtifie from Sin; but if it was not to Juſtifie us from ours, you know what remaineth. Dan. 9. 26. Iſa. 53. 8, 9, 10.

65. But when muſt we conclude we have kept the Law? Not when we begin, becauſe we have ſinned firſt; nor when we are in the middle, for we may afterwards miſcarry. But what if a Man, in this his Progreſs, hath one ſinful Thought? I *Query*, Is it poſſible to come up to the Pattern for Juſtification with God? If yea, then Chriſt had ſuch; if no, then who can fulfill the Law as he?

But ſhould I grant that which is indeed impoſſible; namely, *That thou art Juſtified by the Law:* What then? Art thou now in the Favour of God? *No*, thou art fallen, by this thy Perfection, from the *Love* and *Mercy* of God: *Whoſoever of you are Juſtified by the Law, are fallen from Grace.* He ſpeaks not this to them that are doing, but to ſuch as think they have done it; and ſhews, that the Bleſſing that theſe have got thereby, is to fall from the Favour of God: Being *fallen* from Grace, Chriſt profits them nothing, and ſo they ſtill ſtand Debtors to do the *whole Law.* Gal. 5. 4, 5.

So then they muſt not be ſaved by God's *Mercy*, nor Chriſt's *Merits*, but alone by the *Works of the Law.* But what ſhould ſuch Men do in *that* Kingdom that comes by *Gift*, where *Grace* and *Mercy* reigns? Yea, what ſhould they do among that Company that are *ſaved alone by Grace*, through the Redemption that is in Jeſus Chriſt? *Let them go to that Kingdom that God hath prepared for* them *that are fallen from* Grace. *Caſt out the Bond-woman, with her Son; for he ſhall not be Heir with the Son of the Promiſe.* Gal. 4. 30.

But to paſs this Objection: Before I come to the next Reaſon, I ſhall yet, for the further clearing of this, urge theſe Scriptures more. The firſt is that in *Gal.* 3. Ver. 10. *As many as are of the works of the Law, are under the Curſe.* Behold, how boldly *Paul* aſſerts it! And obſerve it, he ſaith not here, So many as ſin againſt the Law, (though that be true;) but, *As many as are of the WORKS of the Law.* But what then are the *Works* of the Law? Not Whoredom, Murther, Theft, and the like; but Works that are holy and good; the Works commanded in the *Ten Commandments*; as, to Love God; Abhor Idols; Reverence the Name of God; Keeping the Sabbath; Honouring thy Parents; Abſtaining from Adultery, Murther, Theft, Falſe Witneſs; and, not to Covet what is thy Neighbours: *Theſe are the Works of the Law.* Now he (ſaith *Paul*) that is *OF* theſe, is under the Curſe of God: But what is it then to be *OF* theſe? Why, to be found in the Practice of them, and there reſting; this is the Man that is under the Curſe: Not becauſe the Works of the Law are wicked in themſelves; but becauſe the Man that is in the practice of them, comes ſhort of anſwering the Exactneſs of them; and therefore dies for his Imperfections. 66. Rom. 2. 17.

The Second Scripture, is that of the Twelfth Verſe of the ſame Chapter. *But that no Man is Juſtified by the Law, in the ſight of God*, is evident: For, *The Juſt ſhall live by Faith.* Theſe words, *The Juſt ſhall live by Faith*, are taken out of the *Old Teſtament*, and are thrice uſed by this Apoſtle in the *New.* 67.

1. To ſhew, That nothing of the Goſpel can be apprehended, but by Faith: *For therein is the Righteouſneſs of God revealed from Faith to Faith:* As it is written, *The Juſt ſhall live by Faith.* Rom. 1. 17.

2. To ſhew, That the way to have Relief and Succour under Temptation, is *then* to live by Faith: *Now the Juſt ſhall live by Faith.* Heb. 10. 38.

3. But in this of the *Galatians*, it is urged to ſhew, That how Holy and Juſt ſoever Men be in themſelves; yet, as ſuch, they are Dead, and Condemned to Death by the Law, before God. But that no Man is Juſtified by the Law, in the ſight of God, is evident; for, *The Juſt ſhall live by Faith.*

The word [*JUST*] therefore, in this place, in ſpecial, reſpecteth a Man that is Juſt, or that ſo eſteems himſelf by the Law; and is here conſidered in a double capacity. 68.

Firſt, What he is before Men.

Secondly, What he is before God.

1. As he ſtands before Men, he is Juſt by the Law; as *Paul* before his Converſion. Phil. 1. 3.

2. As he ſtands in the ſight of God; ſo (without the Faith of Chriſt) he cannnot be Juſt: As is evident; for, *The Juſt ſhall live*, not by his Juſtice, or Righteouſneſs by the Law.

This is the true Intent of this place.

1. Becauſe

1. Because they carry with them a Supposition, That the Just here intended, may be excluded Life, he falling within the Rejection asserted within the first part of the Verse. No Man is Just by the Law, in the sight of God: For, *The Just shall live by Faith:* His Justice cannot make him live, he must live by the Faith of Christ. Again,

69. 2. The words are a Reason dissuasive, urged to put a stop to those that are seeking Life by the Law; as if the Apostle had said, Ye *Galatians!* What are you doing? Would you be saved by Keeping the Law? Would you stand Just before God thereby? Do you not hear the Prophets, how they press Faith in Jesus, and Life by Faith in him? Come, I will reason with you,

1. By way of Supposition: Were it granted that you all *loved* the Law; yet *that*, for Life, will avail you nothing: For, *the Just shall live by Faith.*

2. Were it granted that you *kept* the Law, and that no Man on Earth could accuse you; were you therefore *Just before God?* No: Neither can you live by Works before him; for, *the Just shall live by Faith.* Why not live before him? Because when we have done our best, and are applauded of all the World for Just; yet then God sees Sin in
Job 4. 18. our Hearts: *He putteth no trust in his Saints; yea, the Heavens are not clean in his sight.*
Chap. 15. 15 There is then a Just Man *that perisheth in his righteousness*, if he want the Faith of Christ: For that no Man is *Justified by the Law, in the sight of God*, is evident; for, *the JUST shall live by Faith*; and the Law is not of Faith.

70. The *Third* Scripture is this: *We who are Jews by Nature, and not Sinners of the Gentiles, knowing that a Man is not Justified by the Works of the Law, but by the Faith of Jesus Christ; even we have believed in Jesus Christ, that we might be Justified by the Faith of Christ, and not by the Works of the Law; for by the Works of the Law shall no flesh be justified.*

These words are the result of the experienced Christians in the Primitive Times; yea, of those among them, that had given up themselves before to the Law, to get Life and Heaven thereby; the *result*, I say, of believing Jews: *We who are Jews by Nature.* But how are they distinguished from the *Gentiles?*
Rom. 2. 17, 19. Why, they are such that *rest in the Law, and make their boast of God*; that *know his Will, and approve the things that are excellent*; that *are Guides to the Blind, and a Light to them that are in darkness*; that *are Instructers of the Foolish, Teachers of Babes; and which have the form of Knowledge, and of the Truth of the Law.*

Luk. 18. 12. How far these attained, we find by that of the *Pharisee; I Pray, I Fast, I give Tithes of all:* And by the Young-man in the Gospel;
Phil. 3. *All these have I kept from my youth up:* And by that of *Paul*; *Touching the Righteousness which is in the Law, blameless.* This was the *Jew by Nature*; to do, and trust in this. Now these attaining afterwards the sound Knowledge of Sin, the Depravedness of Nature, and the Exactions of the Law, fled from the Command of the Law, to the Lord Jesus for Life: *WE knowing it*; We that are taught of God, and that have found it by sad experience; *We, even We, have believed in Jesus Christ; that we might be justified by the Faith of Christ, and not by the Works of the Law.*

Surely, if Righteousness had come by the Law, *Paul* and the *Jews* had found it, they being by many Priviledges far better than the *Sinners of the Gentiles:* But *these*, when they received the Word of the Gospel, *even these* now fly to Christ from the Law, that they might be Justified by the Faith of Christ, and not by the Works of the Law.

To conclude this: If righteous Men, through the knowledge of the Gospel, are made to leave the Law of God, as despairing of Life thereby; surely Righteousness is not to be found in the Law; I mean, that which can Justifie thee before God from the Curse, who livest and walkest in the Law.

I shall therefore end this *Second Reason* with what I have said before: *Men must be Justified from the Curse, in the sight of God, while sinful in themselves.*

The Third Reason.

71. The Third Reason. *Thirdly*, Another Reason why not one under Heaven can be Justified by the Law, or by his own personal Performances to it, is, *Because since Sin was in the World, God hath* Rom. 7. 10. *rejected the Law, and the Works thereof, for Life.*

'Tis true, before Man had sinned, it was *ordained to be unto Life*; but since, and because of Sin, God of Love gave the word of Grace. Take the Law then as God hath established it, to wit, to *Condemn all flesh*; and Gal. 3. 21. then there is room for the Promise, and the Law; the *one* to *kill*, the *other* to *heal:* And so the Law is *not against the Promises*; but Rom. 4. 14. make the Law a Justifier, and *Faith* is made void; and the Promise is made of none effect; and the Everlasting Gospel, by so doing, thou endeavourest to root out of the World.

Methinks, since it hath pleased God to reject the Law, and the Righteousness thereof for Life; such Dust and Ashes as we are should strive to consent to his holy Will; especially when in the room of this of Works, there is established a *better* Covenant, and that upon *better* Promises.

The Lord hath rejected the Law, for the weakness and unprofitableness thereof: For Heb. 8. 7, 8. (finding fault with them of the Law,) *The days come, saith the Lord, that I will make a New Covenant with the House of Israel*, &c. Give God leave to find fault with us, and to condemn our personal Performances to Death, as to our Justification before him thereby: Let Him do it, I say; and the rather, because he doth by the Gospel present us with a better: And certainly, if ever he be pleased with us, it will be when he findeth us in that Righteousness that is of his own appointing.

To conclude: Notwithstanding all that hath or can be said, there are six things that have great power with the Heart, to bend it to seek

Life

Life before God by the Law: Of all which I would Caution that Soul to beware, that would have Happineſs in another World.

72. *First*, Take heed thou be not made to ſeek to
Exod. 2.1. the Law for Life, becauſe of that *Name and Majeſty of God which thou findeſt upon the Doctrine of the Law.* God indeed ſpake all the words of the Law, and delivered them in that Dread and Majeſty to Men, that ſhook the Hearts of all that heard it. Now this is of great Authority
Joh. 9. 28, 29. with ſome, even to ſeek for Life and Bliſs by the Law: *We know* (ſaid ſome) *that God ſpake to Moſes:* And *Saul* rejected Chriſt, even of
Act. 22. 3. *Zeal towards God.* What Zeal? Zeal towards
Gal. 2. 20. God according to the Law; which afterwards he left and rejected, becauſe he had found out a better way. The Life that he once lived, it was by the Law; but afterwards, ſaith he, *The Life that I NOW live*, it is by Faith, by the Faith of Jeſus Chriſt. So that, though the Law was the Appointment of God, and had alſo his Name and Majeſty upon it; yet *now* he will not live by the Law. Indeed, God is in the Law; but yet only as Juſt and Holy, not as Gracious and Merciful; ſo he is only in Jeſus Chriſt:
Joh 1. 17. The *Law* (the Word of Juſtice) was given by *Moſes*, but *Grace and Truth came by Jeſus Chriſt:* Wherefore, whatever of God thou findeſt in the Law; yet ſeeing Grace and Mercy is not there, let neither the Name of God, nor that Majeſty that thou findeſt of him in the Law, prevail with thee to ſeek Life by all the holy Commands of the Law.

73. *Secondly*, Take heed that the Law, *by taking*
Rom. 2.13, 14, 15. *hold on thy Conſcience, doth not make thee ſeek Life by the Law.* The Heart of Man is the Seat of the Law: This being ſo, the Underſtanding and Conſcience muſt needs be in danger of being Bound by the Law: *Man is a Law unto himſelf, and ſheweth that the Works of the Law are written in his Heart.* Now the Law being thus nearly related to Man, it eaſily takes hold of the Underſtanding and Conſcience: By which Hold, if it be not quickly broken off by the Promiſe and Grace of the Goſpel, it is captivated to the Works of the Law: For Conſcience is ſuch a thing, that if it once be poſſeſſed with a Do-
1 Cor. 8. 6, 7. ctrine, yea, though but with the *Doctrine of an Idol*, it will cleave ſo faſt thereto, that nothing but an Hand from Heaven can looſen it; and if it be not looſed, no Goſpel can be there embraced. *Conſcience* is Little-eaſe, if Men reſiſt it, whether it be rightly or wrongly informed: How faſt then will it hold, when it knows it cleaves to the Law of God? Upon this Account, the Condition of the Unbeliever is moſt miſerable: For not having Faith, in the Goſpel of Grace, through which is tendred the Forgiveneſs of Sins; they, like Men a drowning, hold
Rom. 9. 31, 32. faſt that they have found; which being the Law of God, they follow it; but becauſe Righteouſneſs flies from them, they at laſt are found only accurſed, and Condemned to Hell by the Law: Take heed therefore, that thy Conſcience be not entangled by the Law.

74. Thirdly, *Take heed of fleſhly Wiſdom.* Reaſoning ſuiteth much with the Law: *I thought verily that I ought to do many things againſt the Name of Jeſus*, and ſo to have ſought for Life by the Law; my Reaſon told me ſo: For thus will Reaſon ſay; Here is a Righteous Law, the Rule of Life and Death: Beſides, What can be better than to love God, and my Neighbour as my ſelf? Again, God hath thus commanded, and his Commands are Juſt and Good: Therefore, doubtleſs, *Life muſt come by the Law.* Further, To Love God, and *keep* the Law, are better than to Sin, and *break* it: And ſeeing Men loſt Heaven by Sin, how ſhould they get it again but by *working Righteouſneſs?* Beſides, God is Righteous, and will therefore bleſs the Righteous. Oh, the Holineſs of the Law! It mightily ſwayeth with Reaſon, when a Man addicteth himſelf to Religion: The Light of Nature teacheth, that Sin is not the Way to Heaven; and ſeeing no word doth more condemn Sin, than the words of the *Ten Commandments*; it muſt needs be therefore the moſt perfect Rule for Holineſs: Wherefore, ſaith Reaſon, the ſafeſt Way to Life and Glory, is, to keep my ſelf cloſe to the Law. But a little here to correct: Though the Law indeed be Holy, yet the Miſtake as to the matter in hand, is as wide as the Eaſt from the Weſt: For *therefore* the Law can do thee no good, becauſe it is *Holy* and *Juſt:* For what can he that hath ſinned expect from a Law that is *Holy*, and *Juſt?* Nought but Condemnation: Let them lean to it while they will, *There is one that accuſeth you* (ſaith Chriſt) *even Moſes, in whom you truſt.* Joh. 5. 45.

75. *Fourthly*, Man's Ignorance of the Goſpel, ſuiteth well with the Doctrine of the Law: *They, through their being ignorant of God's Righteouſneſs, fall in love with that.* Yea, they do not only *ſuit*, but, when joyned in act, the one *ſtrengthneth* the other; that is, the Law ſtrengthneth our Blindneſs, and bindeth the Vail more faſt about the Face of our Souls. The Law ſuiteth much our Blindneſs of Mind: *For until this day remains the Vail untaken away, in the reading of the Old-Teſtament*; eſpecially in the reading of that which was written and ingraven in Stones, to wit, the *Ten Commandments*, that perfect Rule for Holineſs; which Vail is *done away in Chriſt*: But *even to this day, when Moſes is read, the Vail is over their Hearts:* They are blinded by the Duties enjoyned by the Law, from the ſight and Hopes of Forgiveneſs of Sins by Grace: *Nevertheleſs, when IT* (the Heart) *ſhall turn to the Lord, the Vail ſhall be taken away.* The Law then doth vail the Heart from Chriſt; and holds the Man ſo down to doing, and working for the Kingdom of Heaven, that he quite forgets the Forgiveneſs of Sins, by Mercy through Chriſt. Now this Vailing, or Blinding by the Law, is occaſioned, Rom. 10. 1, 2, 3, 4. 2 Cor. 3. 15.

76. 1. By reaſon of the contrariety of Doctrine that is in the Law, to that which is in the Goſpel. The Law requireth Obedience to all its Demands, upon pain of Everlaſting Burnings: The Goſpel promiſeth Forgiveneſs of Sins to him that *worketh not, but Believeth.* Now the Heart cannot receive both theſe Doctrines; it muſt either let go *Doing*, or *Believing:* If it *Believe*, it is dead to *Doing*; if it be ſet to *Doing* for Life, it is dead to *Believing.* Beſides, he that ſhall think *both* to Do, *and* Believe, for Juſtification before God from the Curſe, he ſeeks for Life *but as it were by the Law*; he ſeeks for Life *but as it were by Chriſt*; and he being

not

Rom.9.32. not direct in neither, *shall for certain be forsaken of either.* Wherefore? *Because he seeks it not by Faith, but as it were, by the Works of the Law.*

2. The Law vails and blinds, by that guilt and horror for Sin that seizeth the Soul by the Law: For Guilt, when charged close upon the Conscience, is attended with such Aggravations, and that with such Power and Evidence, that the Conscience cannot hear, nor see, nor feel any thing else but that. When *David's* Guilt, for Murther and Blood, did roar by the Law in his Conscience, notwithstanding he knew much of the Grace of the Gospel, he could hear nothing else but Terror, the sound of *Blood*; the Murther of *Uriah* was the only noise that he heard; Wherefore he crieth to God, that he Psal.51.8. would *MAKE* him hear the Gospel: *MAKE me* (saith he) *to hear joy and gladness, that the bones which thou hast broken may rejoyce.* And as he could not *hear*, so neither could he *SEE*; the Law had struck him deaf and blind: *I am* (saith he) *not able to look up*; not up to Christ for Mercy: As if *David* had said, "O Lord, the Guilt of "Sin, which is by the Law, makes such a noise "and horrour in my Conscience, that I can "neither hear nor see the word of Peace, *un-*"*less 'tis spoke with a Voice from Heaven!*" Num.21.6 The *Serpents* that bit the People in the days of old, were Types of Guilt of Sin: Now these were fiery Serpents, and such as (I think) could *Isa.14.29 *Fly*: Wherefore, in my Judgment, they Joh.3.14. stung the People about their Faces, and so swelled up their Eyes; which made it the more difficult for them to look up to the brazen Serpent, which was the Tipe of Christ. Just so doth Sin by the Law do now; it stings the Soul, the very Face of the Soul; which is the cause that looking up to Jesus, or *believing* in him, is so difficult a Task in time of Terrour of Conscience.

77. 3. This is not only so at present; but so long as Guilt is on the Conscience, so long remains the Blindness: For Guilt standing before the Soul, the Grace of God is intercepted, even as the Sun is hid from the sight of mine Eyes, *by the Cloud that cometh between*: *My sin* Psal.51.3. (said *David*) *is ever before me*; and so kept other things out of his sight: *Sin*, I say, when applied by the Law. When the Law came to *Paul*, he Act. 9. *remained without sight*, until the good Man came unto him with the word of Forgiveness of Sins.

4. Again, Where the Law comes with Power, there it begetteth many Doubts against the Grace of God; for it is *only* a Revealer of Sin, and the *Ministration of Death*; that is, a Doctrine that sheweth Sin, and condemneth for the same: Hence therefore, as was hinted before, the Law being the Revealer of Sin; where that is embraced, there Sin must needs be discovered and condemned, and the Soul for the sake of that. Further, It is not *only* a Revealer of Sin, but that which makes it abound: So that the closer any Man sticks to the Law for Life, the faster Sin Rom.7.14. doth cleave to him. *That Law* (saith *Paul*) *which was ordained to be unto Life, I found to be unto Death; for by the Law I became a notorious Sinner*: I thought to have obtained Life, by obeying the Law; *but Sin taking occasion by the Commandment, deceived me, and thereby slew me.* A strange way of deceivableness, and it is hid from the most of Men; but, as I have already told you, you see how it comes to pass.

78. 1. Man by Nature is Carnal, and the Law it self is Spiritual: Now betwixt these two ariseth great difference; the Law is exceeding good, the Heart exceeding bad; these two Opposites therefore (the Heart so abiding) can by no means agree.

2. Therefore, at every approach of the Law to the Heart, with intent to impose Duty, or to condemn for the neglect thereof; at every such approach the Heart starteth back, especially when the Law comes home indeed, and is heard in his own Language. This being thus, the Conscience perceiving this is a fault, begins to tremble at the sense of Judgment; the Law still continueth to command to Duty, and to condemn for the neglect thereof: From this struggling of these two Opposites, ariseth, I say, those Doubts and Fears that drive the Heart into Unbelief; and that makes it blind to the word of the Gospel, that it can neither see nor understand any thing, but that it is a Sinner, and that the Law must be fulfilled by it, if ever it be saved.

79. But again, Another thing that hath great influence upon the Heart, to make it lean to the Law for Life, is, the false Names that Satan and his Instruments have put upon it; such as these, to call the Law the *Gospel*; Conscience, the *Spirit of Christ*; Works, *Faith*; and the like: With these weak Consciences have been mightily pestered; yea, thousands deluded, and destroyed. This was the way whereby the Enemy attempted to overthrow the Church of Christ of old; as namely, those in *Galatia*, and at *Corinth*, &c. I say, By the feigned Notion, 2 Cor. 11. that the *Law* was the *Gospel*, the *Galatians* were 3, 4. — *removed* from the Gospel of Christ; and Satan, 13, 14. by appropriating to himself and his Ministers, the *Names* and *Titles* of the Ministers of the Lord Jesus, prevailed with many at *Corinth* to forsake *Paul* and his Doctrine. Where the Lord Jesus hath been preached in Truth, and something of his Doctrine known; it is not *there* so easie to turn People aside from the sound of the Promise of Grace, unless it be by the noise and sound of *A* Gospel: Therefore, I say, the false Apostles came thus among the Churches; *Another Gospel*, *Another Gospel*; which in truth saith *Paul*, is *not another*; *but* Gal. 1. 6, *some would pervert the Gospel of Christ*; and thrust 7, 8. that out of doors, by guilding the Law with that glorious Name. So again, For the Ministers of Satan, they must be called the *Apostles of Christ*, and *Ministers of Righteousness*? Which thing, I say, is of great force, especially being accompanied with so Holy and Just a Doctrine as the word of the Law is; for what better to the Eye of Reason, than to *love God* above *all*, and *our Neighbour as our selves*; which Doctrine being the scope of the ten words given on *Sinai*, no Man can contradict; for *in truth they are Holy and good*: But here is the Poyson; To set this Law in the room of a Mediator, as those do, that seek to stand Just before God thereby; and then nothing is so dishonourable to Christ, nor of *so Soul-destroying a Nature as the Law*; for that thus placed, hath not only power when Souls are deluded; but power to delude, by

its real Holineſs, the Underſtanding, Conſcience, and Reaſon of a Man; and by giving the Soul a ſemblance of Heaven, to cauſe it to throw away Chriſt, Grace and Faith. Wherefore, it behoveth all Men to take heed of Names, and of Appearances of Holineſs and Goodneſs.

80. *Laſtly*, Satan will yet go further; he will make uſe of ſomething that may be at a diſtance from a Moral Precept, and therewith bring Souls under the Law. Thus he did with ſome of old; he did not make the *Galatians* fall from Chriſt, by virtue of one of the ten words; but by ſomething that was aloof off, by Circumciſion, Days and Months; that were Levitical Ceremonies; for he knows it is no matter, nor in what Teſtament he found it, if he can therewith hide Chriſt from the Soul: *Behold, I* Gal. 5. 2, 3. *Paul ſay unto you, That if you be circumciſed, Chriſt ſhall profit you nothing; for I teſtifie again to every man that is circumciſed, that he is a Debtor to the whole Law.* Why ſo, ſeeing Circumciſion is not one of the *ten words?* Why, becauſe they did it in Conſcience to God, to ſtand Juſt before him thereby. Now here we may behold much cunning of the Devil; he begins with ſome at a diſtance from that Law, which Curſeth, and ſo by little and little bringeth them under it; even as by Circumciſion the *Galatians* were at length brought under the Law, that condemneth all Men to the Wrath and Judgment of God. I have often wondred, when I have read, how God crieth out againſt the Jews, for obſerving his own Commandment, (*Iſai.* 1.) but I perceive by *Paul*, that by theſe things a Man may reject and condemn the Lord Jeſus; which thoſe do, that for Life ſet up ought, whether Moral, or other Inſtitution, beſides the Faith of Jeſus.

Let Men therefore warily diſtinguiſh betwixt 2 Cor. 1. 19, 20. *Names* and *Things*; betwixt *Statute* and *Commandment*; leſt they by doing the *one*, tranſgreſs againſt the *other*. Study therefore the *Nature* and *End* of the Law, with the *Nature* and *End* of the Goſpel; and if thou canſt keep them diſtinct in thy Underſtanding and Conſcience, neither Names nor Things, neither Statutes nor Commandments, can draw thee from the Faith of the Goſpel. And that thou mayeſt yet be helped in this matter, I ſhall now come to ſpeak to the *Second Concluſion*.

The Second Poſition.

81. The *Second Concluſion*. *That Men can be Juſtified from the Curſe before God, while Sinners in themſelves, by no other Righteouſneſs than that long ago performed by, and remaining with the Perſon of Chriſt.*

For the better proſecuting of this Poſition, I ſhall obſerve Two things.

1. That the Righteouſneſs by which we ſtand Juſt before God, from the Curſe, was performed by the Perſon of Chriſt.

2. That this Righteouſneſs is inherent only in him.

As to the Firſt of theſe, I ſhall be but brief.

Now, that the Righteouſneſs that Juſtifieth us, was performed long ago by the Perſon of Chriſt, beſides what hath already been ſaid, is further manifeſt thus.

1. He is ſaid to have purged our Sins by *HIMSELF*: *When he had by himſelf purged our Sins, he ſate down on the right-hand of God.* Heb. 1. 3. I have ſhewed, that in Chriſt, for the accompliſhing of Righteouſneſs, there was both Doing and Suffering; Doing, to fulfill all the Commands of the Law; Suffering, to anſwer its Penalty for Sin: This Second is that which in this to the *Hebrews*, is in ſpecial intended by the Apoſtle; where he ſaith, he hath *purged our ſins*; Heb. 9. 14. that is, by his precious Blood; for 'tis that alone can purge our Sins, either out of the ſight of God, or out of the ſight of the Soul. Now this was done by *HIMSELF*, ſaith the Apoſtle; that is, *in* or *by* his *perſonal Doings* and *Sufferings*. And hence it is, that when God had rejected the Offerings of the Law, he ſaid, *Lo, I come! A* Chap. 10. *Body haſt thou prepared me, to do thy WILL, O God.* 5, 6, 7, 8. Now by this *Will* of God (ſaith the Scripture) we are *ſanctified*. By what *Will?* Why, *by the offering up of the Body of Jeſus Chriſt*; for that was God's *Will*, that thereby we might be an Habitaton for him: As he ſaith again: *Jeſus* Chap. 13. *alſo, that he might ſanctifie the people with his own* 12. *Blood, ſuffered without the Gate.*

2. As it is ſaid, he hath *purged our ſins by* 82. *HIMSELF*; ſo it was by himſelf *at ONCE*: *For by one Offering hath he perfected for ever them that are ſanctified.* Now by this word, *at ONCE*, or, by *one Offering*, is cut off all thoſe imaginary Sufferings of Chriſt, which fooliſh Men conceive of; as, that he in all Ages hath ſuffered, or ſuffereth for Sin, in us. No; he did this Work but *ONCE*: *Not that he ſhould offer him-* Heb. 9. 25, *ſelf often; as the High-Prieſt entred into the holy* 26. *place, every year, with the Blood of others; for then muſt he often have ſuffered ſince the Foundation of the World. But now ONCE in the end of the World* (in the time of *Pilate*) *hath he appeared, to put away ſin by the Sacrifice of Himſelf.* Mark how to the purpoſe the Holy Ghoſt expreſſeth it: He hath ſuffered but *ONCE*; and that *ONCE, now*; *now ONCE: NOW* he is God and Man in one Perſon: *NOW* he hath taken the *BODY* that was prepared of God: *NOW ONCE, in the end of the world, hath he appeared, to put away Sin, by the Sacrifice of himſelf*; by the offering up of the Body of Jeſus Chriſt *ONCE* for all.

3. It further appears, in that by his Reſur- 83. rection from the Dead, the Mercies of God are made ſure to the Soul; God declaring by that, as was ſaid before, how well pleaſed he is by the Undertaking of his Son, for the Salvation of the World: *And as concerning that he raiſed* Act. 13. *him up from the dead, now no more to return to corruption; he ſaid on this wiſe, I will give thee the ſure Mercies of David.* For Chriſt being cloathed with Man's Fleſh, and undertaking for Man's Sins, did then confirm all ſure to us, by his Reſurrection from the dead. So that by the riſing of that Man again, Mercy and Grace are made ſure to him that hath believed on Jeſus. Wherefore, from theſe things, together with what hath been diſcovered about his addreſſing himſelf to the Work, I conclude, *That Men can be Juſtified from the Curſe before God, while Sinners in themſelves, by no other righteouſneſs than that long ago performed by the Perſon of Chriſt.* Now the Concluſion is true, from all ſhew of Contradiction; for

for the Holy Ghost saith, *He* hath *done* it; hath done it by *himself*, and that by the *Will* of God, at *once*, even *then* when he took the *prepared Body upon him. By the Will of God we are sanctified, through the offering up of the Body of Jesus Christ* once *for all.*

84. This being so, the *Second Position* is also manifest; namely, *That the Righteousness, by which we stand Just from the Curse before God, is only inherent in Jesus Christ.* For if he hath undertaken to bring in a Justifying Righteousness, and that by Works and Merits of his own, then that Righteousness must of necessity be inherent in him alone, and ours only by Imputation: And hence it is called, in that Fifth to the *Romans*, the *Gift*, the *GIFT of Righteousness*; because neither wrought nor obtained by Works of *ours*, but bestowed upon us, as a Garment already prepared by the Mercy of God in Christ. Rom. 5. 17. & 61. 10.

There are Four things that confirm this for a Truth.

85. *First*, This Righteousness is said to be the Righteousness of *ONE*, not of many: I mean, of *ONE* properly and personally, as his own particular personal Righteousness. The Gift of Grace, which is the Gift of Righteousness, it is by *ONE* Man, *Jesus Christ. Much more they that receive abundance of Grace, and of the Gift of Righteousness, shall reign in life by ONE Jesus Christ: Therefore as by the Offence of one, Judgment came upon all to Condemnation; even so by the Righteousness of ONE, the Free Gift came upon all Men to Justification of Life: For as by one Man's Disobedience, many were made Sinners; so by the Obedience of ONE, shall many be made Righteous.* Mark, the Righteousness of ONE, the Obedience of ONE; the Righteousness of ONE Man, of *one Man, Jesus.* Wherefore, the Righteousness that Justifieth a Sinner, it is personally and inherently the Righteousness of that Person only, who by Works and Acts of Obedience did compleat it, even the Obedience of *one*, of *one* Man, Jesus Christ; and so ours *onely by Imputation.* It is improper to say, *Adam*'s eating of the Forbidden Fruit, was personally and inherently an Act of mine: 'Twas personally his, and imputatively mine; personally his, because he did it; imputatively mine, because I was then in him. Indeed, the effects of his personal eating is found in my Person, to wit, defilement and pravity: The effects also of the Imputation of Christ's personal Righteousness, is truly found in those that are in him, by Electing Love, and Unfeigned Faith, even holy and heavenly Dispositions: But a *Personal Act* is one thing, and the *Effects* of that another: The *Act* may be done *by*, and be only inherent in *one*; the *Imputation* of the *Merit* of the *Act*, as also the *Effects* of the same, may be in a manner *universal*, extending it self unto the most, or all. This the Case of *Adam* and *Christ* doth manifest: The Sin of one, is imputed to his Posterity; the Righteousness of the other, is reckoned the Righteousness of those that are his. Rom. 5. 15, 16, 17, 18, 19.

86. *Secondly*, The Righteousness by which we stand Just before God, from the Curse, is called, *The Righteousness of the Lord: The Righteousness of God: The Righteousness of Jesus Christ*, &c. Phil. 3. 6, 7, 8.

And that by way of Opposition to the Righteousness of God's own Holy Law: *That I might be found in him; not having on my own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.* Now by this Opposition, (as by what was said before,) the Truth is made exceeding clear: For by these words, [*not having my own Righteousness,*] is not only excluded what Qualifications we suppose to be in us; but the Righteousness through which we stand Just in the sight of God, by them is limited, and confined to a Person absolutely distinct: *Distinct*, I say, as to his Person and Performances; who here is called *GOD*, and *Jesus Christ*: As he saith also in the Prophet *Isaiah*, *In the Lord shall all the Seed of Israel be Justified, and shall glory*: In the *Lord*, not in the *Law*; in the *Lord*, not in *themselves*: *And their Righteousness is of me, saith the Lord*: Of *ME*, not of themselves; of *ME*, not of the Law. And again, *Surely shall one say, in the Lord have I righteousness and strength.* Now, as I have already said, all this is to be understood of the Righteousness that was fulfilled by *Acts* and *Works* of Obedience, which the Person of the Son of God accomplished in the days of his flesh in the World: By that Man, I say, *The Lord our Righteousness.* Christ indeed is naturally and essentially Righteousness; but as he is simply such, so he Justifieth no Man; for then he need not to bear our Sins in his Flesh, and become obedient in all Points of the Law for us; but the Righteousness by which we stand Just before God, is a Righteousness consisting of Works and Deeds; of the Doings and Sufferings of such a Person who also is essentially Righteousness. And hence, as before I have hinted, we are said to be Justified, *by the Obedience and Blood of the Lord Jesus Christ*, by the Doings and Sufferings of the Son of God. And hence again it is, that he first is called *King of Righteousness*; that is, *a King of Righteousness*, as God-Man, which of necessity supposeth his Personal Performances; and after that, *King of Peace*: For what he is naturally and eternally in his Godhead, he is not to us, but himself; but what he is actively, and by Works, *he is not to himself, but to us*: So then, he is neither *King of Righteousness*, nor of *Peace*, to us, as he is only the Eternal Son of the Father, without his being considered as our Priest and Undertaker; *he hath obtained* (by Works of Righteousness) *eternal redemption for us.* So then, the Righteousness by which we stand Just before God, is a Righteousness inherent (*only*) in Christ, because a Righteousness performed by him *alone.* Isa. 45. 25. Ch. 54. 17. Ch. 45. 24. 87. Jer. 23. 6. Heb. 7. 1, 2, 3. Heb. 9. 12.

Now that Righteousness by which we stand Just before God, must be a Righteousness consisting of Personal Performances: The Reason is, because Persons had sinned, this the nature of Justice requireth; That *since by Man came Death, by Man should come also the Resurrection from the dead.* The Angels therefore, for this very reason, abide under the Chains of Everlasting Darkness; because he *took not hold on them*; that is, by fulfilling Righteousness for them in their Nature: That is a blessed word, *To YOU, to YOU is born this day, in the City of David,* 1 Cor. 15. 21. Heb. 2. 16, 17. Luk. 2. 11.

David, a Saviour, which is Christ, the Lord: To *YOU*, not to Angels; to *YOU* is born a Saviour.

88. *Thirdly*, It is yet further evident, That the Righteousness by which we stand Just before God from the Curse, is a Righteousness inherent, not in us, but Christ; because it is a Righteousness *besides*, and *without the Law it self*, now take away the Law, and you take away the Rule of Righteousness. Again, Take away the Rule, and the Act as to us must cease:

Rom. 3. 21 *But now the Righteousness of God without the Law, is manifested; being witnessed by the Law and the Prophets.* So then, by such a Righteousness we are Justified, as is not within the power of the Law to command of us.

89. Quest. *But what Law is that which hath not power to command our Obedience, in the Point of our Justification with God?*

Answ. The Moral Law, or that called the *Ten Commandments.* Therefore we are neither commanded to love God, or our Neighbour, as the means or part of our Justifying Righteousness: Nay, he that shall attempt to do these things, to be delivered from the Curse thereby, by the Scripture is holden accursed of

Gal. 3. 10. God: *As many as are of the Works* (or, Duties) *of the Law, are under the Curse*, &c. Because we are Justified, not by that of the Law, but by the Righteousness of God, *without the Law*; that is, without its commanding of us, without

Rom. 3. 24 our obedience to it: *Freely by his Grace, through the Redemption that is in Jesus Christ; whom God hath set forth to be a Propitiation, through Faith in his Blood.* This is the Righteousness of God *without* the Law; that is, without any of our Obedience to the Law. Wherefore, the Righteousness by which we stand Just in the sight of God, cannot be inherent in us, but in Christ the King thereof.

90. *Fourthly*, This is further made apparent, by the capacity that God will consider that Soul in, to whom he imputeth Justifying Righteous-

Rom. 4. 4, 5 ness; and that is, *as one that worketh not*, as one that stands *ungodly in the judgment of the Law.* But this I have handled before, and therefore shall pass it here.

91. *Fifthly*, To conclude: If any Works of ours could Justifie us before God, they would be Works after Faith received; but it is evident that these do not: Therefore the Righteousness that Justifies us from the Curse before God, is a *Righteousness inherent only in Christ.*

That Works *after Faith* do not Justifie us from the Curse, in the sight of God, is evident,

1. Because no Works of the Saints *can be*

Gal. 3. 10. *Justified by the Moral Law, considering it as the Law of Works for Life:* For this must stand a Truth for ever: Whatsoever Justifieth us, must be Justified by the Moral Law; for that is it that pronounceth the Curse; unless then that Curse be taken away by the Work, the

Rom. 3. 21. Work cannot Justifie us before God. But the Curse cannot be taken away, but by a Righteousness that is first approved of by that Law that so curseth: For if that shall yet complain for want of a full Satisfaction, the Penalty remaineth: This is evident to Reason, and confirmed by the Authority of God's Word, as hath been already proved; because the Law once broken, pronounceth Death, expecteth Death, and executeth the same on him that will stand to the Judgment of the Law: But no Work of a Believer, is capable of answering *this* Demand of the Law; therefore none of his Works can justifie him before God; for the Law, that notwithstanding, complaineth,

2. No Works of Faith can justifie us from the Curse before God; because *of the want of Perfection that is in the greatest Faith in us.* Now if Faith be not perfect, the Work cannot be perfect; I mean, with that Perfection, as to please Divine Justice: Consider the Person, one that hath to do with God immediately by himself. Now, that Faith is not capable of this kind of Perfection, it is evident; because when Men here know most, they know but in *part*: Now he that *knows* but in part, can *do* but in part; and he that *doth* but in part, hath a part wanting in the Judgment of the Justice of God. So then, when thou hast done all thou *canst*, thou hast done but *part* of thy Duty; and so art short of Justification from the Curse, by what thou hast done. 1 Cor. 13. Chap. 9.

91. 3. Besides, it *looks too like a Monster*, that the Works of Faith should Justifie us before God; because then Faith is turned, as it were, with its Neck behind it. *Faith*, in its own Nature, and Natural Course, respecteth the *Mercy of God*, through the Mediator, Jesus Christ; and as such, its vertue and excellency is to expect Justification by Grace, through him; but by this Doctrine, Faith is turned round about, and now makes a Life out of what it self hath done: But methinks Faith should be as Noble as it's Fruits; that being the First, and they but the Fruits of that.

Besides, seeing the Work is only good, because it floweth from Faith, (for *Faith purifieth the Heart*,) therefore Faith is it that justifies all its Works: If then we be Justified by either, it is by *Faith*, and not by his Works; unless we will say there is more Vertue in the less, than in the greater. Now what is Faith, but a Believing, a Trusting, or Relying Act of the Soul; what then must it rely upon, or trust in? Not in it self, that's without Scripture; not in its Works, they are inferiour to it self: Besides, this is the way to make even the Works of Faith the Mediator between God and the Soul, and so by them thrust Christ out of doors: Therefore it must trust in Christ; and if so, then *no Man can be Justified from the Curse before God, by the Works that flow from Faith.* Act. 15.

91. 4. To put all out of doubt; the Saint, when he hath done what he can to bring forth good Works by Faith; yet he dares not shew these Works before God, but as they pass through the Mediator, Christ; but as they are washed in the Blood of the Lamb. And therefore *Peter* saith, those Sacrifices of ours that are truly spiritual, are only then accepted of God, when offered up by Jesus Christ. And therefore it is said again, That the Prayers of the Saints, which are the Fruits of Faith, *come up before the Throne of God, through the Angel's Hand*; that is, through the Hand of Christ; through his 1 Pet. 2. 5. Rev. 8. 3, 4.

his golden Censer, perfumed with his Incense, made acceptable by his Intercession.

It is said, in the Book of the *Revelations*, That it is granted to the Bride, the Lamb's Wife, that she should be *arrayed in fine linnen, clean and white*; which *white Linnen is the Righteousness of Saints*. This *fine Linnen*, in my judgment, is the Works of Godly Men, their Works that sprang from Faith. But how came they *clean?* How came they *white?* Not simply, because they were the Works of Faith. Rev. 7. 14, 15. But mark, *They washed their Robes, and made them white in the Blood of the Lamb; and therefore they stand before the Throne of God:* Yea, therefore it is that their good Works stand there too.

94. I conclude then: *Our Persons are Justified, while we are Sinners in our selves:* Our Works, even the Works of Faith, are no otherwise accepted, but as they come through Jesus Christ, even through his Intercession and Blood. So then, Christ doth Justifie both our Person and Works, *not by way of Approbation*, as we stand in our selves, or Works before God; but by presenting of us to his Father by himself; washing what we are and have from Guilt in his Blood, and cloathing us with his own Performances: This is the cause of our acceptance with God, and that our Works are not cast forth of his presence.

The USE.

The First USE. 1. Is Justifying Righteousness to be found in the Person of Christ *only?* Then this should admonish us, *to take heed of seeking it in our selves*; that is, *of working Righteousness, thereby to appease the Justice of God*; lest by so doing, we affront and blaspheme the Righteousness of Christ. He that shall go about to establish his own Righteousness; *HE*, as yet, *doth defiance to that which is of God*; of God's appointing, of God's providing; and that only wherewith the Justice of the Law must be well-pleased. Wherefore, take heed, I say, of doing of such a thing, lest it provoke the Eyes Ezek. 33. 13. of the Lord's Glory. *When I shall say to the Righteous, that he shall surely live: if he trust to his* own *righteousness, and commit iniquity, all his righteousness shall not be remembred; but for his iniquity that he hath committed, he shall die for it.* Mark, Though he be Righteous; yea, though he have a Promise of Life; yet he shall die. But why? Because he sinned against the Lord, by *trusting* to his own Righteousness, therefore he must die for *it*.

There are some things that will preserve a Man from splitting upon this Rock: As,

95. 1. Get good acquaintance with the Covenant of Grace, and of the Persons concerned in the Conditions of that Covenant. The Conditions (of that Covenant) are, That a Righteousness shall be brought into the World, that shall please the Justice of God, and answer (and so remove the Curse of) the Law. Now he that doth perform this Condition, is Christ; therefore the Covenant is not immediately with Man, but with him that will be the Mediator betwixt God and Man: *As* Zach. 11. 9. *for thee, by the Blood of thy Covenant*, (speaking of Christ.) So then, Christ, the Man Christ, is he who was to bring in these Conditions, to wit, Everlasting Righteousness. And hence it is that God hath said, *Christ shall be the Covenant OF the People*; that is, he shall be *our Conditions to God-ward*: He therefore is all our Righteousness, as to the Point of our Justification before God; he is the Covenant OF the People, as well as the *light of the Gentiles*: For as no Man can see, but in the light of his Spirit; so no Man can stand, but in and by him: *He is the Covenant of the People, the Conditions and Qualifications of the People*: So that to God-ward, *Christ is all in all*, and no Man any thing at all. *He hath made with me an everlasting Covenant*; with me, as I stand in my Head, Christ, who, because he hath brought in Everlasting Righteousness, therefore hath removed the Curse of the Law: Wherefore he adds, This Covenant *is ordered in all things, and sure*; because, all Points that 2 Sam. 23. 5. concern me, as to Redemption from the Curse, are taken away by Christ, (as before is discoursed.) Look then upon Christ, as the Man, the Mediator, Undertaker and Accomplisher of that Righteousness in himself, wherein thou must stand Just before God; and that he is the Covenant, or *Conditions OF the People, to Godward*; always having in *himself* the Righteousness that the Law is well-pleased with; and always presenting himself before God, as our only Righteousness. Dan. 9. 23, 24. Isa. 52. 6.

96. 2. That this Truth may be the more heartily enquired into by thee, *consider thine own Perfections*; I say, study how polluted thou art, even from the heart throughout: No Man hath an high esteem of the Lord Jesus, *that is a stranger to his own sore:* Christ's Church is an Hospital of sick, wounded, and afflicted People; even as when he was in the World, the Afflicted and Distressed set the highest Price upon Jesus Christ. Why? They were sick, and he was the Physician; *but the whole had no need of him.* And just thus it is now: Christ is offered to the World, to be the Righteousness and Life of Sinners; but no Man will regard him, save *he that seeth his own pollution:* He that seeth he cannot answer the Demands of the Law; he that sees himself from top to toe polluted; and that therefore his Service cannot be clean, as to Justifie him from the Curse before God; he is the Man that must needs die in Despair, and be Damned; or must trust in Jesus Christ for Life.

97. Further, This Rule I would have all receive, that come to Jesus Christ for Life and Salvation.

1. *Not to stick at the acknowledgment of Sin*, but to make that of it, which the Law makes of it: *Acknowledge thine iniquity*, saith the Lord. Jer. 3. 13. This is a hard pinch, (I know what I say,) for a Man to fall down under the sense of Sin, by acknowledging them to be, what the Lord saith they are; to acknowledge them, I say, in their own defiling and polluting Nature; to acknowledge them in their unreasonable and aggravating Circumstances; to acknowledge them in their God-offending, and Soul-destroying Nature, especially when the Conscience is burthened with the guilt of them. Yet this is Duty, *If we confess our sins, he is* 1 Joh. 1. 9. *faithful and just to forgive:* Yea, to this is

annexed the Promiſe, *He that confeſſeth, and forſaketh them ſhall find mercy.* This made *David*, as it were, lay claim to the Mercy of God. *Waſh me throughly* (ſaid he) *from mine iniquity, and cleanſe me from my ſin; for I acknowledge my tranſgreſſion, and my ſin is ever before me.* Though then thou art to bluſh, and be aſhamed, when thou remembreſt thy Sins and Iniquities, yet do not hide them: *He that hideth his ſins, ſhall not proſper:* Do not leſſen them; do not ſpeak of them before God after
Jer. 3. 13. a mincing way: *Acknowledge thine iniquities, that thou haſt ſinned againſt the Lord thy God; and haſt ſcattered thy ways to the ſtrangers, under every green tree; and ye have not obeyed my voice, ſaith the Lord.*

98. 2. If we would come to Chriſt aright, we muſt ONLY *acknowledge our ſins*; we muſt ONLY acknowledge them, and there ſtop; *ſtop*, I ſay, from attempting to do ought to preſent us good before God, but ONLY to receive the Mercy offered. *ONLY acknowledge thine iniquities:* Men are ſubject to two Extreams; either to confeſs Sins *Notionally*, and by the *halves*; or elſe, together with the
Hoſ. 5. 14, 15. Confeſſion of them, *to labour to do ſome holy work, thereby to eaſe their burthened Conſcience*, and beget Faith in the Mercy of God. Now both theſe are dangerous, and very ungodly: *dangerous*, becauſe the Wound is healed falſely; and *ungodly*, becauſe the Command is tranſ-
Zach. 13. 3. greſſed: *Only acknowledge thy ſin*, and there ſtand (as *David*) *till thy guilt is taken away. Joſhua ſtood* before the Angel, from top to toe in filthy Garments, till the Lord put other Cloaths upon him. In the matter of thy Juſtification thou muſt *know* nothing, *ſee* nothing, *hear* nothing, but thine *own Sins*, and *Chriſt's Righteouſneſs*. ONLY *acknowledge thine iniquities.* Now the Saviour and the Soul comes rightly together; the Saviour, to do
Jer. 3. 25. his work, which is to *ſpread his Skirt over the Sinner*; and the Sinner, to *receive, by believing this bleſſed imputed Righteouſneſs.* And hence the Church, when ſhe came to God, *lyeth down in her ſhame, and her confuſion covereth her; and ſo lyeth till pardon comes.*

The Second USE.

99. I come now to the *Second USE, Have Faith in Chriſt.* But what are we to underſtand by
The Second USE. FAITH?

Anſw. Faith importeth as much as to ſay, *Receive, Embrace, Accept of*, or truſt in the
Joh. 1. 12. 2 Cor. 4. 1. Col. 2. 6. Heb. 11. 13 2 Cor. 11. 4 1 Tim. 1. 15 Epheſ. 1. 12, 13. Act. 15. 11. Benefit offered. All which are (by holy Men of God) words uſed on purpoſe to ſhew that the Mercy of God, the Forgiveneſs Sins, and Eternal Life, are not to be had by Doing, or by the Law; but by Receiving, Embracing, Accepting, or truſting to the Mercy of God, through Chriſt: *We believe, that through the Grace of our Lord Jeſus Chriſt, we ſhall be ſaved, even as they.* Thus you ſee what the Goſpel is, and what Faith doth do in the Salvation of the Soul.

Now, that Faith might be helped in this Work, (for great are they that oppoſe it,) therefore the Scriptures (the Word of Truth) hath preſented us with the Invitation, in moſt plain and ſuitable Sentences: As, *That Chriſt came into the world to ſave Sinners: Chriſt died for our Sins: Chriſt gave himſelf for our Sins: Chriſt bare our Sins in his Body on the Tree:* And, *That God, for Chriſt's ſake, hath forgiven you.* Further, As the Invitations are plain and eaſie; ſo the Threatning to the Oppoſers are ſore and aſtoniſhing: *He that believeth not, ſhall be damned: Becauſe they received not the love of the Truth, that they might be ſaved, God gave them up to ſtrong deluſions, that they all might be damned.*

Mat. 16. 2 Thef. 2. 10, 11, 12.

Object. *But Faith is ſaid to be an Act of Obedience.* 100

Anſw. 1. And well it may; for it it is the moſt ſubmitting Act that a Man can do; it throweth out all our Righteouſneſs; it makes the Soul poor in it ſelf; it liveth upon God and Chriſt, as the Alms-man doth upon his Lord; it conſenteth to the Goſpel, that it is true; it giveth God and Chriſt the Glory of their Mercy and Merit; it loveth God for his Mercy, and Jeſus Chriſt for his Service; whatever Good it doth, it ſtill cryeth, Hereby am I not Juſtified; but he that Juſtifieth me, is the Lord.

Well, But is there in truth ſuch a thing as the Obedience of Faith? Then let Chriſtians labour to underſtand it, and diſtinguiſh it aright; and to ſeparate it from the Law, and all Man's Righteouſneſs; and remember, that it is a receiving of Mercy, an embracing of Forgiveneſs, an accepting of the Righteouſneſs of Chriſt, and a truſting to theſe for Life. Remember again, that it putteth the Soul upon coming to Chriſt, as a Sinner; and to receive Forgiveneſs, as a Sinner; as ſuch. *We now treat of Juſtification.*

But a little to inſert at large a few more of the Excellencies of it, and ſo draw towards a Concluſion. 101.

Firſt, The more thou believeſt for Remiſſion of Sins, the more of the Light of the glorious Goſpel of Chriſt thou receiveſt into thy Soul: *For therein is the Righteouſneſs of God revealed, from Faith to Faith*; that is, according to the degree of Faith: Little Faith ſeeth but little, but great Faith ſeeth much; and therefore he ſaith again, That by Faith we have *acceſs into the Grace of God.* The Reaſon is, Rom. 1. 16, 17. Chap. 5. 2.

1. Becauſe Faith having laid hold upon Chriſt, *hath found him in whom are hid all the treaſures of Wiſdom and Knowledge*: In him therefore it finds and ſees thoſe heighths and depths of Goſpel-Myſteries that are no where elſe to be found: Nay, let a Man be deſtitute of Faith, and it is not poſſible he ſhould once think of ſome of them. Col. 2. 3.

2. By this means, the *Holy Spirit is plentifully received.* Now the Spirit of God, is a Spirit of Wiſdom and Revelation; but yet *ſo*, as *in the knowledge of Chriſt*; otherwiſe the Spirit will ſhew to Man not any mighty thing; its great delight being, to *open Chriſt*, and to reveal him unto *Faith*: Faith indeed can ſee him, for that is the Eye of the Soul; and the Spirit alone can reveal him, that being the *Searcher of the deep things of God*: By theſe therefore the Myſteries of Heaven are revealed and received: And hence it is that the Myſtery Gal. 3. 4. 2, 3. Eph. 1. 17.

Tim.3.9. stery of the Gospel, is called, the *Mystery of FAITH*, or the Mystery with which *Faith only* hath to do. Wouldest thou then know the greatest things of God? Accustom thy self to the *Obedience of Faith*; live upon thy Justifying Righteousness.

102. And never think, that to live always on Christ for Justification, is a *low* and *beggerly* thing, and as it were, a staying at the Foundation: For let me tell you, Depart from a sense of the *meritorious* means of your Justification with God, and you will quickly grow *light* and *frothy*, and *vain*: Besides, you will always be subject to Errours and Delusions; for this is

Col.2.19. not to hold the Head from, or, *through which nourishment is administred*. Further, No Man that buildeth, *forsakes* the good Foundation; *that* is the *ground* of his Encouragement to work; for upon *that* is laid the stress of *ALL*; and without it, nothing that is *framed* can be *supported*, but must inevitably fall to the ground. Again, Why not live upon Christ alway? and especially *as he standeth the Mediator between God and the Soul*; defending thee with the Merit of his Blood, and covering thee with his infinite Righteousness, from the Wrath of God, and Curse of the Law. *Can* there be any *greater* comfort ministred to *THEE, than to know thy Person stands Just before God? JUST*, and Justified from all things that would otherwise swallow thee up? Is Peace with God, and Assurance of Heaven, of so little respect with thee, that thou slightest the very Foundation thereof, even *Faith in the Blood* and Righteousness of Christ? And are *Notions* and *Whimsies* of such credit with thee, that thou must *leave* the *Foundation*, to *follow them*? But again, What *Mystery* is desirable to be known, that is not to be found in Jesus Christ, as Priest, Prophet, or King of

Col.2.1,2. Saints? *In him is hid all the treasures of them*,

cv. 3.7. and *he alone* hath the *Key* of *David* to *open* them. *Paul* was so taken with Jesus Christ, and the Knowledge of this, that he was Crucified for

Cor.2.2. us; that he desired, nay *determined not to know any thing else among the Corinthians*, that *itch't* after other Wisdom.

103. Object. *But I see not that in Christ now, that I have seen in him in former days: besides, I find the Spirit lead me forth to study other things.*

Answ. To the First part of this *Objection*, I would answer several things.

1. The Cause why thou seest not that in Christ *now*, which thou hast seen in him in *former days*, is not in *Christ*, but in thy *Faith*:

b.1.11, He is the *same*, as fresh, and as good, and as full of Blessedness, as when thou didst most rejoyce in him.

2. And why not *now*, as well as *formerly*? God is never weary of being delighted with Jesus Christ; his *Blood* is always *precious* with

w.8.30. God: His *Merits* being those in which Justice

. 2.36. hath Everlasting Rest, why shouldest thou wander, or *go about to change thy way*?

3. *Sin* is the *same* as ever, and *so* is the *Curse* of the Law: The *Devil* is as *busie* as ever, and beware of the *Law* in thy *Members*: Return therefore to thy rest, O Soul! *for he is thy life, and the length of thy days.*

4. Guilt is to be taken off now, as it was *years* ago; and whether thou seest it or no, thou *sinnest* in *ALL* thy Works: How then canst *thou* stand clear from *guilt* in thy Soul, who neglectest to act Faith in the *Blood* of the Lamb? *There* thou must *wash thy Robes*, and *there thou must make them white*, Rev. 7. 14, 15.

5. I conclude then, thou art a polluted, surfeited, corrupted, hardened Creature, whosoever thou art, that thus objectest.

104. *But I find* (sayest thou) *as if the Spirit led me forth to study other matters.*

Answ. What other Matters? *WHAT* Matters *besides*, above, or beyond the glorious Gospel of Jesus Christ, and of our acceptance with God through him! *WHAT* Spirit, or Doctrine, or Wisdom soever it be, that centers not in, that cometh not from, and that terminates not within the Bonds of the Gospel Joh. 6. 5. of Jesus Christ, is not worthy the study of the Sons of God; neither is it Food for the Faith of Jesus Christ; for that is the *Flesh of Christ*, (and that is Eternal Life,) *Whither will you go?* Beware of the Spirit of Antichrist; for *many false Spirits are gone out into the world*. I told you before, that the Spirit of God, is the *Spi-* Eph.1.17. *rit of Wisdom and Revelation in the Knowledge of* Joh. 14. *Christ*; and that without and besides the Lord Chap. 15. Jesus it discovereth nothing; it is sent to *testifie* Chap. 16. *of him*; it is sent, to bring *his words* to our remembrance; it is sent, to *take of his things, and shew them unto us*. Wherefore, never call that the Spirit of Jesus, which leads you away from the Blood and Righteousness of Christ: *That* is but the Spirit of Delusion, and of the Devil, whose *Teachings* end in Perdition and Destruction. *Tempt not Christ*, as they of old did. But how did they *tempt* him? Why, in loathing the *Manna*, which was the Type of his Flesh and Blood; which we are to eat of by believing. I say, tempt him not, *lest you* Num. 21. *be destroyed* by the Serpents, *by the gnawing guilt* 5, 6, 7. *of sin*; for, take away Christ, and *Sin remains*, 1 Cor. 10. and there is *no more Sacrifice for Sin*; if so, thou 10. wilt be destroyed by the Destroyer, *&c.*

105. But again: Living by Faith, begets in the Heart a Son-like Boldness and Confidence to God-ward, in all our Gospel-Duties; under all our Weaknesses, and under all our Temptations. It is a blessed thing to be priviledged with an holy Boldness and Confidence God-ward, that he is on our side, that he taketh part with us, and that he will plead our Cause 2Cor.2.14. *with them that rise up against us*. But this Bold- Gal.2.20. ness *Faith* helpeth us to do, and also manageth Phil.3.2,3. in our Heart. This is that which made *Paul* Rom.5.11. always *triumph* and *rejoyce* in God, and the Lord 2 Cor. 4. Jesus: He lived the Life of Faith; for Faith 17, 18. sets a Man in the Favour of God, by Christ; and makes a Man see, that what befalls him in this life, it shall, through the Wisdom and Mercy of God, not only prove for his forwarding to Heaven, but to augment his Glory when he comes there. This Man now stands on *high*; he *lives*; he is *rid* of slavish Fears, and carking Cares; and in all his streights, he hath *a God to go to*. Thus *David*, when all things look'd 1 Sam.30.6 a-wry upon him, *encouraged himself in the Lord his God*. *Daniel* also believed in his God, and Dan.6.23. knew that all his Trouble, Losses and Crosses, would be abundantly made up in his God.

And

Psal.27.13. Jon.5.4,5. Heb. 10. 22, 23. Eph. 1. 4, 5, 6, 7. Isa.33.17, 18.

And *David* said, *I had fainted, unless I had believed*: Believing therefore is a great Preservative against all such Impediments, and makes us confident in our God, and with boldness to come into his presence, claiming Priviledge in what he is and hath: For by *Faith*, I say, he seeth his acceptance through the Beloved; and himself interested in the Mercy of God, and Riches of Christ, and Glory in the World to come. This Man can look upon all the Dangers in Hell and Earth, without paleness of Countenance; he shall meditate Terrour with Comfort, *because he beholds the King in his beauty.*

106. Gal. 5. 5. Jam. 5. 7, —11.

Again: Living by Faith, makes a Man exercise Patience and Quietness under all his Afflictions; for Faith shews him, that his *best part* is safe, that his Soul is in God's *special* Care and Protection, purged from Sin in the Blood of Christ: *Faith* also shews him, that after a little while he shall be in the full enjoyment of that which now he believes is coming: *We, through the Spirit, wait for the hope of Righteousness by Faith.* Wherefore, upon this ground it is, that *James* exhorteth the Saints, to whom he wrote, to Patience; because they *knew* the Harvest would in due time Come. *Faith* lodgeth the Soul with Christ: *I know* (saith *Paul*) *on whom I have believed*, (and to whom I have committed my Soul,) *and am perswaded*, (I believe it,) *that he is able to keep that which I have committed unto him, against that day*: Therefore it were no shame to him, to wear a Chain for his Name and Sake. Oh! it is a blessed thing to see, I say, by the Faith of the Lord Jesus, that we are embarqued in the same Ship with him: This will help us greatly, both to *hope*, and *quietly wait for the Salvation of the Lord.*

2 Tim. 1. 12, 16. Psal. 46. 1, 2, 3, 4, 5, 6. Lam. 3. 26.

107. Acts 28. 15. 2 Cor. 3. 18

Further, I might add, That living by Faith, is the way to receive fresh strength from Heaven, thereby to manage thine every days work with life and vigour; yea, every look, by Faith, upon Jesus Christ, as thine, doth this great work. It is said, when *Paul* saw the Brethren that came to meet him, *he thanked God, and took courage.* Oh, how much more then shall the Christian be blessed with fresh Strength and Courage, even at the beholding of Christ! *whom beholding, as in a glass, we are changed* (even by beholding of him by Faith in the Word) *into the same Image, from Glory to Glory, even as by the Spirit of the Lord.* But to be brief:

1 Joh. 3. 23. Joh. 6. 40. Heb. 12.

Make Conscience of the Duty of Believing; and be as fraid of falling short here, as in any other Command of God. *This is his Commandment, That you Believe:* Believe therefore in the Name of the Lord Jesus. This is the Will of God, That you Believe: Believe therefore to the Saving of the Soul. *Unbelief* is a fine spun Thread, not so easily discerned as grosser Sins; and therefore *that* is truly *THE* Sin that doth *SO* easily beset us. The Light of Nature will shew those Sins that are against the *Law* of Nature; but the Law of Faith, is a Command *beyond* what Flesh or Nature teacheth: Therefore, to Live by Faith, is so much the harder work; yet it *must* be done, otherwise thine other Duties profit thee nothing: For if a Man give way to *Unbelief*, though he be *most* frequent in *all* other Duties besides; so often as he worshippeth God in *these*, he yet saith, *God is a Lyar* in the *other*; even because he hath not Believed: *He that believeth not God, hath made him a Lyar; because he believeth not the record that God gave of his Son: And this is the record, that God hath given us eternal life; and this Life is in his Son.* So then, when thou giv'st way to Unbelief; when thou dost not venture the Salvation of thy Soul upon the Justifying Life that is in Christ, that is, in his Blood, *&c. at once*, thou giv'st the Lye to the *whole Testament of God*; yea, thou *trampl'st* upon the Promise of Grace; and count'st this precious Blood an unholy and unworthy thing. Now how (thou doing thus) the Lord should accept of thy other Duties, of Prayer, Alms, Thanksgiving, Self-denyal, or any other, will be hard for thee to prove: In the mean time remember, that Faith *pleaseth* God; and that without Faith, it is *impossible* to please him: Remember also, that for *this* cause it was that the Offering of *Cain* was *not* accepted. *By Faith Abel offered unto God a more excellent Sacrifice than Cain:* For by Faith *Abel* first justified the Promise of the *Messias*, by whom a Conquest should be obtained over the Devil, and all the Combination of Hell against us: Then he honoured Christ, by believing that he was able to save him; and in token that he *believed* these things indeed, he presented the Lord *with the Firstling of his Flock*, as a Remembrance before God, that he *believed* in his Christ: And therefore 'tis said, By *Faith he offered*; by which means the Offering was accepted of God; for no Man's Offering can be accepted with God, but his that stands righteous before him first: But Unbelief holdeth Men under their guilt, because they have not believed in Christ, and by that means put on his Righteousness. Again, He that *believeth not*, hath made invalid (what in him lyes) the Promise of God, and Merits of Christ, of whom the Father hath spoken so worthily: Therefore, what Duties, or Acts of Obedience soever he performeth, God by no means can be pleased with him.

1 Joh. 5. 10, 11. Heb. 10. Heb 11.

By this therefore you see the miserable state of the People that have not Faith: *Whatever they do, they sin*; if they break the Law, they sin; if they endeavour to keep it, they sin: They sin, I say, upon a double account: First, Because they do it but imperfectly: And Secondly, Because they yet stay upon that, resisting that which is perfect, even that which God hath appointed. It mattereth not (as to Justification from the Curse) therefore, Men wanting Faith, whether they be civil or profane, they are such as stand accursed of the Law, *because they have not believed*, and *because they have given the Lye to the Truth*, and to the God of Truth. Let all Men therefore, that would please God, *make Conscience of Believing*; on pain, I say, of displeasing him; on pain of being with *Cain*, rejected; and on pain of being damned in Hell. *He that believeth not, shall be damned.* Faith is the very quintessence of all Gospel-Obedience, it being that which must go before other Duties, and that which also must accompany whatever I do in the Worship of God, if it be accepted of him. Here you may see a Reason, *why the force and power of Hell is so bent against Believing*: Satan hateth all the parts of our Christian Obedience; but the *best* and

108. Mark 16. 16.

chiefest,

chiefest, must. And hence the Apostle saith to the Thessalonians, *That he sent to know their Faith, lest by some means the Tempter have tempted them, and so his labour had been in vain.* Indeed, where Faith is wanting, or hath been destroyed, all the labour is in vain; nothing can profit any Man, neither as to Peace with God, nor the Acceptance of any Religious Duty: And this, I say, Satan knows, which makes him so bend his force against us.

1 Thes. 3. 5.

109. There are three things in the Act of Believing, which makes *this Grace* displeasing to the wicked one.

1. *Faith discovereth the Truth of things to the Soul.* The Truth of things as they are, whether they be things that are of this World, or of that which is to come; the Things and Pleasures above, and also those beneath. Faith discovereth to the Soul, the Blessedness, and Goodness, and Durableness of the one; the Vanity, Foolishness, and Transitoriness of the other. Faith giveth credit to *all things that are written in the Law, and in the Prophets*; both as to the Being, Nature, and Attributes of God; the blessed Undertaking of the Lord Jesus Christ; the Glory of Heaven, and Torments of Hell; the Sweetness of the Promise, and Terror of the Threatnings, and Curses of the Word: By which means Satan is greatly frustrated in his Assaults, when he tempteth either to love *this* World, or slight *that* which is to come; for he can do no great matter in these things to any but those who want the Faith: *In vain is the snare laid in the sight of any Bird:* Therefore he must first blind, and hold blind the Minds of Men, *that the light of the glorious Gospel of Christ, who is the Image of God, should not shine into them*, else he can do no harm to the Soul. Now Faith is the *Eye* of the Godly Man, and that *sees* the Truth of things, whatever Satan suggests, either about the Glory of this World, the Sweetness of Sin, the Uncertainty of another World, or the like.

Act. 24. 14.
Joh. 5. 4. 5.
Prov. 1. 17.
2 Cor. 4. 4.
Heb. 11. 27.

110. 2. *Faith wraps the Soul up in the bundle of Life with God*; it encloseth it in the Righteousness of Jesus; and presents it so perfect in that, that whatever he can do, with all his cunning, cannot render the Soul spotted or wrinkled before the Justice of the Law: Yea, though the Man, as to his own Person and Acts, be full of Sin from top to toe, Jesus Christ covereth all; Faith sees it, and holds the Soul in the godly sense and comfort of it. The Man therefore standing here, stands shrouded under that goodly Robe that makes him glister in the Eye of Justice: yea, all the Answer that Satan can get from God against such a Soul, is, That he *doth not see iniquity in Jacob, nor behold perverseness in Israel: for HERE Israel hath not been forsaken, nor Juda of his God, of the Lord of Hosts, though* (as to their own Persons) *their Land was filled with sin against the Holy One of Israel.* Thus therefore the Soul Believing, is hid from all the power of the Enemy, and dwells safely *under the dominion of GRACE.*

Num. 23. 21, 22, 23.
Jer. 51. 5.
Am. 6. 14.
Deut. 33.

111. 3. Faith keeps the Soul from giving credit to any of his Insinuations; for whatever Satan saith, either about the acceptance of my Person or Performances; so long as I believe that both are accepted of God, for Christ's sake, he suggesteth to the Wind: Wherefore, *Faith* doth the same against the *Devil*, that *Unbelief* doth to God. Doth *Unbelief* count *God a Lyar? Faith* counts the *Devil a Lyar.* Doth *Unbelief* hold the *Soul* from the *Mercy of God? Faith* holds the *Soul* from the *Malice of the Devil.* Doth *Unbelief* quench thy *Graces? Faith* kindleth them even into a *flame.* Doth *Unbelief* fill the Soul full of *Sorrow? Faith* fills it full of the *Joy of the Holy Ghost.* In a word, Doth *Unbelief bind down thy Sins upon thee?* Why, *Faith* in Jesus Christ *releaseth thee of them all.*

112. 4. As Faith keeps the Soul from giving credit to the Insinuations of Satan; so, when he makes his assaults, it overmasters him, and makes him retreat: *Resist the Devil, and he will flee from you*; whom resist *stedfast in the Faith.* Believe, as I have already said, that God loveth you; that the Blood of Christ was shed for you; that your Person is presented compleat before him, through the Righteousness of Christ; and *Satan must give place*, thy crediting of the Gospel, makes him *fly before thee.* But thou must do it *STEDFAST in the Faith*; every *WAVER* giveth him advantage. And indeed this is the reason that the Godly are so foyled with his assaults, they do not resist him *STEDFAST* in the Faith; they often *stagger* through Unbelief: Now at *every* stagger, he recovereth lost ground again, *and giveth Battel another time.* Besides, by this and the other stagger, he taketh heart to attempt by other means, and so doubleth the Affliction with *manifold* Temptations: This is, I say, for want of being *STEDFAST: Above ALL taking the Shield of Faith, wherewith you shall be able to quench ALL the fiery Darts of the wicked:* To *quench* them, though they come from him as *kindled* with the very Fire of Hell: None knows, save him that feels it, how burning hot the fiery Darts of Satan are; and how, when darted, they kindle upon our Flesh and Unbelief; neither can any know the power and worth of Faith to quench them, but he that hath it, and hath power to act it.

Jam. 4. 7.
1 Pet. 5. 9.
Eph. 6. 16.

113. 5. *Lastly*, If Justifying Righteousness be alone to be found in the Person of Jesus Christ, then this shews us the sad Condition of two sorts of Men.

1. Of those that hang in doubt betwixt Christ and the Law.

2. Of those that do professedly make denial of the Sufficiency of this most blessed Righteousness.

The First sort, though they may seek Life; yet thus continuing, are never like to find it: Wherefore? Because they seek it not by Faith, but as it were by the Works of the *Law.* Indeed they will not be Merit-mongers; they will not wholly trust to the Law; they will *partly* venture on Christ, and *partly* trust to the Law. Well, but therefore they shall be damned, because they trust to Christ but in part, and in part, as it were, to the Works of the Law; for such Sinners make Christ but a Saviour in part, *Why then should he be their Saviour in whole?* No, because they halt between Christ and the Law, therefore they shall fall between Christ and the Law; yea, because they will trust to their Works in *part*, they shall be but *almost* saved by Christ. *Let not that man think that he shall obtain any thing from the Lord.* What Man? Why, he that doubteth, or wavereth in his mind, about the Truth of the Mercy of God in Christ: Therefore the Exhortation is, *But let him ask in Faith; for he that wavereth*, (or, that halteth between the Law and Christ for Life,) *is like a wave of the Sea, driven of the Wind, and tossed.* In Conclusion, he resteth no where: *a double-minded man is unstable in all his ways.* This Man therefore must miscarry; he must not see the good Land that flows with Milk and Honey; no, let him not have a Thought of Life in his Heart: *Let not that man think that he shall receive any thing of the Lord.*

Jam. 4. 8.

This was the Case of many in the Primitive Times, for whose sake this Caution was written: For the devout and religious Jew and Proselite, when they fell away from the Word of the Gospel, they did not fall to those gross and abominable Pollutions in which the open Profane, like Sows and Swine, do wallow; but they fell from the Grace of God, to the Law; or at least, did rest betwixt them both, doubting of the Sufficiency of either; and thus being *fearful*, they distrust: Wherefore, being found at length *Unbelieving*, they are reputed of God *abominable*, as *Murderers, Whore-mongers, Sorcerers, Idolaters*, and *Lyars*; and so must have their Portion in the Lake (with them) that burns with Fire and Brimstone: The Reason is, because where Christ is rejected, Sin remaineth, and so the Wrath of God for Sin: neither will he be a Saviour in *part*; he must be *all* thy Salvation, or *none*: *Let not that man think that he shall receive any thing of the Lord.*

114. Rev. 21. 8.

Not any thing. There is no Promise for him, no Pardon for him, no Heaven for him, no Salvation for him, no escaping of his Fire! What Condition is this Man in! Yet he is a religious Man, for he prays; he is a seeking Man, a desiring Man, for he prays: But he halts between two, he leaneth to his Righteousness, and *commiteth iniquity*: He is afraid to venture all upon the Lord Jesus Christ. Let not that Man think of receiving any thing from the Lord.

Joh. 3. 36.

Yet the words suggest, That he is apt to think he shall; that he shall receive something, because God is merciful, because his Promise is great; but this Expectation is by this word *cut off*, and this Sinner is *cast away.* Let not that Man think; let him forbear to think of having any thing at the Hand of God. The *Israelites* thought to go up to the Land the day after they had despised it. *Agag* thought the bitterness of death was past, even that day in which he was hewen in pieces. *Rechab*, and *Baanah* his Brother, thought to have received Reward of *David*, that day they were hanged over the Pool in *Hebron.* Let not that Man think that he shall receive any thing of the Lord.

Num. 14. 40, 41.
1 Sam. 15. 32, 33.
2 Sam. 4. 12.

115. 6. As for those that do professedly make denial of the Sufficiency of this most blessed *Righteousness*, the whole Book is Conviction to them; and shall assuredly, if it comes to their hands, rise up in Judgment against them. They have rejected the Wisdom and Mercy of God; they have rejected the Means of their Salvation; they have trampled upon the Blood of the Son of God: Wherefore, Judgment waiteth for them, and fiery Indignation, which shall devour the Adversaries.

To conclude: One word also to you that are Neglecters of Jesus Christ: *How shall we escape, if we neglect so great Salvation?* Here then we may see how we ought to judge of all such Persons as neglect the Lord Jesus, under what guise, name or notion soever they be: We ought, I say, to judge of such, *That they are at present in a state of Condemnation*; of

Condemnation,

Joh. 3. 18. Condemnation, *because they have not believed in the only begotten Son of God.*

116. 'Tis true, there is no Man more at ease in his Mind, (with such ease as it is,) than the Man that hath not closed with the Lord Jesus, but is *shut up in Unbelief*: Oh! but *that* is the man that stands *Convict* before God, and that is bound over to the *Great Assize*! *that* is the man whose Sins are still *his own*, and upon *whom the wrath of God abideth*: For the ease and peace of such, though it keep them *far from fear*, is but like to that of the secure Thief, that is ignorant *that the Constable standeth at the door*; the first sight of an Officer, makes his Peace to give up the Ghost: Ah, how many thousands that can now glory, that they never were troubled for sin against God; I say, how many be there that God will trouble worse than he troubled *cursed Achan*; because their peace (this false, and of the Devil) was rather chosen by them, than *peace by Jesus Christ*, than *peace with God by the Blood of his Cross.*

1 Joh. 5. 12

Joh. 7. 25.

Awake! Careless Sinners, awake! and arise from the Dead, and Christ shall give you light. Content not your selves either with Sin or Righteousness, if you be destitute of Jesus Christ; but *CRY, CRY*, Oh *CRY* to God for Light to see your Condition by! for Light in the Word of God! for therein is the Righteousness of God revealed: *Cry* therefore for Light to see *this* Righteousness by; it is a Righteousness of *Christ's finishing*, of *God's accepting*, and that which *alone* can save the Soul from the stroke of Eternal Justice.

Eph. 5. 14.

Rom. 1. 17

117. There are Six things that, on Man's part, are the cause he receiveth not the Gospel of Christ, and so Life by him.

1. They see not *their state by Nature*, how polluted they are with Original Sin.

Eph. 2. 2.

Heb. 10. 30

2. They see not the *Justice of God* against Sin; they know not him that hath said, *Vengeance belongeth unto me, I will recompense.*

2 Cor. 4. 4.

3. They cannot see the *Beauty* of Jesus Christ.

Rev. 21. 8.

4. *Unbelief being mighty in them*, they dare not venture their Souls with Jesus Christ; they dare not trust to his Righteousness, and to *THAT* only. For,

1 Cor. 2. 24

5. Their Carnal Reason also sets it self against the Word of Faith, and cannot stoop to the Grace of Jesus Christ.

Joh. 5. 44.

6. They love to have Honour one of another; they love to be commended for their own vain-glorious Righteousness; and the Fools think, that because they are commended of Men, they shall be commended of God also: *How can you Believe, who seek Honour one of another, and seek not the Honour that cometh from God ONLY.* This Last thing, to wit, *Desire of Vain-glory*, is the Bane of thousands; 'tis the Legalist's Bane; 'tis the Civilian's Bane; 'tis the Formalist's Bane; yea, (which yet is stranger,) *it is the Bane of the Vicious and Debauched also*: For though there be a Generation, that, to one's thinking, have not regard to Righteousness; yet watch them narrowly, and they have their times of doing something that looks like good; and though possibly it be but seldom, yet this Wretch counteth, that for the sake of that, God accepteth him, and counteth *his, glorious Righteousness.*

I might add a *Seventh Cause*; which is, *Want of serious Meditation upon Eternal Judgment, and what shall follow.* This Consideration, did it take a deep place in the Heart, would doubtless produce these workings of Spirit after Jesus Christ for Justification, that now is wanting in the most of Men. This made *Felix*, yea, it makes the Devils *tremble*; and would, I say, couldest thou deeply meditate, make thee start, and turn thy wanton Thoughts into heavy Sighs after God's Mercy in Jesus Christ, lest thou also come into their place of Torment.

Before I conclude this Use, I would lay down a few Motives, if so be thou mayest be prevailed with, to look after thine own Everlasting State.

118. 1. Consider, God hath put *Man* (above all the Creatures in this Visible World) into a state of *abiding for ever*; they cannot be *annihilated*, they shall *never* again be turned into *nothing*; but *must* live with God or the Devil for ever and ever. And though the Scripture saith, *Man hath not preheminence over a Beast in his death*, yet the Beast hath Preheminency above many Men; for he shall not rise again, to come into Judgment, as Man must; nor receive that dismal Sentence for Sin and Transgression; as Men shall: This therefore is worthy to be considered with seriousness, of all that have Souls to be saved or damned: *They must one day come to Judgment*, there to stand before that Judge of all the Earth, *whose Eyes are like a Flame of Fire*; from the sight of which thou canst not hide one of thy Words, or Thoughts, or Actions, because thou wantest the Righteousness of God: *The Fire of his Justice* shall burn up all thy Rags of Righteousness, wherewith *by the Law* thou hast cloathed thy self; and will leave thee nothing but a Soul full of Sin to bemoan, and eternal Burnings to grapple with. Oh! the Burnings that will then beset Sinners on every side! and that will eat their Flesh, and torment their Spirit, with far more terrour than if they were *stricken with Scorpions!* And observe it, the Torment will there be higher than other, where there is the Guilt of *neglecting Jesus Christ*, he being indeed the Saviour, and him that was sent on purpose to deliver Men from the Wrath to come.

2. Consider, *Once past Grace*, and *Ever past Grace*: When the Door is shut against thee, *it will open no more*; and then Repentings, Desires, Wishings, and Wouldings, *come all too late*; Good may be done to others, *but to thee none*; and this shall be, because, even because thou hast withstood the time of thy *Visitation*, and not received Grace when offered: *My God shall cast them away, because they did not hearken unto him. Cain* was driven out from the presence of God (for ought I know, some hundreds of Years) before his death. *Ishmael* was cast away after seventeen years of age; *Esau* lived thirty or forty years after he had sold his Birth-right. O! many, very many, are in this Condition! for tho' God be gracious, yea, very gracious; *yet he will not be slighted*, nor abused *always*; there is plenty of Sinners in the World, if one will not, *another will.* Christ was soon repulsed by, and sent away from the Country of the *Gadarens*; but on the other side of the Sea, *there were many ready, with joy to receive him*: So when the Jews contradicted and blasphemed, *the Gentiles gladly received the Word.* Look to it, Sinner, here is Life and Death set before thee: Life, if it be not too late to receive it; but if it be, 'tis not too late for Death to swallow thee up: And tell me, Will it not be dreadful, to be carried from under the Gospel to the Damned, there to lye in endless Torment, *because thou wouldest not be delivered therefrom?* Will it be comfort to thee, to see the Saviour turn Judge? to see him that *wept* and *died* for the Sin of the World, now ease his mind on Christ-abhorring-Sinners, by rendring to them the just Judgment of God? For all their abominable filthiness, had they closed with Christ, they had been shrouded from the Justice of the Law; and should not have come into Condemnation, *but had been passed from Death to Life*; but they would not take shelter there; they would venture to meet the Justice of God in its fury, wherefore now it shall swallow them up for ever and ever. And let me ask further; Is not he a mad man, who being loaden with combustible matter, will run headlong into the fire upon a bravado? Or that being guilty of Felony or Murther, will desperately run himself into the hand of the Officer, as if the *Law*, the *Judge*, the *Sentence*, *Execution*, were but a *Jest*, or a thing to be *play'd withall?* And yet thus mad are poor, wretched, miserable Sinners, who flying from Christ, as if he were a *Viper*, they are overcome, and cast off for ever *by the Just Judgment of the Law.* But ah! how poorly will these be able to plead the Virtues of the Law, to which they have cleaved, when God shall answer them, *Whom dost thou pass in Beauty? Go down, and be thou laid with the Uncircumcised*: Go down to Hell, and there be laid with those that refused the Grace of God.

119. Luke 13.

Chap. 11. 41, 42, 43. Mat. 5. 15.

Luk. 8. 31. 40. Act. 13. 46. 47. 48.

Ezek. 32. 19.

Sinners, take my Advice; with which I shall conclude this *USE*: Call often to remembrance, that thou hast a precious Soul within thee; that thou art in the Way to thine End, at which thy precious Soul will be in special concerned; it being then time to delay no longer, the time of Reward being come. I say again, *Bring thy End home*; put thy self, in thy Thoughts, into the last day thou must live in this World; seriously arguing thus: *How if this day were my last?* How if I never see the Sun rise more? How if the first Voice that rings to morrow morning in my heavy Ears, be, *Arise, ye Dead, and come to Judgment?* Or, How if the next sight I see with mine Eyes, be the Lord in the Clouds, with all his Angels, raining floods of Fire and Brimstone upon the World! Am I in a case to be thus near mine End? To hear this *Trump of God?* Or, to see this great appearance of this Great God, and the Lord Jesus Christ? Will my Profession, or the Faith I think I have, carry me through all the Tryals of God's Tribunal? Cannot his Eyes, which are as a Flame of Fire, see in my Words, Thoughts, and Actions, enough to make me culpable of the Wrath of God? Oh! how serious should Sinners be in this work, of remembring things to come, of laying to their Heart the Greatness and Terrour of that notable Day of God Almighty! and in examining themselves, how it is like to go with their Souls, when they shall stand before the Judge indeed! To this End, God make this Word effectual, *AMEN.*

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PAUL's

PAUL's Departure and Crown:

OR, AN EXPOSITION

Upon

2 TIM. *Chap.* IV. *Verſ.* 6, 7, 8.

For I am now ready to be offered up, and the time of my departure is at hand.

I have fought a good fight, I have finiſhed my courſe, I have kept the faith.

Henceforth there is laid up for me a Crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day; and not to me only, but alſo to all them that love his appearing.

For I am now ready to be offered up, and the time of my departure is at hand, 2 Tim. 4. 7.

1. THeſe words were by the Apoſtle *Paul* written to *Timothy*, whom he had begot to the faith, by the Preaching of the Goſpel of Chriſt; in which are many things of great concernment both for inſtruction and Conſolation, ſomething of which I ſhall open unto you for your profit and edification. But before I come to the words themſelves, as they are a *Relation* of *Paul*'s caſe, I ſhall take notice of ſomething from them as they depend upon the words going, before being a vehement Exhortation to *Timothy* to be conſtant and faithful in his Work. Which in brief may be ſummed up in theſe particulars, 1ſt. a ſolemn binding charge before God and Jeſus Chriſt our Lord, that he be conſtant in preaching the Word, whether in, or out of ſeaſon, Reproving, Rebuking, and Exhorting with all long-ſuffering and Doctrin: and that becauſe of that ungodly Spirit that would poſſeſs profeſſors after he was dead; for the time will come, ſaith he, that they will not indure ſound Doctrin (neither ſound reproof nor ſound trial of their ſtate and condition by the Word) but after their own luſts ſhall they heap to themſelves Teachers having itching Ears (the plague that once God threatned to rebellious *Iſrael*) and be turned unto Fables. Much like this is that in the *Acts of the Apoſtles*; for I know that after my departure ſhall grievous Wolves enter in amongſt you, not ſparing the Flock, and alſo of your own ſelves ſhall men ariſe ſpeaking perverſe things to draw away Diſciples after them. Therefore watch, and remember that by the ſpace of three years I ceaſed not to warn every one of you night and day with tears. Deut. 28. 27. Acts 20. 29, 30, 31.

2. This evil then is to be prevented, 1ſt. by a diligent watchfulneſs in Miniſters, 2d. by a diligent preaching the Word of the Lord, and 3ly by ſound and cleſe rebukes, reproofs and exhortations to thoſe in whoſoever the leaſt there appears any ſwarving or turning aſide from the Goſpel. The Miniſters of the Goſpel have each of them all that authority that belongs to their calling and office, and need not to ſtay for power from Men to put the Laws of Chriſt in his Church into due and full Execution. This remnant of *Jacob* ſhould be in the midſt of many people as a Dew from the Lord, that tarrieth not for Man, nor waiteth for the Sons of Men. Therefore he adds, watch thou in all things, indure afflictions (if thou ſhouldſt be oppoſed in thy work) do the work of an Evangeliſt, make full proof of thy Miniſtery. How Tit. 2. 15. Mic. 5. 7.

our time-serving, and self-saving Ministers will salve their Conscience from the stroak that Gods Word will one day give them, and how they will stand before the Judgment-seat to render an account of this their doings, let them see to it; surely God will require it of their hand.

But O *Timothy* do thou be diligent, do thou watch in all things, do thou indure affliction, do thou the work of an Evangelist, make thou full proof of thy Ministery; *for I am now ready to be offered up*, &c. The words then of my Text are a reason of this Exhortation, of this Exhortation to *Timothy*, that he should continue watchful and abide faithful in his calling. *For I am now ready to be offered up*, that is, to be put to death for the Gospel.

3. Hence then learn two things:

First, That the murders and out-rage that our Brethren suffer at the hands of wicked Men, should not discourage those that live, from a full and faithful performance of their duty to God and Man, whatever may be the consequence thereof. Or thus; When we see our Brethren before us fall to the Earth, by death, through the violence of the enemies of God for their Holy and Christian profession, we should covet to make good their ground against them, though our turn should be the next: We should valiantly do in this matter as is the Custom of Soldiers in Wars; take great care that the ground be maintained, and the front kept full and compleat. Thou therefore, saith *Paul*, indure hardness as a good Soldier of Jesus Christ: And in another place, we should not be moved by these afflictions, but indure, by resisting even unto blood. Wherefore *Paul* saith again, be not thou therefore ashamed of the Testimony of our Lord, nor of me, his Prisoner; but be thou a partaker of the affliction of the Gospel, according to the power of God. Thus let the Spirit of *Paul* rest upon *Joshua*, and the Spirit of *Elijah* rest upon *Elisha*; stand up therefore like valiant Worthies as the Ministers of my God, and fly not every Man to his own, while the cause and ways and Brethren of our Lord are buffeted and condemned by the World. And remember that those that keep the charge of the Lord when most go a whoring from under their God; they, when he turns the captivity of his people, shall be counted worthy to come nigh unto him, *to offer the fat and the blood, saith the Lord God.* But for the rest, though they may yet stand before the people, because, they stood before them in a way of Idolatry, yet it shall not be to their honour, nor to their comfort; but to their shame, as the same Scripture saith.

2 Tim. 2. 3. Thess. 3. 3. 2 Tim. 1. 8. Num. 27. 20. 2 Kin. 2. 15. Ezek. 44. 10, 11, 12, 13, 14, 15, 16.

4. 1. Let this therefore smight with conviction those that in this day of *Jacobs* trouble, have been false with God, his cause and people; I say those first and especially as the chief ring-leaders of this cowardliness, who have done it against light, profession and resolutions. *Behold, thou hast sinned against the Lord, and be sure thy sins will find thee out*; and though thou mayest now have as a Judgment of God upon thee thy right eye darkned that thou mayest not see, yet awakening time will overtake thee, and that too between the straights, when he will shew thee, to the great confusion of thy face, and the amazement of them that behold thee, how great an affront he counts it to be left by thee in a day when his truth is cast down to the ground. I have often thought of that Prophet that went down from *Judah* to *Bethel*, to Prophesie against the Idolatry that was there set up by the King; who because he kept not the commandment of God, but did eat and drink in that place, at the perswasion of a lying Prophet, was met at last by a Lion, who slew him there in the way, where his Carcas was made a spectacle of God to passengers. If thou be Spiritual, judge what I say; and think not to be one of that number that shall have the Harps of God, when God appears for *Zion*, and that shall sing that Song of *Moses*, and also the Song of the Lamb, for that is only for those who have *fought the godly fight*, and gotten the victory over the Beast, his Image, Mark, Number and Name. 1 Kin.

2. Let this also be an awe to thee, who hast hankerings to do as the other: Beware and remember *Judas*, and the end God brought upon him; he will not always bear such things: These times have shewed us already that he beholds them with great dislike; why shouldest thou hang up in Chains as a Fetter to all that know thee? And never object that some have done it and yet are at peace in their Souls; for peace in a sinful course is one of the greatest of curses. And *the Man that wandreth out of the way of understanding shall remain in the congregation of the dead.* Rom. 10. Prov. 16.

The Second thing to be learned from these words as they have relation to them going before, is, encouragement to those that are yet in the storm; and that from three great Arguments; First, *Pauls* peace and comfort now at the time of his death, which he signifieth to *Timothy* by these three expressions, *I have fought a good fight, I have finished my course, I have kept the faith.*

Secondly, by the blessed Reward he should have for his labour from Christ in another World, together *with all those that love the appearing of the Lord, at that great and notable day.*

Thirdly, that now his last act should not be inferiour to any act he did for God, while he was alive and preached in the World; for his body should now be *an offering, a Sacrifice well pleasing to God.* To all which I shall speak something in my discourse upon these words. And therefore to come to them;

I am now ready to be offered up.

In these words we have to inquire into Two things

First, What it is to be *offered up.*

Secondly, What it is to be *ready to be offered up. I am now ready to be offered up.*

For the first of these.

Paul by saying *he was to be offered*, alludeth to some of the *Sacrifices* that of old were under the Law, and thereby signifieth to *Timothy*, that his death and martyrdom for the Gospel should be both sweet in the Nostrils of God, and of great profit to his Church in this World;

for

for so were the Sacrifices of old. *Paul* therefore lifts his eyes up higher than simply to look upon Death, as it is the common fate of Men: and he had good reason to do it, for his death was violent, twas also for Christ and for his Church, and Truth; and it is usual with *Paul* thus to set out the suffering of the Saints which they undergo for the name and Testimony of Jesus. Yea, he will have our Prayers a Sacrifice, our Praises Thanksgiving and Mortification, Sacrifices: Alms-deed and the offering up of the Gentiles Sacrifices, being sanctified by the holy Ghost; and here his death also must be for a Sacrifice and an acceptable offering to God.

Peter also saith, *we are Priests to offer up Spiritual Sacrifices acceptable to God by Jesus Christ*; of which Sacrifices, it seems by *Paul*, the death of a Christian for Jesus sake must needs be counted one.

Besides, *Paul* further insinuates this by some other Sentences in his Epistles. As by that in the Epistle to the *Colossians*, where he saith, *I now rejoyce in my sufferings for you, and fill up that which is behind of the affliction of Christ in my flesh, for his body sake which is the Church* (not by way of merit, for so Christ alone, and that by once being offered himself, hath perfected for ever them that are sanctified,) but his meaning is, that as Christ was offered in Sacrifice for his Church as a Saviour; so *Paul* would offer himself as a Sacrifice for Christ's Church, as a Saint, as a Minister, and one that was counted faithful. Yea, saith he, and if I be offered upon the Sacrifice and service of your faith, *I joy and rejoyce with you all*. This then teacheth us several things worthy our consideration.

First, That the blood of the Saints that they lose for his name, is a sweet Savour to God. And so saith the Holy Ghost, *precious in the sight of the Lord is the death of his Saints*. And again, *he shall redeem their Soul from deceit and violence, and precious shall their blood be in his sight*.

Secondly, Those that suffer for Christ are of great benefit to his Church (as the Sacrifices of old, were confirming and strengthening to *Israel*) wherefore *Paul* saith, *his bonds incouraged his Brethren, and made them much more bold in the way of God to speak his word without fear*.

Thirdly, The sufferings or offering of the Saints in Sacrifice it is of great use and advantage to the Gospel; of use I say many ways.

First, The blood of the Saints defends it. Secondly, confirmeth it; and Thirdly, redeemeth that thereof that hath been lost in Antichristian darkness.

First, They do thereby defend and preserve it from those that would take it from us, or from those that would impose another upon us. *I am set*, saith *Paul*, *for the defence of the Gospel, and my sufferings have fallen out for the furtherance of it*; that is, it hath not only continued to hold its ground, but hath also got more by my contentions, sufferings and hazards for it.

Secondly, It confirms it, and this is part of the meaning of *Paul* in those large relations of his sufferings for Christ, saying, *are they Ministers of Christ, I speak as a Fool, I am more, in prisons more frequent, &c.* as he saith again, and these things *I do for the Gospels sake*: and again, That the Truth of the *Gospel might be continued with you*. So again, *I suffer* saith he, *in the Gospel as an evil doer even unto bonds, but the word of God is not bound*; *yea*, saith he, *therefore I indure all things for the elects sake* (that is) that the Gospel may be preserved intire, that the Souls that are yet unborn may have the benefit of it, with eternal Glory.

Thirdly, The sufferings of the Saints are of a redeeming vertue; for by their patient indureing and losing their blood for the Word, they recover the truths of God that have been buried in Antichristian Popish, from that soil and slur that thereby hath for a long time cleaved unto them; wherefore it is said, *they overcame the beast by the blood of the Lamb, the Word of their Testimony, they not loving their lives to the death*. They overcame him, that is, they recovered the truth from under his aspersions and delivered it from all his enemies. *David* saith, *the words of the Lord are as Silver tried in a furnace of Earth, purified seven times*; what is this furnace of Earth but the body of the Saints of God, in which the Word is tried as by fire in persecution, yea *purified seven times*, that is, brought forth at last by the death of the Christians, in its purity before the World: How hath the Headship and Lordship of Christ, with many other Doctrins of God, been taken away from the Pope by the sufferings of our Brethren before us? While their flesh did fry in the flames, the Word of God was cleansed, and by such means purified in these their Earthen Furnaces, and so delivered to us. The Lamps of *Gideon* were then discovered, when his Soldiers Pitchers were broken; if our Pitchers were broke for the Lord and his Gospel's sake, those Lamps will then be discovered, that before lay hid and unseen. Much use might be made of this good Doctrin: Learn thus much,

First, That the judgment [illegible] of our sufferings by carnal Men, is nothing at all to be heeded; they see not the glory that is wrapped up in our cause, nor the innocence and goodness of our conscience in our indureing of these afflictions: They judge according to the flesh, according to outward appearance. For so indeed we seem to lie under contempt, and to be in a disgraceful condition; but all things here are converted to another use and end. That which is contemptible when persons are guilty, is honourable when persons are clear; and that which brings shame when persons are buffeted for their faults, is thank-worthy in those that indure grief, suffering wrongfully; though to suffer for sin be the token of Gods displeasure, yet to those that suffer for righteousness it is a token of greatest favour: wherefore matter not how the World doth esteem of thee and thy present distress that thou beareſt with patience for God and his Word; but believe, that those things that are both shame and dishonour to others, are glory and honour to thee. O for a Man to be able to say, *for the hope of Israel I am bound with this chain; it makes his face to shine like the face of an Angel, and his lips to drop like the Hony-comb*.

Secondly, We learn also from hence, the reason why some in days before us have made light of the rage of the World; but they have laughed at destruction when it cometh, and have gone forth to meet the armed Men; and with *Jobs* liars, *mocked at fear and have not been affrighted, neither turned their back from the Sword, the Quiver*

Job 39. 19, 20, 21, 22, 23, 24, 25. *ratleth against him, the glittering Spear and the Shield*; but they have said among the Trumpets, *ha, ha*, it hath been their glory to suffer for Christ. As it is said of the Saints of old, *they departed from the counsel, rejoycing that they were* Acts 5.41. *worthy to suffer shame for his name.* As *Paul* also saith, *I will most gladly*, mark, *most gladly rather rejoyce in mine infirmities, that the power of* 2 Cor. 12. 9, 10. *Christ may rest upon me.* Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake, &c. let those that suffer for theft and murther hang down their heads like a bull-rush, and carry it like those that are going to hanging; but let those whose trials are for the Word of God, know, by these very things they are dignified.

11 Thirdly, Learn also in this to be confident, that thy sufferings have their sound, and a voice before God and Men: First, before God *to provoke* Psal. 9.12. *him to vengeance, when he makes inquisition for blood.* Gen. 4. 9, 10, 11. The blood of *Abel* cried until it brought down wrath upon *Cain*; and so did the blood of Christ, and his Apostles till it laid *Jerusalem* upon heaps. Secondly, thy blood will also have a voice before Men, and that possibly for their good. The faithful Christian in his patient suffering knows not what work he may do for God; who knows but thy blood may be so remembred by thy Children, neighbours and enemies as to convince them thou wert for the truth? yea, who knows, but their thoughts of thy resolution for Christ, in thy resisting unto blood, may have so good an effect upon some, as to perswade them to close with his ways? The three Children in the Fiery Furnace made *Nabuchadnezzar* cry out, *there was no God like theirs. Indeed* this is hard labor, but be content, the dearer thou payest for it to win the souls of others, the greater will be thy Crown when the Lord the righteous Judge shall appear; and in the mean while thy death shall be as a Sacrifice pleasing to God and his Saints.

12 *I am now ready to be offered up.*

The Second thing that I would inquire into is this:

What it is to be [ready] *to be offered up*: Or how we should understand this word [ready] *I am now ready to be offered up.* Which I think may be understood three manner of ways.

First, With respect to that *readiness* that was continually in the heart of those that hated him, to destroy him with his Doctrin.

Secondly, Or it may be understood with respect to the *readiness* of this blessed Apostles mind, his being *ready* and willing always to imbrace the Cross for the words sake: Or,

Thirdly, We may very well understand it, that he had done his work for God in this World, and therefore was *ready* to be gon.

For the first of these.

13 The enemies of God and his Truth they never want will and malice to oppose the Word of God; they are also always so far forth in *readiness* to murder and slaughter the Saints, as the Prophet cries to *Jerusalem, behold the Princes of Israel,* Ezek. 22. 6. *every one were in thee to their power to shed blood.* That is, they had will and malice always at hand to oppose the upright in heart. And therefore our Lord Jesus saith, *they are they that kill the body*; he doth not say they can do it as relating to their power, but that they do it, as relating to their will, and their custom, if let loose: And we may understand thereby that it is no more to them to kill the people of God than it is to Butchers to kill Sheep and Oxen. For though it be indeed a truth that Gods *hand* Psal. *is always safe upon the Hilt of their Sword*, yet by 22. them *we are killed all the day long, and accounted as Sheep for the Slaughter*, that is, in their desires always, as well as by their deeds when they are let loose, as *Pauls* Kinsman said to the Captain, *There lieth in wait for him of them more than forty* Rom. *men that have bound themselves in a curse*, 36. *that they will neither eat nor drink until they have killed him. And now are they ready, looking for a promise from thee*: And hence it is that by the Word they are called Dragons, Lions, Bears, Wolves, Leopards, Dogs, and the like: all which are Beasts of prey and delight to live by the death of others. *Paul* therefore seeing and knowing that this readiness was in his enemies, to pour out his Bowels to the Earth, he cried out to *Timothy*, saying, *make thou full proof of thy Ministery, for I am* now ready to be slain; *I am now ready to be offered up.*

These words thus understood, may be useful many ways:

First, To shew us, we live, not because of any good nature or inclination, that is in our Psal. enemies towards us; for they, as to their wills 56. are ready to destroy us; but they are in the hand of God, in whose hand is also our times. Where- 2 Cor. fore though by the will of our enemies *we are* 4. 9. *always delivered to death, yet behold we live.* Therefore in this sense it may be said, *where is the fury of the oppressor?* it is not in his power to dispose of, therefore here it may de said again *he is not ready to destroy.* The cup that gods people in all ages have drank of, even the cup of affliction and persecution, it is not in the hand of the enemy, but in the hand of God; and he, not they, poureth out of the same. So that they Psal. with all their raging Waves, have Banks and Job 38. Bounds set to them, by which they are limited 10, 11. with in their range, as the Bear is by his chain. *Surely the wrath of Men shall praise thee, and the remainder of wrath thou wilt restrain.* Psal. 76. 10.

Secondly, This should incourage us, not to forsake the way of our Lord Jesus, when threatned by our Adversaries; because, they are in his chain: Indeed they are ready in their wills to destroy us, but as to power and liberty to do it, that is not at all with them, who would fear to go, even by the very nose of a Lion, if his chain would not suffer him to hurt us. It is too Isa. much below the Spirit of a Christian to fear a 12, 13. Man that shall die; and they that have so done have *forgotten the Lord their Maker, who preserveth the haires of our head.* Yea, let me tell you, Luke he that so doth, he feareth to trust the Lord 7. with his life, estate and concernments, and chuseth rather to trust to himself, and that too out of Gods way; and though such persons may lick themselves whole now while they are fallen, and senseless, they must count for these things again, and then they shall see, that fear of Men, and to be ashamed of Christ, will load them with

with no light burden. Alſo it is an uncomely thing for any Man in his profeſſion, to be in and out with the Times; and to do this when winked at by Men, that they would not do if they frowned: Do ſuch fear God? Nay, they fear the fear of Men, when they ſhould Sanctifie the Lord himſelf, and let him be their dread, and him be their fear.

. 12, Thirdly, Let the *readineſs* that is in the enemies of God to deſtroy, provoke thee to make *ready* alſo, as I ſaid a little before, go out to meet the armed Men. *David ran to meet Goliah*; n. 17. 6,47, rub up Man, put on thy Harnis, *put on the whole Armor of God, that thou mayeſt be ready* as well as thy adverſaries, as bleſſed *Paul* was here, *I am now ready to be offered up, and the time of my departure is at hand*: But becauſe this will fall in fitteſt under the ſecond head, I ſhall therefore diſcourſe of it there

The ſecond Thing.

6 The ſecond Thing conſidered in the words is this, that to be *ready*, might be underſtood with reſpect to the bleſſed Apoſtle's mind, that was graciouſly brought over into a willingneſs to imbrace the Croſs for the Word's ſake, and thus in other places he himſelf Expounds it; *I am ready*, 21. ſaith he, *not to be bound only, but to die at Jeruſalem for the name of the Lord Jeſus.* That alſo implies as much, where he ſaith, *I count not my life dear unto my ſelf*, ſo that I may *finiſh my courſe* with joy, and the Miniſtery which I have received of the 20. Lord Jeſus, to teſtify the Goſpel of the grace of 3,24. God. As the enemies then were *ready* and willing in their hearts: ſo he was ready and willing in his. This Man was like to thoſe mighty Men of *Solomon*, that were ready prepared for ron. the War, and waited on the King, fit to be ſent 8,19. at any time upon the moſt ſharp and pinching ſervice. A thing fitly becoming all the Saints, but chiefly thoſe that Miniſter in the Word and Doctrin.

7 Underſtand the words thus, and they alſo teach us many things both for conviction and for edification,

Firſt, Here we ſee that a Chriſtians heart ſhould be unclinched from this World; for he that is ready to be made a Sacrifice for Chriſt and his bleſſed Word, he muſt be one that is not intangled with the affairs of this life; how elſe n. 2. can he pleaſe him who hath choſen him to be a Souldier? Thus was it with this bleſſed Man, he r. 1. was brought to Gods Foot with *Abraham*, and 2. crucified to this World with Chriſt; he had paſſed a ſentence of death upon all earthly plea- 6. ſures and profits beforehand, that they might not deaden his Spirit when he came to ſuffer for his profeſſion.

Secondly, This ſhews us the true effects of unfeigned faith and love, for they were the riſe of this moſt bleſſed frame of heart; read 2 *Cor.* 4. at the 8, 9, 10, 11, 12, 13, 14. and compare it Chapter the 12, at the 9*th* and 10*th* verſes; and Men may talk what they will of their faith and love to the Lord Jeſus and to his Holy Goſpel; but if they throw up their open profeſſing of his name for fear of thoſe that hate him, it is evident their Mouths go before 24. their Hearts, and that their words are bigger than their graces. *If thou faintеſt in the day of adverſity, thy ſtrength is ſmall*, and ſo thy faith and love: *Herein is love, that a Man lay down his life for his friend.* Joh. 15. 13.

Thirdly, This ſhews us the true effects of a right ſight and ſenſe of the ſufferings that attend the Goſpel, that they ſhall become truly profitable to thoſe that ſhall bear them aright. 2 Cor. 4. What made he ready for? it was for ſuffering: 16, 17, 18. And why made he *ready* for them, but becauſe he ſaw they wrought out for him a *far more exceeding and eternal weight of glory.* This made *Moſes* alſo ſpurn at a Crown and a Kingdom; to look with a diſdainful eye upon all the glory Heb. 11. of *Egypt*: he ſaw the *reward that was laid up in* 24, 25, 26, *Heaven for thoſe that ſuffered for Chriſt. There-* 27. *fore he refuſed to be called the Son of Pharaoh's Daughter; chuſing rather to ſuffer affliction with the People of God, than to injoy the pleaſures of ſin for a ſeaſon. Eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt: for he had reſpect to the recompence of reward: by faith he forſook Egypt, not fearing the wrath of the King, for he indured, as ſeeing him who is inviſible.* Every one cannot thus look upon the Afflictions and temptations that attend the Goſpel; no not every one that profeſſeth it, as appears by their ſhrinking and ſhirking at the noiſe of the Trumpet, and alarum to War. They can be content (as Cowards in a Garriſon) to lie ſtill under ſome ſmaller pieces of ſervice, as hearing the Word, entring in, to follow with loving in word and in tongue, and the like, but *to go forth to him with-* Heb. 13. *out the camp, bearing his reproach*, and to be in 13. *Jeopardy* every hour *for the truth of the glorious* 1 Cor. 15. *Goſpel*, that they dare not do. Nay inſtead of 30. making *ready* with *Paul* to ingage the Dragon and his Angels, they ſtudy how to evade, and Revel. 12. ſhun the Croſs of Chriſt. *Secretly rejoycing if* 7, 8, 9. *they can but* delude their conſcience, and make it ſtill and quiet while they do yet unworthily.

Fourthly, By this readineſs we may diſcern 19 who are unfeignedly willing to find out, that they may do the whole will of God; even thoſe that are already made willing to ſuffer for his ſake, they are ſtill inquiring, *Lord, what wouldeſt thou have me to do?* not mattering nor regarding the Croſs and diſtreſs that attends it. Acts, 20. *The Holy Ghoſt witneſſeth to me, ſaith Paul, that in* 22, 23. *every City Bonds and Afflictions abide me; but none of theſe things move me; neither count I my life dear unto my ſelf, ſo that I may finiſh my courſe with joy. &c.* counting that to ſee and be doing of heavenly things, will countervail all the trouble and ſorrow that attends them; This therefore ſharply rebuketh thoſe that can be glad to be ignorant of the knowledge of ſome truths, eſpecially of them that are perſecuted. Still anſwering thoſe that charge them with walking irregularly, that they do but according to their light. Whereas, the hearts that be full of love to the name and glory of Chriſt, will in quiet, return and come: yea, and be glad, if they find the words of God, and will eat them with ſavour and ſweet delight, how bitter ſoever they Revel. 10. are to the belly; becauſe of that teſtimony they 10, 11. bind us up to maintain before Peoples, and Nations, and Kings.

I judg not thoſe that have conſcienciouſly ſought, and that according to rule, and yet remain in the dark.

I am

20 *I am now ready to be offered up.*

The third thing to be considered in the words is this, that the Apostle by saying *I am now ready*, doth signify that now he had done that work that God had appointed him to do in the World. *I am now ready*, because I have done my work; this is further manifest by the following words of the Text; *I am now ready to be offered up, and the time of my departure is at hand*; namely *my time to depart* this World. The words
Joh. 17. 4. also that follow, are much to the purpose, *I have fought the good fight, I have finished my course, &c.* much like that of our Lord Jesus, *I have finished the work which thou gavest me to do.* Now then, put all these things together, *namely that I am to be offered a Sacrifice*, and for this my enemies are ready, *my heart is also ready*; and because I have done my work, I am therefore every way *ready*. This is a frame and condition that deserveth, not only to stand in the word of God for *Paul*'s everlasting praise: but to be a provoking argument to all that read or hear thereof, to follow the same steps. I shall therefore to help it forward according to Grace received, draw one conclusion from the words, and speak a few words to it. The conclusion is this;

That it is the duty and wisdom of those that fear God, so to manage their time and work that he hath alloted unto them, that they may not have part of their work to do when they should be departing the World.

21 This truth I might further urge from the very words of the Text, they being written on purpose by *Paul* to stir up *Timothy* and all the godly to press hard after this very thing. But to pass that, and to mind you of some other Scriptures that press it hard as a duty, and then to proceed to some few Examples of the wise and most eminent Saints. Which when I have done I shall

1. Shew you reason for it.
2. Give you incouragement to it.
3. Press it with several motives.
4. Make some use and application of the whole, and so conclude.

That this is the duty and wisdom of those that fear God, you may see by Christs Exhortation to watchfulness and to prepare for his
Mat. 24. 44. second coming: *Therefore be ye ready also; for at an hour when you think not, the Son of Man cometh.* These words, as they are spoken to stir up the godly to be *ready, to meet their Lord at his coming*, so because the godly must meet him as well in his Judgments and Providences here, as at his personal appearing at the last day; therefore they should be diligent to be fitting themselves to meet him in all such dispensations: and
Amos 4. 12. because, saith God, *I will do this unto thee, prepare to meet thy God O Israel.* Now death is one of the most certain of those dispensations; yea and such, that it leaveth to those no help at all, or means to perform for ever that, which, shouldest thou want it, that is lacking to thy work. Wherefore *Solomon* also doth press us to this very work, and that from this consideration,
Eccles. 9. 10. *whatsoever thy hand findeth to do, do it with all thy might, for there is no work*, nor device, nor knowledge, nor wisdom in thy grave whether thou goest; bauk nothing of thy duty, neither defer to do it; for thou art in thy way to thy grave, and there thou canst not finish ought that by neglect thou leavest undone; therefore be diligent while life lasts.

Another Scripture is that in *Peter*'s Epistle to those that were scattered abroad, seeing, saith he, *that you look for such things, be diligent, that you may be found of him in peace, &c.* he is there discoursing of the coming of Christ to Judgment, as Christ also was in the other; and from the certainty and dread of that day he doth press them on to a continual diligence, and is to be understood, as that of *Paul* to *Timothy*, a diligent watching *in all* things, that as he saith again, *they may stand complent in all the will of God, not lacking this or that of that work which was given them to do* of God in this World. Much might be said for the further proof of this duty; but to give you some Examples of the godly Men of old, whereby it will appear, that as it is our duty to do it, so it is also our wisdom: And hence.

It is said of *Enoch, that he walked with God, and of Noah, that he was faithful in his generation, and also walked with God*, That is, they kept touch with him, still keeping up to the work and duty that every day required; not doing their duty by fits and by starts, but in a fervent Spirit they served the Lord. So again it is said of *Abraham* that *his work was to walk before God in a way of faith and self-denial, which he with diligence performed.* And therefore the Holy Ghost saith, *he died in a good old age*, thereby insinuating, that he made both ends meet together, the end of his work with the end of his days, and so came to his grave, in a full age, as a shock of Corn coming in his season. *Jacob* also when he blessed his Sons, as he lay upon his death bed before them, doth sweetly comfort himself with this, after all his toyl and travel, saying, *I have waited for thy Salvation, O Lord*: As if he had said, Lord, I have faithfully walked before thee in the days of my Pilgrimage thorough the help and power of thy grace; and now having nothing to do but to die, I lie waiting for thy coming to gather me up to thy self and my Fathers: So *when he had made an end of commanding his Sons*; (now his bottom was wound) *he gathered up his Feet in the bed, and yielded up the Ghost, and was gathered unto his People. Caleb* and *Joshuah* are said to be Men of excellent Spirits, because they were *faithful in this their work. David* was eminent this way, and had done his work before his death-day came. *After he had served his own generation by the will of God, then he fell asleep.* Which in the Old Testament is signified by three passages. 1. By his losing his heat before his death, thereby shewing his work for God was done, he now only waited to die. 2. By that passage, these are the last words of *David* even the wind up of all the Doctrins of that sweet Psalmist of *Israel*. 3. That in the Psalms is very significant, *The Prayers of David* the Son of *Jesse are ended.* In the whole they all do doubtless speak forth this in the main, that *David* made great conscience of walking with God, by labouring to drive his work before him, that his work and life might meet together; for that indeed is a good mans

wisdom.

wiſdom. *Job* had great conſcience alſo as to this very thing, as witneſs both Gods Teſtimony, and his own conſcience for him. *Elijah had brought his* work to that iſſue that he had but to anoint *Haziel* to be *King of Aſſyria*, *Jehu to be King of Iſrael* and *Eliſha*, *Prophet in his room*, and then to be caught up into Heaven. What ſhall I ſay? I might come to *Hezekiah*, *Jehoſaphat*, *Joſias*; with old *Simeon* alſo, whoſe days were lengthened chiefly, not becauſe he was behind with God and his conſcience as to his work for God in the World, but to ſee with his eyes now at laſt, the Lords Chriſt: a ſweet forefiting for death! *Zacharias* with *Elizabeth* his Wife (that good old couple alſo,) how tender and doubtful were they in this matter, to walk in all the Commandments and Ordinances of the Lord, in a bleſſed blameleſs way! Their Son alſo is not to be left out, who rather than he would be put out of his way, and hindred from *fulfilling his courſe*, would venture the loſs of the love of a King, and the loſs of his Head for a Word. All theſe with many more, are as ſo many mighty arguments for the praiſe of that I aſſerted before, to wit, that it is the duty and wiſdom of thoſe that fear God, ſo to manage their time and work that he hath here allotted unto them, that they not have part of their work to do when they ſhould be departing this World. I might urge alſo many reaſons to inforce this truth upon you, as,

First, Otherwiſe the great and chief deſign of God in ſending us into the World, eſpecially in converting us and poſſeſſing our Souls with gifts and graces, and many other benefits, that we might here be to the glory of his grace, is as much as in us lies, fruſtrate and diſappointed. *This people have I formed for my ſelf*, ſaith he, *they ſhall ſhew forth my praiſe*: and ſo again, *you have not choſen me, but I have choſen you and ordained you that you ſhould go and bring forth fruit, and that your fruit ſhould remain. God never intended when he covered thy nakedneſs with the righteouſneſs of his dear Son*, and delivered thee from the condemning Power of ſin and the Law, that thou ſhouldeſt ſtill live *as do thoſe who know not God. This I ſay therefore*, ſaith *Paul, and teſtify in the Lord; that ye hence forth walk not as other Gentiles, in the vanity of their mind.* What, a Chriſtian, and live as does the World? a Chriſtian, and ſpend thy time, thy ſtrength and parts for things that periſh in the uſing? Remember Man, if the grace of God hath taken hold of thy Soul, thou art a Man of another World, and indeed, a Subject of another and more noble. Kingdom, the Kingdom of God which is the Kingdom of the Goſpel, of grace, of faith and righteouſneſs, and the Kingdom of Heaven hereafter; in theſe things thou ſhouldeſt exerciſe thy ſelf: Not making Heavenly things, which God hath beſtowed upon thee, to ſtoop to things that are of the World; but rather here beat down thy body, mortify thy members, hoiſt up thy mind to the things that are above, and practically hold forth before all the World that bleſſed Word of life. This, I ſay, is Gods deſign; this is the tendency, the natural tendency of every grace of God beſtowed upon thee; and herein is our Father glorified, that we bring forth much fruit.

Secondly, A ſecond reaſon why Chriſtians ſhould ſo manage their time and the work that God hath appointed them to do, for his name in this World, that they may not have part thereof to do when they ſhould be departing this World, it is becauſe, if they do not, dying will be an hard work with them, eſpecially if God awakeneth them about their neglect of their duty. The Way of God with his people is to viſit their ſins in this life; and the worſt time for thee to be viſited for them, is when thy life is ſmitten down, as it were, to the duſt of death, even when all natural infirmities break in like a Flood upon thee; Sickneſs, Fainting, Pains, Wearineſs and the like; now I ſay to be charged alſo with the neglect of duty, when in no capacity to do it; yea, when perhaps, ſo feeble, as ſcarce able to abide to hear thy deareſt friend in this life ſpeak to thee; Will not this make dying hard? yea, when thou ſhalt ſeem both in thine own eyes, as alſo in the eyes of others, to fall ſhort of the Kingdom of Heaven for this and the other tranſgreſſion; Will not this make dying hard? *David* found it hard, when he cried, *O ſpare me a little, that I may recover ſtrength, before I go hence and be no more.* *David* at this time was chaſtened for ſome iniquity; yea, brought for his folly to the doors of the ſhadow of death. But here he could not enter without great diſtreſs of mind; wherefore he cries out for reſpit, and time to do the Will of God, and the work allotted to him. So again, *the pains of Hell caught hold upon me, the ſorrows of death compaſſed me about, and I found trouble and ſorrow; then I cried unto the Lord.* Ay, this will make thee crie though thou be as good as *David*. Wherefore learn by his ſorrow, as he himſelf alſo learned, at laſt to ſerve his own generation by the Will of God, before he fell aſleep. God can tell how to pardon thy ſins, and yet make them ſuch a bitter thing, and ſo heavy a burden to thee, that thou wouldeſt not, if thou waſt but once diſtreſſed with it, come there again for all this World. Ah! it is eaſy with him to have this pardon in his boſom, when yet he is breaking all thy bones, and pouring out thy Gall upon the ground; yea, to ſhew himſelf then unto thee in ſo dreadful a Majeſty, that Heaven and Earth ſhall ſeem to thee to tremble at his preſence. Let then the thoughts of this prevail with thee, as a reaſon of great weight to provoke thee to ſtudy, to manage thy time and work in wiſdom while thou art well. 26

1 Cor. 11. 30, 31, 32.

Heb. 4. 1, 2.

Pſal. 39. 13.

Thirdly, Another reaſon why thoſe that fear God ſhould ſo manage their time and work for God in this World, that they may not have part to do when they ſhould be departing this life, it is becauſe loitering in thy work, doth as much as in it lieth, defer and hold back the ſecond coming of our Lord and Saviour Jeſus, Chriſt. One thing, amongſt many, that letteth the appearing of Chriſt in the Clouds of Heaven, is, his Body with the ſeveral Members thereof are not yet compleat and full; they are not all yet come to the knowledge of the Son of God, to the meaſure of the ſtature of the fulneſs of Chriſt, that is, to the compleat making up of his Body, for as *Peter* ſaith, *the Lord is not ſlack concerning his promiſe*, as ſome Men count ſlackneſs, but is long-ſuffering to us-ward, not 27

Eph. 4. 8, 9, 10, 11, 12, 13.

not willing that any ſhould periſh, but that all ſhould come to repentance, and ſo alſo to the compleat performance of all their duty, and work they have for God in this World. And I ſay, the faſter the work of converſion, repentance, faith, ſelf-denial, and the reſt of the Chriſtian duties aro performed by the Saints in their day, the more they make way for the coming of the Lord from Heaven. Wherefore,

2 Pet. 3. 9, 10, 11, 12. *Peter* ſaith again, *ſeeing then that we look for ſuch things, what manner of Perſons ought we to be in all holy converſation and godlineſs, looking for, and haſtning unto,* or as it is in the margent, *haſtning the coming of the day of God,* wherein the Heavens *being on fire ſhall be diſſolved and the Elements*

Rev. 19. *ſhall melt with fervent heat; when the bride hath made her ſelf ready, the Marriage of the Lamb is come.* That is, the Lord will then wait upon the World no longer, when his Saints are fit to receive him. As he ſaid to *Lot* when he

Gen. 9. 20, 21, 22. came to burn down *Sodom, haſt thee to Zoar, for I can do nothing till thou be come thither.* So concerning the great day of Judgment to the World which ſhall be alſo the day of bleſſedneſs, and reſt to the People of God, it cannot come until the Lambs Wife hath made her ſelf ready; until all the Saints that belong to glory are ready. And before I go further, what might I yet ſay to faſten this reaſon upon the truly gracious Soul? What! wilt thou yet loiter in the work of thy day? wilt thou ſtill be unwilling to haſten righteouſneſs? doeſt thou not know that thou by ſo doing deferreſt the coming of thy deareſt Lord? beſides, that is the day of his glory, the day when he ſhall come in the glory of his Father and of the holy Angels, and wilt not thou by thy diligence help it forwards? Muſt alſo the general aſſembly and Church of the firſt-born wait upon thee for their full portions of glory? Wilt thou by thus doing indeavour to keep them wrapt up ſtill in the Duſt of the Earth, there to dwell with the Worm and Corruption? The Lord awaken thee, that thou mayeſt ſee thy loitering doth do this, and doth alſo hinder thy own Soul of the inheritance prepared for thee.

28. Fourthly, Another reaſon why Saints ſhould preſs hard after a compleat performing their work that God hath allotted unto them, is, becauſe ſo far forth as they fall ſhort, in that they impair their own glory. For as the Lord hath commanded his people to work for him in this World; ſo alſo he of grace hath promiſed to reward whatever they Chriſtianly do. For whatſoever good thing any man doth, the ſame ſhall

Heb 6. 10. 2. Theſ. 1. 6, 7. he receive of the Lord, whether he be bound or free; yea, he counts it unrighteouſneſs to forget their work of faith and labour of Love, but a righteous thing to recompence them for it in the day of our Lord Jeſus. This well conſidered is of great force to prevail with thoſe that are covetous of glory, ſuch as. *Moſes*, and *Paul*, with the reſt of that Spirit. As the

1 Cor. 15. ult. Apoſtle ſaith alſo to the Saints at *Corinth, be ſtedfaſt, unmovable, allways abounding in the work of the Lord, foraſmuch of you know that your labor is not in vain in the Lord.*

Having thus given you the reaſons, why Gods People ſhould be diligent in that work that God hath allotted for them, to be doing for him in this World; I ſhall in the next place give you ſome directions, as helps to further you in this work. And they are ſuch as tend to take away thoſe hindrances that come upon thee either by diſcouragment, or by reaſon of hardneſs and benummedneſs of Spirit. For great hindrances overtake Gods People from both theſe impediments.

Firſt then, If thou wouldeſt be faithful to do that work that God hath allotted thee to do in this world for his name; labour to live much in the ſavour and ſenſe of thy freedom and liberty by Jeſus Chriſt. That is, keep this, if poſſible, ever before thee, that thou art a redeemed one, taken out of this World, and from under the curſe of the Law, out of the Power of the Devil, &c. and placed in a Kingdom of grace, and forgiveneſs of ſins for Chriſts ſake. This is of abſolute uſe in this matter; yea, ſo abſolute, that it is impoſſible for any Chriſtian to do his work Chriſtianly without ſome injoyment of it. For this in the firſt of *Luke* is made the very ground of all good works, both as to their nature and our continuance in them, and is alſo reckoned there an eſſential part of that Covenant, that God made with our Fathers; Even that he would grant unto us *that we being delivered out of the hands of our Enemies, might ſerve him without fear, in Holineſs and righteouſneſs before him all the days of our life.* And indeed, take this away, and what ground can there be laid for any Man to perſevere in good works? none at all. For take away grace and remiſſion of ſins for Chriſts ſake, and you leave Men nothing to help them but the terrors of the Law, and Judgment of God, which at beſt can beget but a ſervile and ſlaviſh Spirit in that Man in whom it dwells, which Spirit is ſo far off from being an help to us in our purſuit of good works, that it makes us we cannot indure that which is commanded, but *Iſrael* like, it *flieth from God even as from the face of a Serpent.* As *Solomon* ſaith, a *Servant will not be corrected by words, for though he underſtand, he will not anſwer.* Get thou then thy Soul poſſeſſed with the Spirit of the Son, and believe thou art ſet perfectly free by him from whatſoever thou by ſin haſt deſerved at the hand of revenging Juſtice. This Doctrin unlooſeth thy bands, takes off thy yoak and lets thee go upright. This Doctrin puts Spiritual and Heavenly inclinations into thy Soul, and the faith of this truth, doth ſhew thee, that God hath ſo ſurprized thee, and gon beyond thee with his bleſſed and everlaſting love that thou canſt not but reckon thy ſelf his debtor for ever. Therefore *Brethren we are debtors, not to the fleſh to live after the fleſh:* That argument of *Paul* to *Philemon* is here true in the higheſt degree, thou oweſt to God for his grace to thee, even thy whole ſelf beſides. This *Paul* further teſtifies both in the ſixth and ſeventh of the *Romans*. In the one he ſaith, *we are free from ſin*, in the other he ſaith, *we are dead to the Law, that our fruit might be unto Holyneſs; that we might bring forth fruit unto God:* For, as I ſaid, if either thy ungodly luſts, or the power and force of the Law have dominion over thy Spirit, thou art not in a condition now to be performing thy work to God in this World. I have heretofore marvelled at the quarelſom Spirit that poſſeſſed

poſſeſſed the People that *Malachi* ſpeaketh of, how *they found fault with*, in a manner, *all things that was commanded them to do*: But I have ſince obſerved, their ungodly diſpoſition was grounded upon this their doubting of the love of God, .2. *yet ye ſay, wherein haſt thou loved us?* And indeed if People once ſay to God by way of doubt, *wherein haſt thou loved thus*, no marvel though that People be like thoſe in *Malachi's* time; a diſcontented murmuring backward People about every thing that is good. Read that whole Book of *Malachi*.

I SECONDLY, If thou wouldeſt be faithful to do that work that God hath allotted 96.9. thee to do in this World for his name; Then labour to ſee a beauty and glory in holineſs and in every good work, this tends much to the ingaging of thy heart. O worſhip the Lord in the beauty of holineſs; fear before him all the Earth: And for thy help in this, think much on this in general, that, thus ſaith the Lord, *is the wind up of every command*: For indeed much of the glory and beauty of duties doth lie in the glory and excellency of the perſon that doth command them; and hence it is, that Be it in acted by the Kings moſt Excellent Majeſty, is in the head of every Law, becauſe that Law ſhould therefore be reverenced by, and be made glorious and beautiful to all. And we ſee upon this very account what Power and place the precepts of Kings do take in the hearts of their Subjects, every one loving and reverencing the Statute becauſe there is the name of their King. Will you rebel againſt the King, is a word that ſhakes the World. Well then, turn theſe things about for an argument to the matter in hand, and let the name of God, ſeeing he is wiſer and better and of more glory and beauty than Kings, beget in thy heart a beauty in all things that are commanded thee of God. And indeed if thou do not in this act thus, thou wilt ſtumble at ſome of thy duty and work thou haſt to do; for ſome of the commands of God, are in themſelves in. 5. ſo mean and low, that take away the name of 16 God from them, and thou wilt do as *Naaman* the *Syrian*, deſpiſe inſtead of obeying. What is there in the Lords Supper, in Baptiſm, yea in preaching the word and prayer, were they not the appointments of God? His name being intailed to them, makes them every one glorious and beautiful. Wherefore, no marvel if he that looks upon them without their Title Page goeth away in a rage, like *Naaman*, preferring others before them. *What is Jordan? Are not Abana and Pharpax, rivers of Damaſcus, better than all the waters in Iſrael*, may I not waſh in them and 6.2, be clean, ſaith he? This was becauſe he remem- 20. 3. bred not that the name of God was in the com- ek. 3. 1, mand. *Iſrael's* Trumpets of Rams Horns, and 3. 4. *Iſaiah's* walking naked, and *Ezekiel's* Wars againſt a Tile, would doubtleſs have been ignoble acts, but that the name of God was that which gave them Reverence, Power, Glory and Beauty. Set therefore the name of God, *and thus ſaith the Lord*, againſt all reaſonings, defamings and reproaches that either by the World, or thy own heart thou findeſt to ariſe againſt thy duty, and let his Name and Authority alone be a ſuffici- al. 27. 4. ent argument with thee, to behold the beauty that he hath put upon all his ways, and to inquire in his Temple.

THIRDLY, Wouldeſt thou be faithful to do that work that God hath appointed thee to do in this World for his name? then make much of a trembling heart and conſcience; for though the Word be the line and rule whereby we muſt order and govern all our actions, yet a trembling Heart and tender Conſcience is of abſolute neceſſity for our ſo doing. A hard Heart can do nothing with the word of Jeſus Chriſt. *Hear the word of the Lord, ye that tremble at his word*; Iſa. 66. 5. *ſerve the Lord with fear and rejoyce with trembling*, Pſal. 2. I ſpake before againſt a ſervile and ſlaviſh frame 11. and Spirit, therefore you muſt not underſtand me here as if I meant now to cheriſh ſuch a one; no, it is a heart that trembleth for, or at the grace of God; and a conſcience made tender by the ſprinkling of the Blood of Chriſt. Such a conſcience as is awakened both by wrath and grace, by the terror and the mercy of God, for it ſtands with the Spirit of a Son to fear before his Father. Yea, to fear chaſtizings, though Job 31. not to fear damnation. Let therefore deſtruc- 20. on from God be a terror to thy heart, though not that deſtruction that attends them that periſh by Sin for ever. Though this I might add further; it may do thee no harm but good to caſt an Eye over thy Shoulder, at thoſe that now lye roaring under the vengeance of Eter- Iſa. 66. nal Fire; it may put thee in mind of what thou 24. waſt once, and of what thou muſt yet aſſuredly be, if grace by Chriſt preventeth not: Keep then thy Conſcience awake with Wrath and Grace, with Heaven and Hell; but let Grace and Heaven bear ſway. *Paul* made much of a tender conſcience, elſe he had never done as he did, nor ſuffered what we read of. *But herein*, ſaith Acts 24. he, *I exerciſe my ſelf to have always a conſcience* 15. *void of offence towards God, and towards Men.* But this could not a ſtony benummed, bribed, deluded, or a muzled conſcience do. *Paul* was like the Nightingale with his Breſt againſt the Thorn. That his Heart might ſtill keep waking, he would accuſtom himſelf to the meditation of them things that ſhould beget both love and fear; and would always be very chary leſt he offended his conſcience. Here- in do exerciſe my ſelf, *&c.*

BE diligent then in this matter, if thou wouldeſt be faithful with God. A tender conſci- Pro. 25. ence to ſome People is like *Solomon's* brawling Wo- 24. man, a burden to thoſe that have it: But let it Pſal. 122. be to thee like thoſe that invited *David* to go up 1. to the Houſe of the Lord. Hear it and cheriſh it with pleaſure and delight.

FOURTHLY, If thou wouldeſt be faithful to do that work that God hath appointed thee to do in this World for his name; then let Religion be the only buſineſs to take up thy thoughts and Eccle. 9. time. Whatſoever thy hand findeth to do, do it 10. with all thy might, with all thy heart, with all thy mind and with all thy ſtrength. Religion, to moſt Men, is but a by-buſineſs, with which they uſe to fill up ſpare Hours; or as a ſtalking Horſe, which is uſed to catch the game. How few are there in the World, that have their converſation *only, as becomes the Goſpel!* an heart ſound Philip. 1. in God's ſtatutes, an heart united to the fear 27. of God, an heart moulded and faſhioned by the Pſal. 119. word of God, is a rare thing. Rare, becauſe 80. 'tis hard to be found, and rare becauſe 'tis indeed Pſal. 86. 11.

Rom. 6. 17. the fruit of an excellent Spirit, and a token of one saved by the Lord. But this indifferency in Religion, this fashioning our selves in our language, gesture, behaviour, and carriage to the Fancies and Fopperies of this World, as it is in it self much unbecoming a People that should bear the name of their God in their foreheads; so it cannot but be a very great and sore obstruction to thy faithful walking with God in this World. Gird up then thy loins like a Man, let God and his Christ, and his Word and his People, and cause, be the chief in thy Soul; and as heretofore thou hast afforded this World the most of thy Time, and Travel, and Study, so now convert all these to the use of Religion. As you have yielded your Members servants to

Rom. 6. 19. uncleanness, and to iniquity, unto iniquity; even so now yield your Members servants to Righteousness, unto Holiness.

34 HOLY things must be in every heart where this is faithfully put in practice.

1. DAYLY bring thy heart and the Word of God together, that thy heart may be levelled by it, and also filled with it. The want of performing this sincerely is a great cause of that unfaithfulness that is in us to God. Bring then thy heart to the Word dayly, to try how thou believest the Word to day, to try how it agrees with the Word to day. This is the way to make clean work dayly, to keep thy Soul warm

Psal. 119. 9. and living dayly. *Wherewithall shall a young Man cleanse his way?* saith David, *by taking*

Psal. 17. 4. *heed thereto according to thy Word.* So again concerning the Works of Men, *by the word of thy lips, I have kept me from the paths of the destroyer.*

Psal. 119. 11. And again, *I have hid thy word in my heart that I might not sin against thee.* He that delighteth in the Law of the Lord, and in his Law doth

Psal. 1. 2, 3. meditate day and night, *he shall be like a Tree Planted by the Rivers of Water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doth shall prosper.*

2. A continual remembrance that to every

Mat. 6. 32, 33, 34. 1 Cor. 15. 30, 31, 32. 33. day thou hast thy work allotted thee; and that *sufficient for that day are the evils that attend thee.* This remembrance set *Paul* upon his watch dayly; made him die to himself and this World dayly, and provoked him also dayly to wind up the Spirit of his mind; Transforming himself by the Power of the World from that

Pro. 23. 2. proneness that was in his flesh to carnal things. This will make thee keep the Knife at thy Throat in all places and business and company.

3. LET thy heart be more affected with what concerns the honor of God and the profit and glory of the Gospel, than with what are thy concernments as a Man, with all earthly advantages. This will make thee refuse things that are lawful, if they appear to be inexpedient. Yea, this will make thee, like the Apostles of old, prefer another mans peace and edification before thine own profit, and to take more pleasure in the increase of the Power of Godliness in any, than in the increase of thy Corn and Wine.

4. RECKON with thy own heart every day be fore thou lie down to sleep, and cast up both what thou hast received from God, done for him, and where thou hast also bin wanting. This will beget praise and humility, and put thee upon redeeming the day that is past; Whereby thou wilt be able, through the continual supplies of Grace, in some good measure, to drive thy work before thee; and to shorten it as thy life doth shorten, and mayest comfortably live in the hope of bringing both ends sweetly together. But to pass this,

5. IF thou wouldest be faithful to do that work, that God hath appointed thee to do in this World for his name; Then beware thou do not stop and stick when hard work comes before thee. It is with Christians as it is with other Scholars, they sometimes meet with hard Lessons, but these thou must also learn or thou canst not do thy work. The Word and Spirit of God comes sometimes like Chain-Shot to us, as if it would cut down all; as when *Abraham* was to offer up *Isaac*, and the *Levites* to slay their Brethren. *Paul* also must go from place to place to Preach, though he knew beforehand he was to be afflicted there. God may sometimes say to thee, as he said to his Servant *Moses, take the Serpent by the Tail*; or as the Lord Jesus said to *Peter, walk upon the Sea.* These are hard things, but have not been rejected when God hath called to do them. O how willingly would our Flesh and Blood escape the Cross for Christ! The comforts of the Gospel, the sweetness of the promise, how pleasing is it to us! like *Ephraim* here, we love to tread out the Corn, and to hear those pleasant Songs and Musick that Gospel Sermons make where only grace is Preached, and nothing of our duty as to works of self-denial; but as for such God will tread upon their fair Neck, and Yoak them with Christs Yoak; for there they have a Work to do, even a Work of self-denial.

NOW this Work sometimes lieth in acts that seem to be desperate, as when a Man must both leave and hate his life, and all he hath for Christ, or else he cannot serve him nor be counted his Disciple.

THUS it seemed with Christ himself when he went his fatal Journey up to *Jerusalem*, he went thither as he knew, to die, and therefore trod every step as it were in his own Bowels, but yet no doubt with great temptation to shun and avoid that voiage; and therefore it is said *he set his Face stedfastly to go up, scorning to be invited to the contrary, and to prevent* the noise of his weak Disciples, Master save thy self. It is said *he ascended before them*, insomuch that they were amazed to see his resolution, while they themselves were afraid of that dreadful effect that might follow; also when he came there and was to be apprehended, he went to the Garden that *Judas* knew, his old accustomed place: So when they asked him the killing question, he answered, I am he.

SOMETIMES in acts that seem to be Foolish, as when Men denie themselves of those comforts and Pleasures and Friendships and honours of the World that formerly they used to have, and chuse rather to associate themselves with the very abjects of this World; I mean such as Carnal Men count so, counting their ways and manners of life though attended with a thousand Calamities, more profitable and pleasing and delightful, than all former

glory.

glory. Thus *Eliſha* left his Father's Houſe though to pour water upon the hands of *Elijah*, and thus the Diſciples left their Fathers Ships and Nets, to love a beggerly life with Jeſus Chriſt. As *Paul* did leave the Feet of *Gamaliel* for the Whip, and the Stocks and the Deaths that attended the bleſſed Goſpel. One would have thought that had been a ſimple way of *Peter*, to leave all for Chriſt before he knew what Chriſt would give him; as that 19th. of *Matthew* ſeems to import; but Chriſt will have it ſo. *He that will ſave his life, muſt loſe it; and he that will loſe his life in* this World for Chriſt, ſhall keep it to life eternal. I might add many things of this nature, to ſhew you what hard Chapters ſometimess God ſets his beſt People: But thy work is, if thou wouldeſt be faithful, not to ſtop nor ſtick at any thing. Some when they come at the Croſs, they will either there make a ſtop and go no further; or elſe, if they can, ſtep over it, if not they will go round about; do not thou do this; but take it up, and kiſs it, and bear it after Jeſus. *God forbid*, ſaith *Paul*, *that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is Crucified unto me, and I unto the World.* Now for thy better performing this piece of ſervice for our Lord and Saviour Jeſus Chriſt.

O 'tis hard Work to pocket up the reproaches of all the fooliſh People, as if we had found great ſpoil, and to ſuffer all their revilings, lies and ſlanders, without curſing them, as *Eliſha* did the Children; to anſwer them with prayers, and bleſſings for their curſings. It is far more eaſy to give them taunt for taunt and reviling for reviling; to give them blow for blow; yea, to call for Fire from Heaven againſt them: But *to bleſs them that curſe us, and to pray for them that deſpitefully uſe and perſecute us* even of malice, of old grudge, and on purpoſe to vex and afflict our mind, and to make us break out into a rage, this is work above us; now our patience ſhould look up to unſeen things; now remember Chriſt his carriage to them that ſpilt his Blood; or all is in danger of burſting, and thou of miſcarrying in theſe things.

I might here alſo dilate upon *Job*'s Caſe and the Leſſon God ſet him, when at one ſtroak he did beat down all, only ſpared his life, but made that alſo ſo bitter to him, that his Soul choſe ſtrangling rather than it. O when every providence of God unto thee is like the Meſſengers of *Job*, and the laſt to bring more heavy Tidings than all that went before him; when Life, Eſtate, Wife, Children, Body and Soul, and all at once, ſeem to be ſtruck at by Heaven and Earth; here are hard Leſſons: Now to behave my ſelf even as a weaned Child, now to ſay *the Lord giveth and the Lord hath taken away, and bleſſed be the name of Lord.* Thus with few Words *Job* aſcribeth righteouſneſs to his Maker; but though they were but few, they proceeded from ſo bleſſed a frame of heart, that cauſeth the Pen-man of the Word to ſtay himſelf and wonder, ſaying, *in all this Job ſinned not with his Lips, nor charged God fooliſhly, in all this.* What a great deal will the Holy Ghoſt make of that, which ſeems but little when it flows from an upright heart, And it indeed may well be ſo accounted of all that know what is in Man, and what he is prone unto.

1. LABOUR, To believe that all theſe things are tokens of the love of God. 38 Heb. 12. 6.
2. REMEMBER often that thou art not the firſt that hath met with theſe things in the World: It hated me, ſaith Chriſt, before it hated you. Rev. 3. 19. Joh. 15. 18.
3. ARM thy ſelf with a patient and quiet mind to bear and ſuffer for his ſake. 1 Pet. 4. 1, 2, 3.
4. LOOK back upon thy provocations wherewith thou mayeſt have provoked God; then wilt thou accept of the puniſhment for thy Sins, and confeſs it was leſs than thine iniquities deſerve. Deut. 9.7. Levit. 26. 41, 42. Ezra 9. 13.
5. PRAY thou mayeſt hear the voice of the Rod, and have an heart to anſwer the end of God therein. Mic. 6. 9.
6. REMEMBER the promiſe; all things ſhall work together for good to them that love God, to them who are the called according to his purpoſe. Rom. 8. 28.
7. IF thou wouldeſt be faithful to do that work that God hath appointed thee to do in this World for his name; Then labour alway to poſſeſs thy heart with a right underſtanding, both of the things that this World yieldeth, and of the things that ſhall be hereafter. I am confident that moſt, if not all the miſcarriages of the Saints and People of God, they have their riſe from deceivable thoughts here. The things of this World appear to us more, and thoſe that are to come, leſs than they are; and hence it is that many are ſo hot and eager for things that be in the World, and ſo cold and heartleſs for thoſe that be in Heaven. *Satan* is here a mighty Artiſt, and can ſhew us all earthly things in a multiplying Glaſs; but when we look up to things above, we ſee them as through Sackcloath of hair: But take thou heed, be not ruled by thy ſenſual appetite that can only ſavour fleſhly things, neither be thou ruled by carnal reaſon, which always darkneth the things of Heaven. But go to the Word, and as that ſays, ſo judg thou. That tells thee all things under the Sun are vanity, nay worſe, vexation of Spirit; That tells thee the World is not, even then when it doth moſt appear to be: Wilt thou ſet thine heart upon that which is not? for riches certainly make themſelves Wings and fly away as an Eagle towards Heaven. The ſame may be ſaid for honours, pleaſures and the like, they are poor, low, baſe things to be entertained by a Chriſtians heart. The Man that hath moſt of them may in the fulneſs of his ſufficiency be in ſtraits. Yea, when he is about to fill his Belly with them, God may caſt the fury of his wrath upon him; ſo is every one that layeth up treaſure for himſelf on Earth and is not rich towards God. An Horſe that is loaden with Gold and Pearls all day, may have a foul Stable and a gauled back at night. And wo be to him that increaſeth that which is not his, and that ladeth himſelf with thick Clay. O Man of God, throw this Bone to the Dogs, ſuck not at it, there is no Marrow there. *Set thine affections on things that are above, where Chriſt ſitteth on the right hand of God.* Behold, what God hath prepared for them that love him. And if God hath bleſſed thee with ought; ſet not thy heart upon it, honour the Lord with thy ſubſtance; *labour to be rich in* 39 Eccleſ. 1. 2. Pro. 23. 4. 5. 40 Job 20. 22, 23, 24, 25. Luk. 12. 20, 21. Heb. 2. 6. Coloſ. 3. 1, 2, 3, 4.

good Works, ready to distribute, willing to communi-
1 Tim. 6. 17, 18, 19. *cate, laying up in store a good foundation for the time to come, that thou mayest lay hold on Eternal Life.* Further to lighten thine eyes a little; and first concerning the glory of the World.

41. 1 Cor. 1. 26. 1. IT is that which God doth mostly give to those that are not his; for the poor receive the Gospel, not many rich, not many mighty, not many noble are called.

2. MUCH of this World and its glory is permitted of God to be disposed of by the Joh. 14. 30. Devil, and he is called both the Prince and God thereof: yea, when *Satan* told Christ, he could 2 Cor. 4. 4. give it to whom he would, Christ did not say Luke 4. 6, 7, 8. thou liest; but answered, by the Word it is written thou shalt worship the Lord thy God, and him only shalt thou serve. Implying also, that commonly when Men get much of the Honours and glory of this World, it is by bending the Knee too low to the Prince and God thereof.

Rom. 8. 6, 7. 1 Joh. 2. 15. 1 Tim. 6. 9, 10, 11, 12. 3. THE nature of the best of Wordly things, if hankered after, is to deaden the Spirit, to estrange the heart from God, to pierce thee thorough *with many sorrows*, and to drown thee in perdition and destruction. *O man of God flie these things, and follow after righteousness, godliness, faith, love, patience, meekness.* And *fight the good fight of faith, lay hold on eternal life, whereunto thou art also called*, &c.

42. SECONDLY, As to the things of God, what shall I say? the things of his Word, and Spirit, and Kingdom, they so far go beyond the conceivings of the Heart of Man, that none can utter them but by the Holy Spirit; there is no deceit in them, *no lie is of the truth*, what they
1 Joh. 2. 21. promise they will perform with additions of amazing glory. Taste them first, and then thou
Psal. 34. 8. shalt see them, *O come taste and see that the Lord is good; blessed is the Man that trusteth in him.*

TO stoop low, is a good work (which is an act of thine,) if it be done in faith and love; though but by a Cup of cold Water it is really more worth in it self and of higher esteem with God, than all worldly and perishing glory: There is no comparison, the one perisheth with
2 Cor. 4. 17. the using; and for the other is laid up *a far more exceeding and eternal Weight of glory.*

43. BUT again, as thou shouldest labour to possess thy Heart with a right understanding, of the perishing nature of the riches and pleasures of this World, and of the durable riches and righteousness that is in Christ, and all heavenly things; so thou shouldest labour to keep always in thy Eye, what Sin is, what Hell is, what the wrath of God, and everlasting burnings are; Transfer them to thy self, as it were on a Finger, that thou mayest learn to think of nothing more highly than is meet, but to give to what thou beholdest their own due weight; then thou wilt fear, where thou shouldest fear, love what is worth thy love, and slight that which is of no worth. These are just Weights and even Balances; now thou dealest not with deceitful Weights; and this is the way to be rich in good works, and to bring thy work, that God hath appointed, to a good issue, against thy dying day.

44. SEVENTHLY, but again; If thou wouldest be faithfully to do that work that God hath appointed thee to do, in this World, for his name, then beware that thou slip not, or let pass by the present opportunity that Providence layeth before thee; *work while it is called to day,* Joh. *the Night comes when no Man can work.* In that parable of the Man that took *a far Journey*, it is said; *As he gave to every servant his work*, so Matth. 24. he commanded the Porter to watch, that is, for his Lords coming back; and, in the mean time, for all opportunities to perform the work he left in their hand, and committed unto their trust. Seest thou the poor, seest thou the fatherless, seest thou thy foe in distress; draw Rom. 12. out thy breast, shut not up thy Bowels of compassion, deal thy Bread to the hungry, bring the poor that are cast out, into thine House, Isa. hide not thy self from thine own flesh, take the opportunity that presents it self to thee; either by the Eye, or the hearing of the Ear, or by some godly motion that passeth over thy heart; say not to such messengers, go and come again Pro. to morrow, if thou hast it by thee, now the opportunity is put into thy hand, delay not to do it, and the Lord be with thee. Good. Opportunities are Gods seasons for the doing of thy work; wherefore watch for them and take them as they come. *Paul* tells us, *he was in* 2 Cor. *watchings often*; surely it was, That he might 26. take the season that God should give him to do this work for him; As he also saith to *Timothy*, *watch thou in all things, do the work, &c.* Opportunities, as to some things, come but once in ones life time, as in the case of *Esther*, and of *Nicodemus*, and Holy *Joseph*; when *Esther* begged the Life of the *Jews*, and the other the Body of *Jesus*, which once had they let slip or neglected, they could not have recovered it again for ever; Watch then for the opportunity.

FIRST, Because it is Gods season; which 45. without doubt is the best season and time for Eccles. every purpose. 10, 11.

SECONDLY, Because *Satan* watches to spoil, by mistiming as well as by corrupting, whatever thou shalt do for God: *When I would do good*, saith *Paul*, evil is present; that is, Rom. either to withdraw me from my purpose, or else to infect my work.

THIRDLY, this is the way to be profitable unto others. Thy wickedness may hurt Job a Man, as thou art, and thy righteousness may profit the Son of Man.

FOURTHLY, this is also the way to be doing good to thy self. *He that watereth shall be* Pro. *watered himself*; *Cast thy Bread upon the Waters*; 25. *for thou shalt find it after many days.* *As God said* Job *to Coniah, did not thy father eat and drink, and do* Eccl. *judgment and justice, and then it was well with him?* 1, 2. *He judged the cause of the poor and needy, then* Deut. *it went well with him.* 10. Jer. 16.

AND I say, That the opportunity may not slip thee, either for want of care or provision.

1. SIT always loose from an overmuch affecting thine own concernments, and 46. believe, that thou wast not born for thy Pro. self; a Brother is born for adversity. 17.

2. GET thy heart tenderly affected with the wellfare and prosperity of all 2 Cor. things, that bear the Stamp and Image of 5. God.

3. STUDY

3. STUDY thy own place and capacity that God hath put thee in, in this World; for suitable to thy place, thy work and opportunities are.

4. MAKE provision before-hand, that when things present themselves, thou mayest come up to a good performance; be prepared to every good work.

5. TAKE heed of Carnal reasonings, keep thy heart tender; but set thy face like a Flint for God.

6. AND look well to the manner of every duty.

EIGHTLY, Wouldest thou be faithful, to do that work that God hath appointed thee to do, in this World, for his name; believe then, that whatever good thing thou doest for him, if done according to the Word, it is not only accepted by him now, but recorded, to be remembred for thee, against the time to come; yea, laid up for thee as treasure in Chests and Coffers, to be brought out to be rewarded before both Men and Angels to thy Eternal comfort by Jesus Christ our Lord. *Lay not up*, saith Christ, *treasures on Earth, where moth and rust doth corrupt, and where Thieves break through and steal; But lay up for your selves treasures in Heaven, where neither moth nor rust doth corrupt, and where Thieves do not break through and steal.* The treasure, that here our Lord commands, we should with diligence lay up in Heaven, is found both in *Luke* and *Paul* and *Peter*, to be meant by doing good Works.

1. *LUKE* renders it thus, *Sell that you have and give alms; provide your selves bags that wax not old, a treasure in the Heavens that fadeth not, where no Thief approacheth, nor moth corrupteth:* The latter part of the verse expounding the former.

2. *PAUL*, saith thus, *charge them that be rich in this World, That they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy: That they do good, that they be RICH IN GOOD WORKS, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*

3. *PETER* also acknowledgeth, and asserteth this, where, in his Exhortation to Elders to do their duty faithfully and with chearfulness; he affirms, if they do so, They *shall receive a Crown of glory that fadeth not away*, which *Paul* also calleth, *a reward for chearful work*, and that as an act of Justice by the hand of a righteous Judg, *in the day when the Lord shall come to give reward to his servants the Prophets*, and to his Saints, and to all that fear his name small and great; for *every Man shall receive his own reward according to his own labour*.

BUT before I go any further, I must answer three objections that may be made by those that read this Book.

THE first is this, Some godly heart may say, I dare not own, that what I do shall ever be regarded, much less rewarded by God in an other World, because of the unworthiness of my person, and because of the many infirmities and sinful weaknesses that attend me in every duty.

Answer. THIS objection is built partly upon a bashful Modesty, partly upon ignorance and partly upon unbelief. My answer to it is as followeth.

1. YOU must remind and look back to what but now hath been proved, namely, That both Christ and his Apostles do all agree in this; that there is a reward for the righteous; and that their good deeds are laid up as treasure for them in Heaven, and are certainly to be bestowed upon them in the last day with abundance of eternal glory.

2. NOW then, to speak to thy case, and to remove the bottom of thy objection, that the unworthyness of thy person, and thy sinful infirmities, that attend thee in every duty, do make thee think thy works shall not be either regarded, or rewarded in another World. But consider first, as to the unworthiness of thy Person.

1. THEY that are in Christ Jesus are always compleat before God, in the righteousness that Christ hath obtained, how infirm and weak and wicked soever they appear to themselves: Before God therefore in this righteousness thou standest all the day long, and that upon a double account; first by the act of faith, because thou hast believed in him that thou mightest be justified by the righteousness of Christ: but if this fail, I mean the act of believing, still thou standest justified by Gods imputing this righteousness to thee; which imputation standing purely upon the grace and good pleasure of God to thee, that holds thee still as Just before God, though thou wantest at present the comfort thereof; thus therefore thy Person stands always accepted; and indeed no Mans works can at all be regarded, if his Person in the first place be not respected. The Lord had respect first to *Abel*, and after to his offering; but he can have respect to no Man before works done, unless he find them in the righteousness of Christ, for they must be accepted through a righteousness; which because they have none of their own, therefore they have one of Gods imputing, even that of his Son, which he wrought for us when he was born of the Virgin, &c.

50. Gen. 4. 4. Heb. 11. 4.

2. AS to thy sinful infirmities that attend thee in every work, they cannot hinder thee from laying up treasure in Heaven, thy heart being upright in the way with God; nor will he be unrighteous at all to forget thy good deeds in the day when Christ shall come from Heaven.

51.

1. BECAUSE by the same reason then he must disown all the good works of all his Prophets and Apostles, for they have all been attended with weaknesses and sinful infirmities; from the beginning hitherto there is not a Man, not a Just Man upon the Earth that doth good and sinneth not; the best of our Works are accompanied with sin; when I would do good, saith *Paul*, evil is present with me. This therefore must not hinder. And for thy further satisfaction in this consider,

52. Eccles. 7. 20. Rom. 7. 21.

As Christ presents thy Person before God acceptable without thy works, freely and alone by his righteousness, so his office is to take away the iniquity of thy holy things, that they also by him may be accepted of God; wherefore it is further said for the incouragement of the weak and feeble, *he shall not break a bruised reed nor quench the smoaking Flax, but shall bring forth Judgment unto*

Exod. 28. 36, 37, 38. 1 Pet. 2. 5. Isa. 1. 6.

unto victory: *The bruised Reed* you know is weak, and by bruises we should understand sinful infirmities. And so also concerning the *smoaking Flax*, by smoaking you must understand sinful weakness; but none of these shall neither hinder the Justification of thy Person, nor the acceptation of thy performance, they being done in faith and love, let thy temptations be never so many, because of Jesus Christ, his Priestly Office now at the right hand of God; by him therefore let us offer Spiritual Sacrifices; for they shall be acceptable to God and our Father.

53. Rev. 22. 12. 2. BECAUSE otherwise God and Christ would prove false to their own word, which is horrible Blasphemy once to imagine, who hath promised that when the Son of God shall come to Judgment, he *shall render to every Man according to his Works*, and doth upon this very account incourage his Servants to a patient indureing of the hottest persecutions. For great is your reward in Heaven. From this also he bindeth his Saints and Servants to be sincerely liberal and good and kind to all; first because otherwise they have no reward of their Father which is in Heaven, that is, for what they do not; but if they do it, then though it be but a cup of cold Water given to a Prophet or righteous Man, they shall receive a Prophets reward, a righteous Mans reward; yea, they shall receive it in any wise, *they shall in no wise lose their reward*.

Mat. 5. 12. Luke 6. 23, 35. Mat. 6. 1. Mat. 10. 41, 42.

3. IT must be so; otherwise he should deny a reward to the works and operations of his own good grace he hath freely bestowed upon us; but that he will not do, he is not unfaithful to forget your work of faith and labour of love; and so of all other graces our work *shall not be in vain in the Lord*; and as I said before, temptations weaknesses and sins shall not hinder the truly gracious, of this their blessed reward. Nay, they shall further it (if need be;) you *are in heavinesse through manifold temptations; that the trial of your faith being much more precious than of Gold that perisheth, might be found unto praise and honour and Glory at the appearing of Jesus Christ*. And the reason is, because the truth and sincerity of Gods grace in us doth so much the more discover it self, by how much it is opposed and resisted by weakness and sin. It is recorded to the everlasting renown of three of *Davids* Mighties, that they would break through an host of Giant-like Enemies, to fetch water for their longing King. For it bespake their valour, their love and good will to him: The same also is true, concerning thy graces and every act of them when assaulted with an host of weaknesses.

Heb. 6. 10. 1 Cor. 15. 58. 1 Pet. 1. 6, 7. 1 Chron. 11. 15, 16, 17, 18.

54. The second objection. AND now I came to the second Objection, and that ariseth from our being compleatly justified freely by the grace of God through Christ; and by the same means alone brought to glory. And may be framed thus,

BUT seeing we are freely Justified, and brought to glory by free grace through the redemption that is in Jesus Christ; and seeing the glory that we shall be possessed of upon the account of the Lord Jesus, is both full and compleat, both for happiness and continuing therein, what need will there be that our work should be rewarded? nay, may not the Doctrin of reward for good works be here not only needless, but indeed an imparing and lessening the compleatness of that glory, to which we are brought (and in which we shall live inconceivably happy for ever) by free grace?

55. THAT we are Justified in the sight of the Divine Majesty, from the whole lump of our sins, both past, present, and to come, by free grace, through that one offering of the body of Jesus Christ, once for all, I bless God I believe it; and that we shall be brought to glory by the same grace, through the same most blessed Jesus, I thank God by his grace I believe that also. Again, that the glory to which we shall be brought, by free grace, through the only merits of Jesus, is unspeakably glorious and compleat, I question no more than I question the blessed truths but now confessed. But yet notwithstanding all this, there is a reward for the righteous, a reward for their works of faith and love, whether in a doing or suffering way, and that not principally to be enjoyed here, but hereafter, *great is your reward in Heaven*, as I proved in the answer to the first objection. And now I shall answer further.

FIRST, If this reward had been an imparing or derogation to the free grace of God that saveth us, he would never have mentioned it for our incouragement unto good works, nor have added a promise of reward for them that do them, nor have counted himself unfaithful if he should not do it.

SECONDLY, The same may be said concerning Jesus Christ, who doubtless loveth and tendereth the honour of his own merits, as much as any who are saved by him can do; whether they be in Heaven or Earth, yet he hath promised a reward to a Cup of cold water, or giving of any other alms; and hath further told us, *They that do these things they do lay up treasure in Heaven, namely a reward when their Lord doth come, then to be received by them to their Eternal comfort*.

56. THIRDLY, *Paul* was as great a maintainer of the Doctrin of Gods free grace and of Justification from sin, by the righteousnes of Christ imputed by grace, as any he that ever lived in Christs service, from the Worlds beginning till now; and yet he was for this Doctrin, he expected himself, and incouraged others also to look for such a reward, for doing and suffering for Christ, which he calls, *a far more exceeding and eternal weight of glory*. Surely, as Christ saith in a case not for distant from this in hand, *if it were not so he would have told us*. Now could I tell what those rewards are that Christ hath prepared, and will one day bestow upon those that do for him in faith and love in this World, I should therein also say more than now I dare or ought; yet this let me say in general, they are such as should make us leap to think on, and that we should remember with exceeding joy, and never think that it is contrary to the Christian faith, to rejoyce and be glad for that which yet we understand not. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be, &c. But every one that hath his hope in him, namely, that he shall be more than here he can imagine, *purifieth himself even as he is pure*.

2 Cor. 4. 17. Joh. 14. 2, 3. Luke 6. 23. Mat. 5. 12. 1 Joh. 3. 2, 3.

Things

Things promiſed, when not revealed to be known by us while here, are therefore not made
12. known, becauſe too big and wonderful. When *Paul* was up in Paradice, he heard unſpeakable words, not poſſible for Man to utter. Where-
4. fore a reward I find, and that laid up in Hea-
1.7. ven, but what it is I know not, neither is it
4. poſſible for any here to know it any further, than by certain general Words of God ſuch as theſe,
5. *praiſe, honour, glory, a Crown of righteouſneſs, a Crown of Glory, Thrones, Judging of Angels,*
5. 36. *a Kingdom with a far more exceeding and eternal Weight of glory &c.*

25: 39, WHEREFORE to both theſe objections let me yet anſwer thus a few Words. Though thy modeſty or thy opinion will not ſuffer thee to look for a reward for what thou doeſt here for thy Lord by the Faith and Love of the Goſpel: Yea, though in the day of Judgment thou ſhouldſt there ſlight all thou didſt on Earth for thy Lord, ſaying *when, Lord, when did we do it?* he will anſwer *then, even then when ye did it to the leaſt of theſe my Brethren, ye did it unto me.*

BUT is not the reward that God hath promiſed to his Saints for their good Works, to be injoyed only here? for concerning Holy walking according to Gods command, yieldeth even here a bundance of bleſſed Fruits, as he ſaith, *in keeping of them there is great reward*; and again, *this Man ſhall be bleſſed in his deed*, that is, *now even in this time*, as he ſaith in another place; for indeed there is ſo much goodneſs and bleſſedneſs to be found in a Holy and godly Life, that were a Man to have nothing hereafter, the preſent comfort and glory that lieth as the Juice in the Grape, in all things rightly done for God, it were ſufficient to anſwer all all our travel and ſelf-denial in our work of Faith, and labour of love to do the Will of God.

DOEST thou love thy Friends, doeſt thou love thine Enemies, doeſt thou love thy Family or Relations, or the Church of God; then cry for ſtrength from Heaven, and for wiſdom, and an heart from Heaven to walk wiſely before them. For if a Man be remiſs, negligent and careleſs in his converſation, not much mattering whom he offends, diſpleaſes or diſcourages by doing this or that, ſo he may ſave himſelf, pleaſe his fooliſh heart, and get this World, or the like, this Man hath loſt a good report of them that are without, and is fallen into reproach and the ſnare of the Devil. He is fallen
3. into reproach, and is ſlighted, diſdained, both he, his profeſſion and all he ſays, either by way of reproof, rebuke or exhortation; Phiſician cure thy ſelf, ſay all to ſuch a one; this Man is a ſayer, but not a doer, ſay they; he believeth not what he ſays. Yea, Religion it ſelf is made to ſtink by this Mans ungodly life. This is he that hardens his Children, that ſtumbleth the World, that grieveth the tender and godly Chriſtian; but, I ſay, he that walketh uprightly, that tenders the name of God, the credit of the Goſpel, and the welfare of others, ſeeking with *Paul*, not his own profit, but the profit of others, that they may be ſaved; This Man holds forth the Word of Life, this Man is a good ſavour of Chriſt amongſt them that are ſaved. Yea, may prove by ſo doing the inſtrument in Gods Hand of the Salvation of many Souls.

THIRDLY, This is the way to be clear from the Blood of all Men, the way not to be charged with the ruin and everlaſting miſery of poor immortal Souls. Great is the danger that attends an ungodly life, or any ungodly action, by them that profeſs the Goſpel. When wicked Men learn to be wicked of profeſſors, when profeſſors cauſe the Enemies of God to Blaſpheme; doubtleſs ſad and woful effects muſt needs be the fruit of ſo doing. How many in *Iſrael* were deſtroyed for that which *Aaron*, *Gideon*, and *Manaſſeth* unworthily did in their day? A godly Man if he take not heed to himſelf, may do that in his life that may fend many to everlaſting burnings, when he himſelf is in everlaſting bliſs. But on the contrary, let Men walk with God, and here they ſhall be excuſed; the Blood of them that periſh ſhall lie at their own door, and thou ſhalt be clear. *I am pure from the Blood of all Men*, ſaith *Paul*; and again, *your Blood be upon your own head, I am clean.* Yea, he that doth thus ſhall leave in them that periſh an accuſing conſcience, even begotten by his good converſation, and by that they ſhall be forced to Juſtify God, his People and way, in the day of their viſitation; in the day when they are deſcending into the pit to the damned. 59.

Jer. 2. 33.

2 Sam. 12. 14.

Exod. 32. 25.

Judges 8. 24, 25, 26, 27, 28.

Acts 20. 26.

Acts 18. 6.

1 Pet. 2. 12.

FOURTHLY, This is the way to maintain always the anſwer, the Ecchoing anſwer of a good conſcience in thy own Soul. Godlineſs is of great uſe this way, for the Man that hath a good conſcience to Godward, hath a continual feaſt in his own Soul. While others ſay there is caſting down, he ſhall ſay there is lifting up, for he ſhall ſave the humble Perſon. Some indeed in the midſt of their profeſſion are reproached, ſmitten and condemned of their own heart, their conſcience ſtill biting and ſtinging of them becauſe of the uncleanneſs of their hands, and they cannot lift up their face unto God, they have not the anſwer of a good conſcience toward him, but muſt walk as perſons falſe to their God, and as Traitors to their own eternal welfare; but the godly upright Man ſhall have the light ſhine upon his ways, and he ſhall take his ſteps in Butter and Hony. The work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs and aſſurance forever. If our heart condemn us, God is greater than our hearts and knoweth all things; Beloved, if our hearts condemn us not, then have we confidence towards God. 60.

Job 22. 23, 24, 25, 26, 27, 28, 29, 30.

Iſa. 32. 17.

1 Joh. 2. 20, 21, 22.

FIFTHLY, The godly Man that walketh with God, that chiefly careth to do the work that God hath allotted him to do for his name in this World, he hath not only theſe advantages, but further, he hath as it were a priviledge of Power with God, he can ſway much with him; as it it ſaid of *Jacob*, *as a Prince he had Power with God to prevail in times of difficulty*; and ſo again tis ſaid of *Judah*, *being faithful with the Saints, they ruled with God.* How many times did that good Man *Moſes* turn away the wrath of God from the many thouſands of *Iſrael*; yea, as it were he held the Hands of God, and ſtaved off the Judgments not once nor twice; the effectual fervent prayer of a righteous 61.

Gen. 32. 28.

Sam. 5. 16.

righteous Man availeth much. One Man that walketh much with God, may work wonders in this very thing, he may be a means of saving whole Countreys and Kingdoms from those Judgments their sins deserve. How many times when *Israel* provoked the Lord to anger, did he yet defer to destroy them? and the reason of that forbearance, he tells them, *it was for Davids sake; for my servant Davids sake, I will not do it.* As the Lord said also concerning *Paul, Lo, God hath given thee all them that sail with thee*: That is, to save their lives from the rage of the Sea. Yea, when a Judgment is not only threatned, but the Decree gon forth for its execution, then godly upright Men may sometimes cause the very Decree it self to cease without bringing forth; or else may so time the Judgment that is decreed, that the Church shall best be able to bear it.

Acts 27. 23, 24.
Zeph. 2. 1, 2.
Mat. 24. 20.

62. SIXTHLY, The Man that is tender of Gods glory in this World, still ruling and governing his affairs by the Word, and desirous to be faithful to the work and imployment that God hath appointed him to do for his name; that Man shall still be let into the secrets of God; he shall know that which God will reserve and hide from many; *shall I hide from Abraham the thing that I do*, saith the Lord? *For I know him that he will command his Children and his houshold after him, and they shall keep the way of the Lord, &c.* So again, *The secret of the Lord is with them that fear him: and he will shew them his covenant. And to him that ordereth his conversation aright will I shew the salvation of God.* Such a Man shall have things new as well as old. His converse with the Father and the Son and the Spirit shall be turned into a kind of familiarity; he shall be led into the Word, and shall still increase in knowledge: When others shall be stinted and look with old faces, being black and dry as a stick, *he shall be like a Fatted Calf, like the Tree that is Planted by the Rivers of Water, his flesh shall be fresh as the flesh of a Child, and God will renew the Face of his Soul.*

Gen. 18. 17, 18, 19.
Psal. 25. 14.
Psal. 50. 23.

63. SEVENTHLY, If any escape publick Calamities, usually they are such as are very tender of the name of God, and that make it their business to walk before him. They either escape by being mercifully taken away before it, or by being safely preserved in the midst of the Judgment, until the indignation be over-past. Therefore God saith in one place, the *righteous are taken away from the evil to come*; but if not so, as all be not, then they shall have their Life for a prey. *Caleb* and *Joshua* escaped all the plagues that befel to *Israel* in the wilderness, *for they followed God.* Somewhat of this you have also in that Scripture, *Seek the Lord all ye meek of the Earth, which hath wrought his Judgments, seek righteousness, seek meekness, it may be, ye shall be hid in the day of the Lords anger.* According to this is that in *Luke, Watch therefore and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.* When a Mans ways please the Lord he will make his Enemies to be at peace with him. Marvelous is the work of God in the preservation of his Saints (that are faithful with him) when dangers and Calamities come; As *Joseph, David, Jeremiah,* and *Paul,* with many others may appear: *He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in War, from the power of the Sword. Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh.*

Isa. 57. 1, 2.
Jer. 39. 15, 16, 17, 18.
Numb. 14. 21, 22, 23, 24.
Zeph. 2. 1, 2, 3.
Luke 21. 34, 35, 36.
Job 5.

EIGHTHLY, If afflictions do over-take thee; for whom the Lord loveth he chastneth, and scourgeth every Son whom he receiveth; Yet those afflictions shall not befal thee, for those causes for which they befal the sloathful and backsliding Christian; neither shall they have that pinching and gauling operation upon thee, as on those who have left their first love and tenderness for Gods glory in the World.

1. UPON the faithful upright Man (though he also may be corrected and chastised for sin, yet I say he abiding close with God) afflictions come rather for trial and for the exercise of grace received, than as rebukes for this or that wickedness; when upon the blacksliding heartless Christian these things shall come from Fatherly anger and displeasure, and that for their sins against him. *Job* did acknowledge himself a sinner, and that God therefore might chastise him; but yet he rather believed it was chiefly for the trial of his grace, as indeed and in truth it was: *He is a perfect Man*, saith God to *Satan, and one that feareth God, and escheweth evil, and holdeth still his integrity, although thou movest me against him to destroy him without cause.* God will not say thus of every one when affliction is laid upon them, though they yet may be his Children; but rather declareth and pronounceth that it is for their transgressions, because they have wickedly departed from him.

Job 10.
Job 1.
Phil. 11.
Phil. 4, 5.

2. NOW affliction arising from these two causes, their effects in the manner of their working (though Grace turns them both for good) is very different one from the other; he who hath been helped to walk with God, is not assaulted with those turnings and returnings of guilt when he is afflicted, as he who hath basely departed from God; the one can plead his integrity when the other blusheth for shame. See both these cases in one person, even that goodly beloved *David.* When the Lord did rebuke him for sin, then he cries, *O Blood guiltiness, O cast me not away from thy presence.* But when he at another time knew himself guiltless (though then also sorely afflicted) behold with what boldness he turns his face unto God; *O Lord my God*, saith he, *if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I delivered him that without cause was mine Enemy) Let the Enemy persecute my Soul, and take it; yea, let him tread down my life to the Earth, and lay mine honour in the dust. Selah. &c.*

Phil. 6.
Psal. 7. 3, 4, 5.

THIS therefore must needs be a blessed help in distress, for a Man to have a good conscience when affliction hath taken hold on him; for a Man then in his looking behind and before to return with peace to his own Soul; that Man must needs find Hony in this Lion, that can plead his innocency and uprightness. *All the People curse me*, saith *Jeremiah, but that without*

Jer. 10.

without a cauſe; for I have neither lent nor taken on uſury, which it ſeems was a ſin at that day.

NINTHLY, When Men are faithful with God in this World, to do the work he hath appointed for them, by this means a dying Bed is made eaſier, and that upon a double account.

1. BY reaſon of that preſent peace ſuch ſhall have even in their time of languiſhing.

2. BY reaſon of the good company ſuch ſhall have at their departure.

1. SUCH Souls uſually abound in preſent peace, they look not back upon the years they have ſpent, with that ſhame as the idle and ſloathful Chriſtian does. Remember *now Lord how I have walked before thee in truth and with a perfect heart.*

BLESSED is the Man that conſidereth the poor; the Lord will deliver him in time of trouble. The Lord will preſerve him, and keep him alive, and he ſhall be bleſſed upon the Earth; and thou wilt not deliver him to the will of his Enemies. The Lord will ſtrengthen him upon the bed of languiſhing; Thou wilt make all his bed in his ſickneſs. Ah! when God make the bed, he muſt needs lie eaſy, that weakneſs hath caſt thereon; a bleſſed Pillow hath that Man for his Head, though to all beholders it is hard as a Stone. *Jacob*, on his death Bed, had two things that made it eaſy:

1. THE Faith of his going to reſt, *I am, to be gathered unto my people*; that is, to the bleſſed that have yielded up the Ghoſt before me.

2. THE remembrance of the ſealings of the countenance of God upon him, when he walked before him in the days of his Pilgrimage: When *Joſeph* came to ſee him, before he left this World, *Iſrael* ſaith, *the Word ſtrengthened himſelf upon his Bed; and the firſt Word that dropt out* of this good Mans Mouth, O! how full of glory was it! *God Almighty appeared unto me*, ſaith he, *at Luz in the Land of Canaan, and bleſſed me* &c. O bleſſed diſcourſe for a ſick Bed, when thoſe can talk thus that lie thereon, from as true a ground as *Jacob*; but thus will God make the Bed of thoſe who walk cloſe with him in this World.

SECONDLY, The dying Bed of ſuch a Man, is made eaſy by reaſon alſo of the good company ſuch ſhall have at their departure: and that is 1ſt, the Angels, 2ly. their good works they have done for God in the World.

1. THE Angels of Heaven ſhall wait upon them, as they did upon bleſſed *Lazarus*, to carry them into *Abrahams boſom.* I know all that go to paradiſe are by theſe Holy ones conducted thither, but yet for all that, ſuch as die under the Clouds, for unchriſtian walking with God may meet, with Darkneſs in that day, may go heavily hence, notwithſtanding that; yea, their Bed may be as uncomfortable to them as if they lay upon nothing but the Cords, and their departing from it (as to appearance) more uncomfortable by far. But as for thoſe who have been faithful to their God, they ſhall ſee before them, ſhall know their tabernacle, ſhall be in peace, *the everlaſting gates ſhall be opened unto them*; in all which from earth they ſhall ſee the glory. I once was told a ſtory of what hapned at a good Mans death, the which I have often remembred, with wonderment and gladneſs: After he had lain for ſome time ſick, his hour came that he muſt depart, and behold, while he lay (as we call it) drawing on, to the amazment of the Mourners, there was heard about his Bed ſuch bleſſed and raviſhing muſick as they never heard before; which alſo continued till his Soul departed, and then began to ceaſe, and grow (as to its ſound) as if it was departing the houſe, and ſo ſtill ſeemed to go further and further off, till at laſt they could hear it no longer. *Eye hath not ſeen nor ear heard, neither hath in entred into the heart of Man, the things that God hath prepared for them that love him*: Behold then how God can make thy ſick Bed eaſy!

Job 5. 24. Acts 7. 54, 55, 56.

2. A dying Bed is made eaſy by thoſe good works that Men have done in their Life, for the name of God: *Bleſſed are the dead that die in the Lord; yea, ſaith the Spirit, that they may reſt from their labors and their works follow them*: Yea, and go before them too. No Man need be afraid to be accompanied by good deeds to Heaven: Be afraid of ſins, they are like Blood-Hounds at the Heels; and be ſure thy ſins will find thee out, even thee who haſt not been pardoned in the precious Blood of Chriſt: But as for thoſe who have ſubmitted themſelves to the righteouſneſs of God, for their Juſtification, and who have through faith and love to his name, been frequent in deeds of righteouſneſs, they ſhall not appear empty before their God, *their works*, their good works, *follow them.* Theſe ſhall enter into reſt, and walk with Chriſt in white. I obſerve when *Iſrael* had paſſed over *Jordan*, they were to go to poſſeſs between mount *Ebal* and mount *Gerizzim*, from whence was to be pronounced the bleſſing and the curſing. The Goſpel meaning of which I take to be as followeth, I take *Jordan* to be a type of death, and theſe two Mountains with the curſing and bleſſing to be a type of the Judgment that comes on every Man ſo ſoon as he goes from hence [and after death the Judgment] ſo that he that eſcapes the curſing, he alone goes into bleſſedneſs: But he that mount *Ebal* ſmiteth, he falls ſhort of Heaven: O! none knows the noyſe that doth ſound in ſinners Souls from *Ebal* and *Gerizzim* when they are departed hence; yet it may be they know not what will become of them till they hear theſe Ecchoings from theſe two Mountains: But here the good Man is ſure Mount *Gerizzim* doth pronounce him bleſſed: *Bleſſed then are the dead that die in the Lord, for their works will follow them till they are paſt all danger.* Theſe are the Chriſtians Train that follow him to reſt; theſe are a good Mans company that follow him to Heaven.

68. Deut. 27.

Of the TRINITY and a CHRISTIAN.

How a young or ſhaken Chriſtian ſhould demean himſelf under the weighty thoughts of the Doctrin of the Trinity, or Plurality of Perſons in the Eternal Godhead.

1. THE reaſon why I ſay a young or ſhaken Chriſtian; it is becauſe ſome that are not young but of an ancient ſtanding, may not only be aſſaulted with violent temptations, concerning Goſpel Principles, but a ſecond time may become a Child, a Babe, a ſhallow Man, in the things of God; eſpecially, either when by backſliding he hath provoked God to leave him, or when ſome new unexpected and (as to preſent ſtrength) over weighty objection doth fall upon the Spirit; By means of which, great ſhakings of mind do commonly attend ſuch a Soul, in the moſt weighty matters of the concerns of Faith, of which this is one that I have ſuppoſed in the above named Queſtion: Wherefore paſſing other things, I will come directly to that, and briefly propoſe ſome helps to a Soul in ſuch a caſe. (The firſt preparative)

2. FIRST, then be ſure thou keep cloſe to the Word of God, for that is the revelation of the mind and will of God, both as to the truth of what is either in himſelf or ways; and alſo as to what he requireth and expecteth of thee, either concerning faith in, or obedience to what he hath ſo revealed. Now for thy better performing of this I ſhall give thee in brief theſe following directions.

1. SUFFER thy ſelf by the authority of the Word, to be perſwaded that the Scripture indeed is the Word of God; the Scriptures of truth, the Words of the Holy one, and that they therefore muſt be every one true, pure and forever ſetled in Heaven.

2. CONCLUDE therefore from the former Doctrin, that that God whoſe words they are, is able to make a reconciliation and moſt ſweet and harmonious agreement with all the ſayings therein, how obſcure, croſs, dark and contradictory ſoever they ſeem to thee. To underſtand all myſteries, to have all knowledge, to be able to comprehend with all Saints is a great work, enough to cruſh the Spirit and to ſtretch the ſtrings of the moſt capacious and widned Soul that breatheth on this ſide glory, be they notwithſtanding exceedingly inlarged by Revelation. *Paul*, when he was caught up to Heaven, ſaw that which was unlawful, becauſe impoſſible for Man to utter. And, ſaith Chriſt, to the reaſoning Phariſee, *if I have told you earthly things and ye believe not, how ſhall you believe if I tell you of things that are heavenly?* It is great lewdneſs, and alſo inſufferable arrogancy to come to the Word of God, as conceiting already that whatever thou readeſt muſt either by thee be underſtood, or of it ſelf fall to the ground as a ſenſleſs error. But God is wiſer than Man, wherefore fear thou him and tremble at his Word, ſaying ſtill, with godly ſuſpicion of thine own infirmity, what I ſee not *teach thou me, and thou art God only wiſe; but as for me, I was as a beaſt before thee.*

3. 3. TAKE heed of taking a part of the Word only, leſt thou thereby go away with the truth as mangled in pieces. For inſtance, where thou readeſt *the Lord our God is one Lord*, there take heed that thou doeſt not thence conclude, Then there are not three perſons in the Godhead: Or when thou readeſt of the *Father* the *Son* and the *Holy Spirit*, then take heed of concluding, there muſt therefore either be three Gods, or elſe that Jeſus Chriſt and the Holy Ghoſt are not true God, but the Father only. Wherefore to help thee here obſerve

(The ſecond preparative)

1. THAT Chriſtian Religion requireth credit concerning every Doctrin contained in the Word; credit, I ſay, according to the true relation of every ſentence that the Holy Ghoſt hath revealed for the aſcerting, Maintaining, or Vindicating that ſame Truth.

2. AND therefore hence it is that a Chriſtian is not called a Doer, a Reaſoner, an Objector, and perverſe Diſputer; but a Believer; be thou an example to the believers; and believers were added to the Church, *&c.*

3. THEREFORE know again that the Word, if it ſaith and expreſſeth that this or that is ſo and ſo as to the matter in Hand, thou art bound and obliged both by the name, profeſſion and the truth unto which thou haſt joyned thy ſelf, to aſſent to, confeſs and acknowledge the ſame, even then when thy carnal reaſon will not ſtoop thereto. *Righteous art thou O God*, ſaith *Jeremiah*, yet let me plead with thee; Wherefore do the wicked live? Mark, firſt he acknowledgeth that Gods way with the wicked is juſt and right, even then when yet he could not ſee the reaſon of his actings and diſpenſations towards them. The ſame reaſon is good as to our preſent caſe. And hence it is that the Apoſtle ſaith, *the Spirſtual Armour of Chriſtians ſhould be much exerciſed againſt thoſe high Towering and ſelf-exalting imaginations* that within our own boſoms do exalt themſelves againſt the knowledge of God. That every thought or carnal reaſoning may be not only taken, but brought as captive into obedience to Chriſt, that is, be made to ſtoop to the Word of God, and to give way and place to the Doctrin therein contained, how croſs ſoever our thoughts and the Word lie each to other. And it is obſervable that he here ſaith, *they exalt themſelves againſt the knowledg of God*, which cannot be underſtood that our carnal or natural reaſon doth exalt it ſelf againſt an eternal Deity, ſimply conſidered; for that Nature it ſelf doth gather from the very things that are made, even his Eternal Power and Godhead; it muſt be then that they exalt themſelves againſt that God as thus and thus revealed in the Word, to wit againſt the knowledg of one God conſiſting of three Perſons, Father Son and Spirit; for this is the Doctrin of the Scriptures of truth; and therefore it is obſervable theſe thoughts muſt be brought captive, and be made ſubject in particular to the Lord Jeſus Chriſt as to the ſecond Perſon in the Godhead; for the Father is ever acknowledged by all that profeſs the leaſt of Religion; but the Son is that ſtumbling-ſtone and rock of offence againſt which thouſands daſh themſelves in pieces; though in him are hid all the Treaſures of wiſdom and knowledg, and in him dwells the fulneſs of the Godhead bodily.

Of

Of the LAW and a CHRISTIAN.

THE Law was given twice upon Mount *Sinai*, but the appearance of the Lord when he gave it the second time, was wonderfully different from that of his, when at the first he delivered it to *Israel*.

1. WHEN he gave it the first time, he caused his terror and severity to appear before *Moses*, to the shaking of his Soul and the dismaying of *Israel*: But when he gave it the second time, he caused all his goodness to pass before *Moses*, to the comfort of his conscience and the bowing of his heart.

2. WHEN he gave it the first time, it was with Thundrings and Lightnings, with Blackness and Darkness, with Flame and Smoak, and a tearing sound of the Trumpet: But when he gave it the second time, it was with a proclamation of his name to be merciful, gracious long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity transgressions and sins, *&c.*

3. WHEN he gave it the first time, *Moses* was called to go up to receive it through the fire, which made him exceedingly fear and quake: But when he went to receive it the second time, he was laid in a clift of the rock.

4. FROM all which I gather, that, though as to the matter of the Law, both as to its being given the first time, and the second, it binds the unbeliever under the pains of Eternal Damnation (if he close not with Christ by Faith) Yet as to the manner of its giving at these two times, I think the first doth more principally intend its force as a Covenant of works, not at all respecting the Lord Jesus; but this second time not (at least in the manner of its being given) respecting such a Covenant, but rather as a rule, or directory to those who already are found in the clift of the rock, Christ; for the Saint himself, though he be without Law to God, as it is considered the first or old Covenant, yet even he is not without Law to him as considered under grace, not without Law to God, but under the Law to Christ.

5. THOUGH therefore it be sad with the unbeliever, because he only and wholly standeth under the Law, as it is given in Fire, in Smoak, in Blackness, and Darkness, and Thunder; all which threaten him with Eternal ruin if he fulfil not the utmost tittle thereof: Yet the believer stands to the Law under no such consideration, neither is he so at all to hear or regard it, for he is now removed from thence to the blessed mountain of *Zion*, to grace and forgiveness of sins; he is now, I say, by faith in the Lord Jesus shrouded under so perfect and blessed a righteousness, that this thundering Law of Mount *Sinai* cannot find the least fault or diminution therein; but rather approveth and alloweth thereof either when, or where-ever it find it. This is called the righteousness of God without the Law, and is also said to be witnessed by both the Law and the Prophets: Even the righteousness of God, which is by faith in Jesus Christ unto all and upon all them that believe, for there is no difference.

6. WHEREFORE when ever thou who believest in Jesus, doest hear the Law in its Thundering and Lightning fits, as if it would burn up Heaven and Earth; then say thou, I am freed from this Law, these Thunderings have nothing to do with my Soul; nay even this Law, while it thus Thunders and Roareth, it doth both allow and approve of my righteousness. I know that *Hagar* would sometimes be domineering and high, even in *Sarahs* House and against her; but this she is not to be suffered to do, nay though *Sarah* her self be barren; wherefore serve it also as *Sarah* served her, and expel her out from thy house. My meaning is, when this Law with its Thundering threatnings doth attempt to lay hold on thy conscience, shut it out with a promise of grace; cry, the Inn is took up already, the Lord Jesus is here entertained, and here is no room for the Law. Indeed if it will be content with being my informer, and so lovingly leave off to judge me, I will be content, it shall be in my sight, I will also delight therein; but otherwise, I being now made upright without it, and that too with that righteonsness, which this Law speaks well of and approveth; I may not, will not, cannot, dare not make it my Saviour and Judg, nor suffer it to set up its government in my conscience; for by so doing I fall from Grace, and Christ Jesus doth profit me nothing. Gal. 5. 1, 2, 3, 4, 5.

7. THUS therefore the Soul that is Married to him that is raised up from the Dead, both may and ought to deal with this Law of God; yea, it doth greatly dishonour its Lord and refuse its Gospel priviledges, if it at any time otherwise doth, whatever it seeth or feels. The Law hath Power over the Wife so long as her Husband liveth, but if her Husband be dead she is freed from that Law, so that she's no Adultress tho she be Married to another Man. Indeed so long as thou art alive to Sin and to thy righteousness which is of the Law, so long thou hast them for thy Husband and they must reign over thee: But when once they are become dead unto thee, as they then most certainly will, when thou closest with the Lord Jesus Christ; then I say, thy former Husbands have no more to meddle with thee, thou art freed from their Law. Set case a Woman be cast into Prison for a debt of Hundreds of Pounds, if after this she Marry; yea, though while she is in the Gaolers Hand, in the same day that she is joyned to her Husband, her debt is all become his; yea, and the Law also that arrested and imprisoned this Woman, as freely tels her, Go; she is freed, saith *Paul*, from that, and so saith the Law of this Land. Rom. 7. 1, 2, 3.

THE sum then of what hath been said is this, The Christian hath now nothing to do with the Law, as it thundreth and burneth on *Sinai*, or as it bindeth the conscience to wrath and the displeasure of God for Sin; for from its thus appearing, it is freed by faith in Christ. Yet it is to have regard thereto, and is to count it Holy, Just and Good; which that it may do, it is always whenever it seeth or regards it, to remember that he who giveth it to us *is merciful, gracious, long suffering and abundant in goodness and truth*, &c. Rom. 7.

ISRAEL'S Hope Encouraged:

OR,

What Hope is, and how diſtinguiſhed from Faith; with Encouragements for a hoping People.

By *John Bunyan.*

Pſal. 130. 7. *Let Iſrael hope in the Lord; for with the Lord there is mercy, and with him is plentous redemption.*

1. THIS Pſalm is ſaid to be one of the Pſalms of Degrees, which ſome ſay, if I be not miſtaken, the Prieſts and Levites uſed to Sing, when they went up the Steps into the Temple: But to let that paſs. It is a Pſalm that gives us a Relation of the Pen-man's Praying frame, and of an Exhortation to *Iſrael* to hope in God.

v. 1. *OUT of the deeps have I cryed unto thee O Lord*; that is, out of deep or great Afflictions: (And ſaid) *Lord hear my Voice, let thine ears be attentive to the Voice of my Supplications.* The latter Words explain the former; as who ſhould ſay, by Voice I mean the *meaning* and *Spirit* of my Prayer. There are *Words* in Prayer, and *Spirit* in Prayer; and by the *Spirit* that is in Prayer, is diſcerned whether the *Words* be Dead, Lifeleſs, Fained; or Warm, Fervent, Earneſt; and God who ſearcheth the heart, Rom. 8. 27. knoweth the *meaning of the Spirit*, becauſe he maketh Interceſſion for the Saints according to the Will of God.

v. 3. *IF thou Lord ſhouldſt mark Iniquity, O Lord who ſhall ſtand?* Here he confeſſeth that all Men by the Law muſt fall before God forever; for that they have broken it, but cannot make amends for the Tranſgreſſion thereof: But he quickly bethinking himſelf of the Mercy of God in Chriſt, he ſaith, *v.* 4. *But there is Forgiveneſs with thee that thou mayſt be feared.* Then he returns, ſaying *v.* 5. *I wait for the Lord*, that is, in all his Appointments; yea, he doubleth it, ſaying, *my Soul doth wait, and in his word do I hope.* By which *Repetition* he inſinuates, that many are content to give their Bodily Preſence to God in his Appointments, while their Hearts were roving to the ends of the Earth; but for his part he did not ſo. *v.* 6. *My Soul waiteth for the Lord, more than they that watch for the morning: I ſay, more than they that watch for the morning.* As who ſhould ſay, even as it is with thoſe that are tired with the Night, either by reaſon of dark or wearifom Journies, or becauſe of tedious Sickneſs, to whom the Night is moſt doleful and uncomfortable, waiting for ſpring of Day: So wait I for the Lord, that his Preſence might be with my Soul. So and more too, I ſay, *More than they that wait for the morning.* Then he comes to the Words which I have choſen for my Text, ſaying, *Let Iſrael hope in the Lord; for with the Lord there is Mercy, and with him is plenteous Redemption.*

IN which Words, we have

1. AN *Exhortation.*
2. A *Reaſon* of that Exhortation, and
3. AN *Amplification* of that Reaſon.

LET Iſrael hope in the Lord; there is the *Exhortation. For with the Lord there is Mercy*; there is the *Reaſon* of it. *And with him is plenteous Redemption*; there is the *Amplification* of that Reaſon.

IN the Exhortation there are three Things to be inquired into.

1. THE *Matter* contained in it.
2. THE *Manner* by which it is expreſt.
3. THE *Inferences* that do naturally flow there-from.

WE will ſpeak firſt to the *Matter* contained in the Text, and *that* preſenteth it ſelf unto us, under three Heads.

1. A

1. A *Duty.*
2. A *Direction* for the well Management of that Duty.
3. THE *Perſons* that are ſo to Manage it.

FIRST then to ſpeak to the *Duty*, and that is HOPE: *Let Iſrael* [*Hope.*] By which Word, there is ſomething *pre-admitted*, and ſomething of great Concern *inſinuated.*

THAT which is *pre-admitted*, is *Faith*; for when we ſpeak properly of *Hope*, and put others diſtinctly to the Duty of Hoping, we conclude that ſuch have Faith *already*; for no Faith, no Hope. To Hope without Faith, is to ſee without Eyes, or to expect without a
11. Ground: *For Faith is the Subſtance of things hoped for*; as well with reſpect to the Grace, as to the Doctrin of Faith. Doth ſuch a one Believe? No: Doth he Hope? Yes: If the firſt is true, the ſecond is a lie; he that never Believed, did never Hope in the Lord. Wherefore when he ſaith, *Let Iſrael hope in the Lord*, he pre-ſuppoſeth Faith, and ſignifieth that he ſpeaketh to Believers.

THAT which is (of great Concern) inſinuated, is, That Hope has in it an excellent quality to ſupport *Iſrael* in all its troubles. Faith has his excellency in *this*, Hope in *that*, and Love in *an other* thing. Faith will do that which Hope *cannot* do, Hope can do that which Faith *doth* not do, and Love can do things *diſtinct* from both their doings: *Faith* goes in the *Van*, *Hope* in the *Body*, and *Love* brings
13. up the *Reer*; and thus now abideth *Faith*, *Hope*, and *Charity.*

*FAITH is the Mother Grace, for Hope is born of her, but Charity floweth from them both. But a little now we are upon Faith and Hope diſtinctly, to let you ſee a little.

10. 1. FAITH comes by Hearing, Hope by
pp. 5. Experience.

2. FAITH comes by Hearing the Word of
4. God, Hope by the credit that Faith hath given to it.

3. FAITH believeth the Truth of the Word, Hope waits for the fulfilling of it.

4. FAITH lays hold of that end of the Promiſe that is next to us, to wit, as it is in the Bible; Hope lays hold of that end of the Promiſe that is faſtned to the Mercy-ſeat: For the Promiſe is like a mighty Cable, that is faſtened by one end to a Ship, and by the other to the Anchor: The Soul is the Ship where Faith is, and to which the hither end of this Cable is faſtned; but Hope is the Anchor
6. that is at the other end of this Cable, *and*
19. *which entreth into that within the Vail.* Thus Faith and Hope getting hold of both ends of
r. 15. the Promiſe, they carry it ſafely ALL away.
3, 4. 5. FAITH looketh to Chriſt, as Dead,
4. 1, Buried and Aſcended; and Hope to his ſecond
4, 5, 6, Coming. Faith looks to him for Juſtification,
26. Hope for Glory.

6. FAITH fights for Doctrin, Hope for a
1. 3, Reward: Faith for what is in the Bible, Hope
n. 5. for what is in Heaven.

7. FAITH purifies the Heart from bad
28. 20. Principles, Hope from bad Manners, 2. *Pet.* 3.
5. 8. 11, 14.
9. 9. 8. FAITH ſets Hope on work, Hope ſets
n. 3. 3. Patience on work: Faith ſays to Hope, look
5. 5. for what is promiſed, Hope ſays to Faith, ſo I do, and will wait for it too.

9. FAITH looks through the *Word* to God in Chriſt; Hope looks through Faith, beyond the *World* to Glory.

10. *THUS* Faith ſaves, and *thus* Hope ſaves: Faith ſaves by laying hold of God by Chriſt; Hope ſaves by prevailing with the Soul to ſuffer all Troubles, Afflictions and Adverſities that it meets with 'twixt this and the World to come, for the ſake thereof. Take the Matter in this plain Similitude: There was a King that adopted ſuch an one to be his Child, and Cloathed him with the Attire of the Children of the King, and promiſed him that if he would fight his Fathers Battels, and walk in his Fathers ways, he ſhould at laſt ſhare in his Fathers Kingdom. He has received the adoption, and the Kings Robe, but not yet his part in the Kingdom; but now Hope of a ſhare in that, will make him fight the Kings Battels, and alſo tread the Kings Paths. Yea, and tho' he ſhould meet with many things that have a Tendency to deter him from ſo doing, yet Thoughts of the Intereſt promiſed in the Kingdom, and hopes to enjoy it, will make him cut his Way through thoſe difficulties, and ſo ſave him from the Ruins that thoſe deſtructions would bring upon him, and will in concluſion, uſher him into a Perſonal Poſſeſſion and Enjoyment of that Inheritance. Hope has a thick Skin, and will endure many a blow, it will put on Patience as a Veſtment, it will wade through a Sea of Blood, it will endure all things, if it be of the right kind, for the Joy that is ſet before it. Hence Patience is called, *Patience* 1 Theſſ. 1.
of Hope, becauſe it is Hope that makes the Soul 3.
exerciſe Patience and long-ſuffering under the Croſs, until the time comes to enjoy the Crown. The Pſalmiſt therefore by this Exhortation, perſwadeth them that have believed the truth, to wait for the accompliſhment of it, as by his own example he did himſelf. *I wait for the Lord, my Soul waiteth, and in his word do I hope.* It is for want of Hope, that ſo many briſk Profeſſors that have ſo boaſted and made brags of their Faith, have not been able to endure the *Drum* in the day of Alarum and Affliction. Their Hope in Chriſt has been ſuch, as has extended it ſelf no further than to this life, and therefore they are of all Men the moſt miſerable.

THE Pſalmiſt therefore by exhorting us unto this Duty, doth put us in mind of four things.

FIRST, that the beſt things are yet behind, and in reverſion for the Saints.

SECONDLY, that thoſe that have believed, will yet meet with difficulties before they come at them.

THIRDLY, the Grace of Hope well exerciſed, is the only way to overcome theſe difficulties.

FOURTHLY, they therefore that have Hope, and do exerciſe it as they ſhould, ſhall aſſuredly at laſt enjoy that Hope, that is laid up for them in Heaven. 5.

FOR the firſt of theſe, that the beſt things are yet behind, and in reverſion for Believers; this is manifeſt by the natural exerciſe of this Grace.

Grace. *For Hope that is seen, is not Hope; for what a Man seeth, why doth he yet hope for? But if we Hope for that we see not, then do we with Patience Hope for it*, Rom. 8. 24, 25. Hope lives not by sight as Faith doth, but Hope trusteth Faith, as Faith trusts the Word, and so bears up the Soul in a Patient Expectation at last to enjoy, what God has promised: But I say, the very natural work of this Grace, proveth, that the Believers best things are behind in Reversion.

Joh. 3. 12. 1 Cor. 4. 14. Col. 3. 1. Isa. 64. 4. 1 Cor. 2. 9.

YOU may ask me, what those things are? And I may tell you, first in general; they are *Heavenly things*, they are *Eternal things*, they are the things that are *where Christ* sitteth on the right Hand of God: Do you know them now? They are things that Eye hath not seen, nor Ear heard, nor that have entred into the heart of Man to conceive of: Do you know them now?

THEY are things that are referred for the next World, for the Saints when they come into the next World; talked of they may be now, the real being of them may be believed now, and by Hope we may, and 'twill be our Wisdom to wait for them now; but to know what they are in the nature of them, or in the enjoyment of them, otherwise than by Faith, he is deceived that saith it. They are things too big as yet to enter into our Hearts, and things too big if they were there to come out, or to be expressed by our Mouths.

6. FIRST, there is Heaven it self, the Imperial Heaven; does any body know what that is?

SECONDLY, there is the Mount *Zion*, the Heavenly *Jerusalem*, and the Innumerable Company of Angels; doth any body know what all they are?

THIRDLY, there is Immortality and Eternal Life, and who knows what they are?

FOURTHLY, there are Rewards for Services and labour of Love, shewed to Gods Name here, and who knows what they will be?

FIFTHLY, there are Mansion-houses, Beds of Glory, and Places to walk in among the Angels, and who knows what they are?

SIXTHLY, there will be *Badges* of Honour, *Harps* to make merry with, and Heavenly Songs of Triumph; doth any here know what they are?

SEVENTHLY, there will be then a Knowing, an Enjoying, and a Solacing of our selves with Prophets, Apostles and Martyrs, and all Saints; but in what glorious manner, we all are ignorant of.

EIGHTLY, there we shall see and know, and be with forever, all our Relations, as Wife, Husband, Child, Father, Mother, Brother or Sister, that have died in the Faith; but how gloriously they will look when we shall see them, and how gloriously we shall love when
1 Thes. 4. we are with them, it is not for us in this World to know.

NINTHLY, there are Thoughts, and Words, and Ways for us, which we never dreamt on in this World: The Law was but
Heb. 10. 1. the Shadow, the Gospel the Image, but what will be the Substance that comes to us next, or that rather we shall go unto, who can understand?

TENTHLY, if we never saw God nor Christ as glorified, nor the Spirit of the Lord, nor the bottom of the Bible, nor yet so much as one of the days of Eternity, (and yet all these things we shall see and have then) how can it be that the things laid up for us, that should be the Object of our Hope, should by us be understood in this World?

YET there are Intimations given us of the Goodness and Greatness of them.

OF their Goodness. And that,

1. IN that the Holy Ghost scorns that things that are here, should once be compared with them; hence all things here are called Vanities, Nothings, less than Nothings: Now if the things, all the things, that are here, are so contemptuously considered, when compared with the things that are to be hereafter; and yet these things so great in the Carnal Mans esteem, as that he is willing to venture Life and Soul, and all to have them: What are the things that God has prepared for them that Wait, that is, that Hope for him?

2. THEIR Goodness also appears in this, that whoever has had that Understanding of them as is Revealed in the Word, whether *King* or *Beggar*, *Wise Man* or *Fool*, he has willingly cast this World behind him in Contempt and Scorn, for the Hope of that.

3. THE Goodness of them has even Testimony in the very Conscience of them that hate them: Take the vilest Man in the Country, the Man who is so wedded to his Lusts, that he will rather run the hazard of a thousand Hells, than leave them; and ask this Man his Judgment of the things of the next World, and he will shake his head, and say, They are good, they are best of all.

4. BUT the Saints have the best Apprehension of their Goodness, for that the Lord doth sometimes drop some of the Juice of them out of the Word, into their hungry Souls.

BUT as they are good, so they are great. *O how great is thy Goodness that thou hast laid up for them that fear thee, which thou hast wrought for them that trust* (that hope) *in thee before the Sons of Men!*

1. THEIR Greatness appears in that they go beyond the Word; yea, beyond the Word of the Holy Ghost; *It doth not yet appear to us by the Word of God to the full*, the Greatness of what is prepared for Gods People. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; it doth not appear in the Word; there is a Greatness in the things that we are to Hope for, that could never be expressed: They are beyond Word, beyond Thought, beyond conceiving of. *Paul* when he was come down again from out of Paradice, into which he was caught up, could not speak a Word about the Words he heard, and the things that there he saw: They were things and words which he saw and heard, *which it is not possible for a Man to utter*.

2. THEIR Greatness is intimated by the word [Eternal] he that knows the bottom of that Word, shall know what things they are; the

the things which are not ſeen, are *Eternal*; they are Incorruptible, Undefiled, and that fade not away, that are reſerved in Heaven for us.

3. THEIR Greatneſs is ſhewed, in that one right Thought of them, will fill the heart ſo full, that both it and the Eyes will run over together; yea, ſo full, that the Creature ſhall not be able to ſtand up under the wait of Glory, that by it is laid upon the Soul.

ALAS! all the things in this World, will not fill one Heart; and yet one *Thought* that is right, of the things that God has prepared, and laid up in Heaven for us, will, yea, and over-fill it too.

4. THE Greatneſs of the things of the next World appears, in that when one of the leaſt of them are ſhewed to us, we are not able without ſupport from thence, to abide the ſight thereof. I count that the Angels are of thoſe things, that are leaſt in that World, and yet the ſight of one of them, when the ſight of them was in uſe, what work would it make in the Hearts and Minds of Mortal Men? The Scripture plainly enough declares.

5. THEIR Greatneſs is intimated in that we muſt be as it were, new made again, before we can be capable of enjoying them, as we muſt enjoy them with Comfort. And herein will be a great part of our Happineſs, that we ſhall not only ſee them, but be made like unto them, like unto their King. *For when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is*, we ſhall ſee him, and therefore muſt be like him; for elſe the ſight of him would overcome us and deſtroy us; but becauſe we are to ſee him with Comfort and Everlaſting Joy; therefore we muſt be like him in Body and Mind.

BUT to come to the ſecond thing, namely, *That thoſe that have believed there are ſuch things as theſe, will meet with difficulties before they come at them*: This is ſo grand a Truth, that nothing can be ſaid againſtit. Many are the Afflictions of the Righteous; and we muſt through many Tribulations enter into the Kingdom of Heaven.

THE cauſe from whence theſe Afflictions ariſe is known to be,

1. FROM our ſelves, for Sin having got ſuch hold in our Fleſh, makes that oppoſition againſt our Soul and the Welfare of that, that puts us continually to trouble. Fleſhly Luſts work againſt the Soul, and ſo do Worldly Luſts too; yea, they quench our Graces, and make them that would live, ready to die: Yea, by reaſon of theſe, ſuch Darkneſs, ſuch Guilt, ſuch Fear, ſuch Miſtruſt, ariſeth in us, that it is common for us, if we live any while, to make a thouſand Concluſions, twice told, that we ſhall never arrive with Comfort at the Gates of the Kingdom of Heaven. The natural tendency of every ſtruggle of the leaſt Luſt againſt Grace, is, if we judge according to Carnal Reaſon, to make us queſtion the truth of a work of Grace in us, and our right to the World to come. This it was that made *Paul* cry out, *O wretched Man that I am, who ſhall deliver me!* Only he had more Wiſdom than to follow the natural concluſions that Carnal Reaſon was apt to make thereupon, and ſo hoiſted up his Soul to hope.

2. SIN by its working in us, doth not only bring Darkneſs, Guiſt, Fear, Miſtruſt, and the like; but it doth oft times as it were, *ham-ſtring* us, and diſable us from going to God by Faith and Prayer for Pardon: It makes the Heart Hard, Senſeleſs, Careleſs, Lifeleſs, Spiritleſs as to Feeling, in all Chriſtian duty; and this is a grievous thing, to a gracious Soul. The other things will create a doubt, and drive it up to the head into the Soul; but *theſe* will go on the other ſide, and clench it: Now all theſe things make hoping difficult. 10.

Iſa. 63.

3. FOR by theſe things the Judgment is not only clouded, and the Underſtanding greatly darkned; but all the Powers of the Soul made to fight againſt it ſelf, conceiving, imagining, apprehending and concluding things, that have a direct Tendency to extirpate and extinguiſh, if poſſible, the Graces of God that are planted in the Soul: Yea, to the making of it cry out, *I am cut off from before thine Eyes.*

Pſal. 31. 22.

4. AND to theſe, the hidings of the Face of God from the Soul; a thing to it, more bitter than Death; yet nothing more common among them that Hope in the Lord; *He hideth himſelf from the houſe of Jacob.* Nor is this done only in Fatherly diſpleaſure, but by this means ſome Graces are kept alive, Faith is kept alive by the Word, Patience by Hope, and Hope by Faith; but oft-times a Spirit of Prayer, by the Rod, Chaſtizement, and the hiding of God's Face. But I ſay, this hiding of this ſweet Face, is bitter to the Soul, and oft-times puts both Faith and Hope to a ſad, and moſt fearful plunge: For at ſuch a day, it is with the Soul, as with the Ship at Sea, that is benighted and without light; to wit, like a Man bewildred upon the Land; only the Text ſaith, for the help and ſuccour of ſuch, *Who is among you that feareth the Lord, and that obeyeth the voice of his Servant, that ſitteth in darkneſs and hath no light, let him truſt in the name of the Lord, and ſtay upon his God.* Yet as it is with Children, ſo it is with Saints; we are a great deal more ſubject to fears in the Night, than in the Day: That therefore that tendeth to the help of ſome Graces, if there be not great care taken, will prove an hindrance to others.

Iſa. 8. 17. Hoſ. 5. 14, 15. Iſa. 26. 16. Song 5. 6.

Iſa. 50. 10.

5. NOR is the Ruler of the darkneſs of this World wanting to apply himſelf and his Engins, ſo, as if poſſible, to make uſe of all theſe things, for the overthrowing of Faith, and for the removing of our Hope from the Lord; as a Tree is removed from Rooting in the Ground. 11.

Job 19. 10.

BEHOLD! he can expound all things, ſo as that they ſhall fall directly in the way of our Believing: As thus, we have Sin, therefore we have no Grace; Sin ſtruggleth in us, therefore we fear not God; ſomething in us ſideth with Sin, therefore we are wholly Unregenerate; Sin is in our beſt performances, therefore wherefore ſhould I hope? Thus I ſay, he can afflict us in our Pilgrimage, and make hope difficult to us. Beſides the hiding of Gods Face, he can make, not only a cauſe of ſorrow (for that indeed it ſhould) but a ground

ground of Despair, and as desperately concluding he will never come again: How many good Souls has he driven to these Conclusions, who afterwards have been made to unsay all again?

6. AND though Spiritual desertions, darkness of Soul, and guilt of Sin, are the Burdens most intolerable, yet they are not all; for there is to be added to all these, that common Evil of Persectuion, another device invented to make void our Hope.

IN this, I say, we are sure to be concerned; that is, if we be *Godly*: For though the Apostle doth not say, *All that will live in Christ*; that is, in the common Profession of him, shall suffer Persecution: Yet he saith, *All that will live Godly in him shall.* Now this in it self is a Terror to Flesh and Blood, and hath a direct Tendency in it to make Hope difficult. Hence Men of a persecuting Spirit, because of their Greatness, and of their Teeth, the Laws, are said to be a Terror, and to carry amazement in their doings; and Gods People are apt to be afraid of them, though they should die, and to forget God their Maker; and this makes Hoping hard work.

2 Tim. 3. 12.

1 Pet. 3. 6, 14.

Isa. 51. 12, 13.

12. 7. FOR, besides that Grimness that appears in the Face of Persecutors, Satan can tell how to lessen and make to dwindle in our Apprehensions, those Truths unto which our Hearts have joyned themselves afore, and to which Christ our Lord has commanded us to stand. So that they shall now appear but little, small, inconsiderable Things; Things not worth engaging for; Things not worth running those hazards for, that in the hour of Tryal may lye staring us in the Face.

MOREOVER we shall not want false Friends in every hole, such as will continually be boring our Ears with that saying, *Master do good to thy self:* At such times also, Stars do use to fall from Heaven, and the Powers of Heaven to be shaken; and so every thing tends to weaken, or at least to lay stumbling Blocks in their way, who are commanded *To Hope in the Lord.*

Mat. 24.

8. AGAIN, As Satan can make use of his Subtilty, thus to afflict and weaken the Hands and Hearts of those that Hope in God; so he can add to these, the dismalness of a suffering State: He can make the loss of Goods in our Imagination, ten times bigger than it is in it self: He can make an Informer a frightful Creature, a Gaol look like Hell it self; he can make Banishment and Death utterly intolerable, and things that must be shunned with the hazard of our Salvation. Thus he can greaten and lessen, lessen and greaten, for the troubling of our Hearts, for the hindring of our Hope.

9. ADD to all these, That the things that we suffer for were never seen by us, but are quite beyond our sight; Things that indeed are said to be great and good; but we have only the Word and the Bible for it. And be sure if he that laboureth Night and Day to devour us, can help it, our Faith shall be molested and perplexed at such a time, that it may, if possible, be hard to do the Commandment that here the Text enjoyns us to the Practice of; that is, to Hope in the Lord. And this brings me to the third Particular.

THIRDLY, *That the Grace of Hope well exercised, is the only way to overcome those difficulties:* *Abraham* had never laughed for Joy, had he not Hoped when the Angel brought him Tydings of a Son; yea, had he not Hoped against all things that could have been said to discourage: Hence it is said, that against Hope he believed in Hope, that he might become the Father of many Nations, according to that which was spoken, so shall thy Seed be.

THERE is Hope against Hope; Hope grounded on Faith, against Hope grounded on Reason: Hope grounded on Reason, would have made *Abraham* expect that the Promise should surely have been ineffectual, because of the deadness of *Abraham*'s Body, and of the Barrenness of *Sarahs* Womb: But he hoped against the difficulty, by a Hope that sprang from Faith, which confided in the Promise and Power of God, and so overcame the difficulty, and indeed obtained the Promise: Hope therefore well exercised, is the only way to overcome. Hence *Peter* bids those that are in a suffering Condition, *Be Sober, and Hope to the end,* for the Grace that is to be brought unto them at the Revelation of Jesus Christ: And therefore it is as you heard before, that we are said *to be saved by Hope,*

Hope is excellent,

FIRST, against those Discouragements, that arise up out of our own Bowels.

SECONDLY, it is excellent to imbolden a Man in the cause of God.

THIRDLY, it is excellent at helping one over the difficulties, that Men by Frights and Terrors may lay in our way.

FIRST, it is excellent to help us against those Discouragements that arise out of our own Bowels: This is clear in the Instance last mentioned about *Abraham*, who had nothing but Discouragements arising from himself; but he had Hope, and as well he exercised it; wherefore after a little patient enduring, he overcame the difficulty, and obtained the Promise.

THE Reason is, for that it is the nature of true Hope, to turn away its Ear from opposing difficulties, to the Word and Mouth of Faith; and perceiving that Faith has got hold of the promise, Hope, notwithstanding difficulties that do or may attempt to intercept, will expect, and so wait for the accomplishment thereof.

SECONDLY, Hope is excellent at imboldning a Man in the cause of God: Hence the Apostle saith, *Hope maketh not ashamed*; for not to be ashamed, *there*, is to be imbolned. So again, when *Paul* speaks of his Troubles he met with for the Profession of the Gospel, he saith, That they should turn to his Salvation: *According*, saith he, *to my earnest Expectation, and my Hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now Christ shall be magnified in my Body, whether it be by Life or by Death*: See here, a Man at the Foot of the Ladder, now ready in Will and Mind, to die for his Profession; but how will he carry it now? Why, with all brave and innocent boldness:

neſs. But how will he do that? Oh! By the Hope of the Goſpel that is in him, for by that he is fully perſwaded that the cauſe he ſuffereth for will bear him up in the day of God, and that he ſhall then be well rewarded for it.

THIRDLY, It is alſo excellent at helping one over thoſe difficulties, that Men by frights and terrors may lay in our way. Hence when *David* was almoſt killed with the reproach and oppreſſion of his enemies, and his Soul full ſorely bowed down to the ground therewith; That he might revive and get up again, he calls to his Soul to put in exerciſe the grace of Hope. Saying, *why art thou caſt down O my Soul? and why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance and my God.* So again, ſaith he, in the next Pſalm after, as afore he had complained of the oppreſſion of the enemy, *Why art thou caſt down, O my Soul? and why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him who is the health of my countenance, and my God.* Hope therefore is a Soul-incouraging Grace, a Soul-imbolding Grace, and a Soul-preſerving Grace. Hence it is called our Helmet or Head-piece, the Helmet of Salvation. This is, one piece of the Armor with which the Son of God was cloathed, when he came into the World: and 'tis that againſt which nothing can prevail. For as long as I can Hope for Salvation, what can hurt me? This word ſpoken in the bleſſed exerciſe of grace, *I hope for Salvation*, drives down all before it. The Truth of God is that Mans Shield and Buckler that hath made the Lord his Hope.

AND now to Encourage thee, good Man, to the exerciſe of this Bleſſed Grace of Hope as the Text bids; Let me preſent thee with that which followeth,

1. GOD to ſhew how well he takes Hoping in him, at our hands, has called himſelf *The God of Hope*. That is, not only the Author of Hope, but the God that takes pleaſure in them that exerciſe it. *The Lord takes pleaſure in them that fear him, in them that Hope in his mercy.*

2. HE will be a Shield, a defence to them that *Hope* in him. Thou art my hiding place, and my Shield, ſaid *David*. I *Hope* in thy Word. That is, he knew he would be ſo: for he *Hoped* in his Word.

3. HE has promiſed us the Life we *Hope* for, to incourage us ſtill to *Hope*, and to indure all things to enjoy it. That he that Ploweth ſhould Plow in *Hope*, and that he that threſheth in hope, ſhould be partaker of his *Hope*.

Queſt. *BUT you may ſay, What is it to exerciſe this Grace aright?*

Anſw. FIRST, you muſt look well to your Faith that that may proſper; for as your Faith is, ſuch your *Hope* will be. *Hope* is never ill, when Faith is well; nor ſtrong, if Faith be weak. Wherefore *Paul* prays that the *Romans* might *be filled with all joy and Peace in believing, that they might abound in Hope.* When a Man by Faith, believes to joy and Peace, then *Hope* grows ſtrong, and with an aſſurance looketh for a ſhare in the World to come. Wherefore look to your Faith, and pray heartily that the God of Hope will fill you with all Joy and Peace in believing.

SECONDLY, Learn of *Abraham* not to faint, ſtumble or doubt, at the ſight of your own weakneſs; for if you do, Hope will ſtay below and creak in the Wheels as it goes, becauſe it will want the Oyl of Faith. But ſay to thy Soul, when thou beginneſt to faint and ſink at the ſight of theſe, as *David* did to his, in the places made mention of before. Rom. 4.

THIRDLY, Be much in calling to mind what God has done for thee in former times. Keep thy experience as a choice thing. *Remember all the way, the Lord hath led thee in the wilderneſs this forty years. O God, ſaid David, my Soul is caſt down within me, therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar.* 18. Rom. 5.4. Deut. 8. 2, 3, 4, 5. Pſal. 42.6.

FOURTHLY, Be much in looking at the end of things, or rather to the end of this, and to the beginning of the next World. What we enjoy of God in this World, may be an earneſt of Hope, or a token that the thing Hoped for, is to be ours at laſt: but the object of Hope is in general, the next World. We muſt therefore put a difference betwixt the Mother of Hope, Faith; the means of Hope, the Word; the earneſt of Hope, Chriſt in us; and the proper object of *Hope*, to wit the World to come and the goodneſs thereof. Heb. 11.1. Pſal. 119. 49. Col. 1. 27.

IF Chriſtians have not much here, their *Hope*, as I may ſo ſay, lies idle, and as a Grace out of its exerciſe. For as Faith cannot feed upon Patience, but upon Chriſt; and as the Grace of hungering and thirſting cannot live upon ſelf-fulneſs, but upon the riches of the promiſe: ſo *Hope* cannot make *what is injoyed*, its object; for what a Man ſeeth why doth he yet hope for it? but the proper object of *Hope* is, *that we ſee not.* Rom. 8. 24.

LET *Faith* then be exerciſed upon *Chriſt crucified*, for my juſtification; and *Hope* upon the *nex World*, for my *glorification*: and let *love* ſhew the *truth* of Faith in Chriſt, *by acts of kindneſs* to Chriſt, and his People; and *Patience*, the *truth* of *Hope*, by a quiet bearing and enduring that which may now be laid upon me for my ſincere profeſſions ſake, until the *Hope* that is laid up for us in *Heaven* ſhall come to us, or we be gathered to that, and then *Hope* is in ſome meaſure in good order, and exerciſed well. But

FOURTHLY, We now come to the laſt thing propounded to be ſpoken to, which is, *They that have Hope and exerciſe it well, ſhall aſſuredly at laſt enjoy that Hope that is laid up for them in Heaven.* That is, they that do regularly exerciſe the *grace* of Hope, ſhall at laſt enjoy the *object* of it, or the thing Hoped for. This muſt of neceſſity be concluded, elſe we overthrow the whole truth of God at once, and the expectation of the beſt of Men: Yea, if this be not concluded, what follows, but that Atheiſm, Unbelief and Irreligion is the righteſt? and profane and debauched perſons are in the righteſt way? 19.

BUT to proceed. This *muſt* be, as is evident, for that the things hoped for, are put under the very name of *the* Grace that lives in the expectation of them: They are called *HOPE*; looking for *the bleſſed Hope*; for *the Hope that is laid up for them in Heaven.* God has ſet THAT Tit. 2.13. Colo. 1. 5.

Character upon them, to signify *that they belong to* HOPE, and shall be *the reward of Hope.* God doth in this, as your great Traders do with the Goods that their Chapmen have either bought or spoke for; to wit, he sets their Name or Mark upon them: And then saith, This belongs to this Grace, and this belongs to that; but the Kingdom of Heaven belongs to HOPE, for HIS name is set upon it. This therefore is one thing to prove that the thing hoped for shall be thine, God has *marked* it for thee: Nor can it be given to those that do not Hope. That is, to the same purpose that you read of, 2 Thes. 1. *That you may be counted worthy of the Kingdom of Heaven, for for which ye also suffer.* Suffering flows from Hope: He that Hopes not for an House in Heaven, will not for it chuse to suffer the loss of the Pleasures and Friendships of this World, But they that suffer for it, and that all do, one way or other, in whom is placed this Grace of Hope; They, God counteth worthy of it, and therefore hath *marked* it with their mark, HOPE, for that it belongs to Hope, and shall be given to those that Hope. That's the first.

20. SECONDLY, They that do, as afore is said, exercise this Grace of Hope, shall assuredly enjoy the *Hope* that is laid up for them in Heaven, as is evident also from this; Because, as God has marked and set it a part for them, so what he has done TO, and *with* our Lord and Head since his death, he hath done it to this very end: that is, to beget and maintain our Hope in him as touching this thing. *He has begotten us again to a lively Hope by the resurrection of Christ from the dead.* The meaning is, Christ is our undertaker, and suffered death for us, that we might enjoy Happiness and Glory: And God to shew how willing he was that we should have this glory, raised up Christ again, and delivered him from the sorrows of death. Wherefore considering this, *Paul* said, *he rejoyced in Hope of the glory of God*, to wit of *that* glory, that Sin, had he not had Jesus for his undertaker, would have caused that he should certainly have come short of.

1 Pet. 1. 3. Rom 5. 2. Chap. 3. 23.

BUT again, *God raised him up from the dead*, and gave *him glory too*, and that to this very end, *that your Faith and Hope might be in God.* I say, he did it to this very end, that he might beget in you this good opinion of him, as to Hope in him, that he would give you that good thing hoped for, to wit, eternal life. *And gave him glory*, and put it into his hand (for you) who is your head and Saviour that you might see how willing God is, to give you the Hope you look for, *That your Faith and Hope might be in God.*

1 Pet. 1. 21.

21. THIRDLY, That we that have Hope and rightly exercise it, might assuredly injoy that Hope that is laid up for us in Heaven: *God has promised it, and that to our Saviour for us.* Had he promised it to us, we might yet have feared, for that with our faults we give a cause of continual provocation to him: But since he hath promised it to Christ, it must assuredly come to us by him; because Christ to whom tis promised, never gave occasion of provocation to him to take it back. And that it was promised to Christ, 'tis evident, because 'twas promised before the World began. *In Hope of eternal life*, saith *Paul*, *which God, that cannot lie, promised before the World began*; And this is, that we might Hope. Men that use to Hope to enjoy that Mony or Estate, that by those that are faithful is promised to them, and put into the hand of trusty persons for them. Why this is the case, God that cannot lie has promised it to the hopers, and has put it into the hand of the trusty Jesus for us, therefore let us Hope that in his times we shall both see and enjoy the same we Hope for. Tit.

FOURTHLY, Yea, that all ground of doubt and scruple as to this, might be removed out of the way; when Christ, who as to what was last said, is our Hope, shall come, he shall bring that Grace and Mercy with him, that shall even from before his Judgment Seat, remove all those things that might have any tendency in them to deprive us of our Hope, or of the thing hoped for by us. Hence *Peter* bids us be sober and Hope to the end, *for the grace that shall be brought unto us at the Revelation of Jesus Christ.* Also as to this, *Jude*, the Servant of Jesus Christ joyns with him, saying, *Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto Eternal life.* Here then you see that there is Grace and Mercy still for us in reversion, Grace and Mercy to be brought unto us at the Revelation, or second coming of Jesus Christ: How then can we be hindred of our Hope? For transporting mercy will *then* be busie for *them* that indeed have *here* the Hope of Eternal life. *And they shall be mine, saith the Lord, in the Day that I make up my Jewels; and I will spare him, as a Man spareth his own Son that serveth him.* 2 1 Tim 1. 1 Pet. 13. Jude Mala. 3. 16.

None knows the Mystery of Gods Will in all things revealed in his Word: Therefore many Texts are looked over, or laid by, as those whose Key doth go too hard; nor will I boast of any singular knowledge in any particular thing. Yet methinks since Grace and Mercy was not only brought by Christ when he came into the World, but shall be brought again with him when he comes in his Fathers glory; It signifies, that as the first brought the beginning of Eternal life to us while we were enemies; This second will bring the full enjoyment of it to us, while we are Saints, attended with many imperfections: And that as by the first Grace, all unworthiness was pardoned and passed by: So by this second Grace, the Grace that is to be brought unto us at the Revelation of Jesus Christ, all shortness in duties, and failings in performances, shall be spared also; And we made possessors by vertue of this Grace and Mercy, of the blessings hoped for, to wit, the blessings of eternal life.

BUT thus much for the duty contained in the exhortation, to wit, of hoping. I shall therefore come in the next place, to treat of the well managing of this duty with referece to its primary object, which is, the Lord himself. *Let Israel Hope in the Lord.* There is a *general* object of Hope, and there is a particular object; there is a *common* object, and there is a *special* one. Of the *general* and common object, to wit, of Heaven and Happiness, I have said something already; wherefore it remains that 2

now

now we come and treat of this *particular* and *ſpecial* object of our Hope: *Let Iſrael Hope in the* [*Lord.*] The LORD therefore is to be the *particular*, and *ſpecial* object of our Hope: *Let Iſrael Hope in the Lord.* Now in that there is not only a duty here exhorted to, but a direction for the better management of that duty, to the particular and ſpecial object upon which this duty ſhould be exerciſed; It ſuggeſteth how apt good Man are, eſpecially in times of trouble (the caſe of *Iſrael* now) to fix their Hopes in other things, than on the Lord. We have ſeen a great deal of this in our days; our days indeed have been days of trouble, eſpecially ſince the diſcovery of the Popiſh Plot, for then we began to fear cutting of Throats, of being burned in our beds, and of ſeeing our Children daſhed in pieces before our Faces. But looking about us, we found we had a gracious King, brave Parliaments, a ſtout City, good Lord Maiors, honeſt Sherifs, ſubſtantial Laws againſt them, and theſe we made the object of our Hope, quite forgetting the direction in this exhortation, *Let Iſrael Hope in the Lord.* For indeed the Lord ought to be our Hope in Temporals, as well as in Spirituals, and Eternals. Wherefore *Iſrael* of old were checked under a ſuppoſition, of placing their Hope for Temporals in Men, *It is better to truſt in the Lord, than to put confidence in Man. It is better to truſt in the Lord, than to put confidence in Princes.* And again, *put not your truſt in Princes, nor in the Son of Man, in whom there is no help.* This implyeth that there is in us an incidency to forget God our Hope, and to put confidence in ſome thing elſe. And to be ſure we ſhall find it the more difficult to make the Lord our Hope only, when things that are here, tho deceitfully, profer us their help.

BUT my deſign is not to treat of the object of Hope, but with reference to the next World. And as to that we muſt take heed that we ſet our Hope in God, in God in the firſt place, and in nothing below or beſides himſelf. To this end it is that he has given us his Word, and appointed a Law to *Iſrael.*

FIRST, becauſe of his own Grace he is become the ſpecial object of Hope, deſigning HIMSELF in the moſt ſpecial ſenſe to be the portion of his People. *The Lord is my portion, ſaith my Soul, therefore will I hope in him.* Wherefore this we muſt look well to, and take heed that we miſs not of this object. This is the ſpecial object, the ultimate object, the object that we cannot be without, and that ſhort of which we cannot be happy, as God willing, ſhall be ſhewed more anon. God is not only happineſs in himſelf, but the life of the Soul, and him that puts goodneſs into every thing in the next World, in which goodneſs ſhall be found. And this our Lord Jeſus Chriſt himſelf affirmeth, when he ſaith, *I am the way*, to wit, the way to life and happineſs. And yet he ſaith I am the way to the *Father*, for that it is HE that is the Fountain and Ocean of happineſs and bliſs.

SO then, that we might in the next World be Heirs of the higheſt good, God has made us Heirs of his own good ſelf, *Heirs of God and joynt-Heirs with Chriſt*, Heirs of God through Chriſt. This God, this eternal God therefore is neceſſity to be the object of our Hope, becauſe he is of Grace become our Hope. The Church in Heaven, called the Body and Temple of God, is to be an habitation for himſelf, when it is finiſhed, to dwell in forever and ever. This then we hope for, to wit, to be poſſeſſed at that day with Eternal life, Eternal glory. Now this Eternal life and Eternal glory, is through God, the Hope of his People. And for this end, and to this bliſs, are the called and regenerate in this World, *That being juſtified by his grace, we ſhould be made Heirs, according to the Hope of Eternal life.*

NOR can it be that Heaven and happineſs, ſhould ever be the portion of them that make not God their Hope; any more than ſuch a Lady ſhould hope to enjoy the Eſtate of ſuch a Lord, who firſt makes not the Lord himſelff her Husband. Heaven, Heaven is the talk of the ignorant, while the God of Heaven they cannot abide. But ſhall ſuch ever come to glory! But,

SECONDLY, God muſt be the ſpecial object of our Hope, and him in ſpecial that muſt be enjoyed by us in the next World, or nothing can make us happy. We will ſuppoſe now for the illuſtrating of this matter, that which is not to be ſuppoſed: As,

1. SUPPOSE a Man when he dieth ſhould go to Heaven, that Golden place, what good would this do him, if he was not poſſeſſed of the God of it? It would be, as to ſweetneſs, but a thing unſavoury; as to durableneſs, but a thing uncertain; as to ſociety, as a thing forlorn; and as to life, but a place of death. All this is made appear by the Angels that fell; for when fallen, what was Heaven to them? Suppoſe they ſtaid but one quarter of an hour there after their fall, before they were caſt out, What ſweetneſs found they there, but Guilt? what ſtay, but a continual fall of heart and mind? what ſociety, but to be abandoned of all? and what life, but death in its perfection? Yea, if it be true that ſome think, that for the promoting of Grace, they are admitted yet to enter that place to accuſe the Saints on earth; yet what do they find there, but what is grievous to them? Tis the preſence of God that makes Heaven Heaven in all its beauteouſneſs. Hence *David* when he ſpeaks of Heaven ſays, *who have I in Heaven but thee?* As who ſhould ſay, what would Heaven yield to me for delights, if I was there without my God? 'tis the preſence of God that will make Heaven ſweet to who are his. And as 'tis that that makes the place, ſo 'tis intereſt in him that makes the company, and the deeds that are (done) there, pleaſant to the Soul. What ſolace can he that is without God, tho he were in Heaven, have with *Abraham*, *Iſaac*, and *Jacob*, the Prophets, and Angels? how could he joyn in their Thanks, and Praiſes, and Bleſſings of him for ever and ever in whoſe Favour, Mercy, and Grace they are not concerned?

2. SUPPOSE a Man, when he dieth, ſhould be made to live forever, but without the enjoyment of God; what good would his life do him? Why, it would be filled full of Horror, Darkneſs, Deſolation, Sorrow, and all things

1 Tim. 6. 12, 19. 1 Pet. 5. 10. Joh. 5. 20.

Tit. 3. 7.

25.

Pſal. 73. 25.

26.

that would tend to make it bitter to the Soul, Witneſs they that live in hell, if it be proper to ſay they live in hell. It is no more poſſible for a Man to live happily (were he poſſeſſed of all that Heaven and life could afford him) ſuppoſe him to be without intereſt in God; than it is for a Man that hath all the enjoyments of this World, if the Sun was taken from him out of the firmament. As all things, whether it be Heaven, Angels, Heavenly pleaſures and delights have had their being of him: So their being is continued by him, and made ſweet of him.

NOW for the well managing of our Hope with reference to this ſpecial object of it, there are theſe things to be conſidered; and now I ſpeak to all.

WE muſt know him right, we muſt come to him right: Firſt, we muſt know him right. Joh. 17.1, 2, 3. It is eſſential to happineſs and ſo to the making of the God of Heaven our Hope, to know him rightly. It is not every fancy, or every imagination of God, that thou mayeſt have, that will prove that therefore thou knoweſt God aright. In him there is no variableneſs nor Jam. 1. ſhadow of turning, he only is what he is, what imaginations ſoever we have of him. We may ſet up Idols, and images of him, as much in our minds as ſome do in their Houſes and in their Temples, and be as great, tho not ſo Pro. 2.1, groſs *Idolaters* as they. Now if thou wouldſt 2, 3, 4, 5. know him thou muſt diligently feel for him in Acts 17. his works, in his Word, and in his ways, if 27. perhaps thou mayeſt find the knowledge of him.

27. SECONDLY, Beware when thou haſt found him, that thou go to him by his Son, whom he has ſanctified and ſent into the World, to be the way for Sinners to go to God. And ſee that thou keepeſt in this path always, for out of him he is found intolerable, and a conſuming Fire.

THIRDLY, Buſy thy ſelf with all thy Joh. 3. 36. might to make an intereſt in his Son (and he 2 Joh. 9. will willingly by thy Saviour) for he muſt become thine before his Father can be the object of thy Hope. He that hath the Son, hath the Father, but contrariwiſe he that hath not him has neither.

FOURTHLY, Stay not in ſome tranſient comforts, but abide reſtleſs till thou ſeeſt an union twixt thee and this bleſſed one. To wit, that he is a Root, and thou a Branch; that he is head, and thou a member. And then ſhall thou know that the caſe is ſo between Rom. 4. 4, 5. thee and him, when Grace and his Spirit has 1 Cor. 6. made thee to lay the whole ſtreſs of thy Juſtifi- 17. cation upon him, and has ſubdued thy heart and mind to be one Spirit with him.

28. FIFTHLY, This done, Hope thou in God, for he is become thy Hope, that is, the object of it. And for thy incouragement ſo to do.

1. CONSIDER that he is able to bear Pſal. 27. up *thy* heart, and has ſaid he will do it, as to 14. this very thing, to *all* thoſe that thus Hope in Pſal. 31. him: *Be of good courage, and he ſhall ſtrengthen* 24. *your heart, all ye that Hope in the Lord.*

IT is manifeſt, as was ſaid before, that many difficulties lie in the way of hoping; but God will make them difficulties eaſy, by ſtrengthening the Heart of him that hopeth, to Hope. He has a way to do that, which no creature can hinder, by the bleſſed work of his Holy Spirit; he can ſhew us he loves us, that he may incourage our Hope.

2. AS he can work in us for our incouragement, ſo he can and will, as was ſaid before, himſelf in his time anſwer our Hope, by becoming our Hope himſelf. The Lord ſhall be the Hope of his People, and the ſtrength of the Joel Children of *Iſrael.*

3. His faithfulneſs alſo is a great incouragement to his, to Hope for the accompliſhment of all that he hath promiſed unto his People. *Hath he ſaid it, and ſhall he not make it good?* When he promiſed to bring *Iſrael* into the Land of *Canaan*, he accompliſhed it to a tittle. *There failed not* Jo. *ought of any good thing which the Lord had ſpoken* 45. *to the houſe of Iſrael; all came to paſs.* Alſo what Chr. he with his Mouth had promiſed to *David*, 14. with his hand he fulfilled to *Solomon* in the view 22. of all the thouſands of *Iſrael.* I will omit 2 Ch. making mention again of the incouragments 7. ſpoken of before, and ſhall now come to the third thing ſpecified in this part of the Text, to wit, to ſhew more diſtinctly, who, and what particular perſons they are, who are concerned in this exhortation to Hope.

THEY are put, as you ſee, under this general term [*Iſrael*] *Let Iſrael Hope in the Lord*; And he ſhall ſave *Iſrael* from all his troubles.

ISRAEL is to be taken three ways, (in the Scripture)

1. FOR ſuch that are *Iſrael* after the Fleſh.

2. FOR ſuch as are *Iſrael* after God, or the Spirit.

3. FOR ſuch as are ſuch neither after the Fleſh nor the Spirit; but in their own fancies, and carnal imaginations only.

FIRST, *Iſrael* is to be taken for thoſe that are ſuch after the fleſh; that is, for thoſe that ſprang from the loins of *Jacob*, and are Rom. called, *ISRAEL*, after the Fleſh, the Chil- 7, 8 dren of the Fleſh. Now theſe, as ſuch, are not 1 Cor. the Perſons intereſted in *this* exhortation, for 18. by the Fleſh comes no true Spiritual and Eter- Phil. nal Grace. Men are not within the bounds of 4, 5, 6 the promiſe of Eternal life as they are the Children of the Fleſh, either in the more groſs or more refined ſenſe. *Jacob* was as Spiritual a Father as any he, I ſuppoſe, that now profeſſeth the Goſpel; but his Spiritualneſs could not convey down to his Children, that were ſuch only after the Fleſh, that Spirit and Grace that cauſeth ſound converſion, and Salvation by Jeſus Chriſt. Hence *Paul* counts it a carnal thing to glory in this; and tels us plainly, if he had heretofore *known Chriſt thus*, that is, to have been his Brother, or Kinſman according to the Fleſh, or after that, he would henceforth 2 Cor. know him, that is, ſo, no more. For tho the 16, 17 Children of *Iſrael* be as the ſand of the Sea; Rom. yet not that multitude, but the remnant that 27. the Lord hath choſen and ſhall call, ſhall be Joel ſaved. 32.

THIS therefore is as an Arrow againſt the Face of that falſe Doctrin that the Jews leaned upon, to wit, that they were in the ſtate of grace, and the everlaſting favour of God, be cauſe

cauſe the Children and Off-ſpring of *Abraham*, *Iſaac* and *Jacob*. But

SECONDLY, *Iſrael* may be taken for ſuch, as are neither ſo after the Fleſh, nor the 9. Spirit, but in their own Fancy and Imagina- 3.9. tion only: And ſuch I take to be all thoſe that you read of in *Rev.* 2. 3. which ſaid, *They were Jews, and were not, but did lie.*

2. THESE I take to be thoſe Carnal Goſpel- 9. ers, that from among the Gentiles pretended themſelves to be Jews inwardly, whoſe Circumciſion is that of the Heart in the Spirit, when they were ſuch only in their own Fancies and Conceits, and made their Profeſſion out as a lie.

ABUNDANCE of theſe there are at this day in the World, men who know neither the Father, nor the Son, nor any thing of the way of the Spirit, in the work of Regeneration, and yet preſume to ſay, they are Jews; that is, truly and ſpiritually the Seed of *Abraham*, *Iſaac* and *Jacob*: For now, *he is not a Jew who is one outwardly, neither is that Circumciſion which is outward in the Fleſh; but he is a Jew which is one inwardly, and Circumciſion is that of the heart in the Spirit, whoſe Praiſe is not of Men, but of God.*

AND although it may pleaſe ſome now to 3. 2. ſay, as they of old ſaid to them of the Captivity, *We ſeek your God, as ye do*; yet at laſt 2.20. it will be found, that as they, *ſuch have no Portion, nor Right, nor Memorial in Jeruſalem.* And I would from hence, caution all to take heed of preſuming to count themſelves Jews, unleſs they have a ſubſtantial Ground ſo to do: For to do this without a good bottom, makes all our Profeſſion a lie; and not only ſo, but it hindreth us of a ſight, of a want of an Intereſt in Jeſus Chriſt, without which we cannot be ſaved; yea, ſuch an one is THE great Self-Deceiver, and ſo the worſt Deceiver of all: For he that deceives his OWN ſelf, his 1. OWN Heart is a Deceiver in the worſt ſenſe; 5. nor can any diſappointment be like unto that, which caſts away Soul and Body at once. Oh Slender Thread! that a Man ſhould think that becauſe he fancieth himſelf an *Iſraelite* indeed, that therefore he ſhall go for ſuch an one in the day of Judgment, or that he ſhall be able to cheat God, with a pitiful *ſay-ſo.*

1. THIRDLY, But the *Iſrael* under conſide- 16. ration in the Text, is *Iſrael* after God or the Spirit; hence they are called the *Iſrael* of God, becauſe they are made ſo of him, not by Generation, nor by Fancy, but by Divine Power.

32. AND thus was the firſt of this Name made ſo, *Thy Name ſhall be called no more Jacob, but Iſrael*: This then is the Man concerned in the Text, *Let Iſrael hope in the Lord*; to wit, *Iſrael* that is ſo of Gods making, *and of Gods Allowance*: For Men are not debarred from calling themſelves after this moſt godly Name, provided they are ſo indeed; all that is dangerous is, when Men ſhall think this Priviledge comes by carnal Generation, or that their fancying of themſelves to be ſuch, will bear them out in the day of Judgment. Otherwiſe if Men become the true Servants of God by Chriſt, they have, as I ſaid, an Allowance, ſo to ſubſcribe themſelves. *One ſhall ſay, I am the Lords, and another ſhall call himſelf by the Name of Jacob, and another ſhall ſubſcribe with his Hand unto the Lord, and ſurname himſelf by the name of Iſrael*: But then for the further deſcribing of ſuch, they muſt be Men of circumciſed and tender Hearts, they muſt be ſuch which *Worſhip God in the Spirit, and that rejoyce in Chriſt Jeſus, and that have no Confidence in the Fleſh*; for theſe are the *Nathaniels*, the *Iſraelites* INDEED, *in whom there is no Guile*; and theſe are they that are intended in the Exhortation, when he ſaith, *Let Iſrael hope in the Lord.* Iſa. 44. 5. Phil. 3. 3. Joh. 1. 47.

FIRST, for theſe are formed for that very end, that they might Hope in the Lord; yea, the Word and Teſtament is given to them for this purpoſe. 32. Pſal. 78. 5, 6, 7.

SECONDLY, theſe are Priſoners of Hope all the time they are in the ſtate of nature, even as the whole Creation is ſubjected under Hope, all the time of its Bondage, by the Sin and Villany of Man; and unto them it ſhall be ſaid in the Diſpenſation of the fulneſs of time, *Return to the ſtrong Hold ye Priſoners of Hope*; as certainly, as that which is called the Creature it ſelf, ſhall be delivered from the Bondage of Corruption, into the glorious liberty of the Children of God. Zech. 9. 11, 12. Rom. 8. 18, 19, 20, 21.

ONLY here, as I ſaid before, let all Men have a care in this thing; this is the Pinnacle, the Point; he that is right here, is right in all that is neceſſary to Salvation; but he that miſſes here, can by no means be right any where to his Soul's advantage in the other World.

IF I ſhould a little improve the Text, where this Title is firſt given to Man, and ſhew the Poſture that he was in, when 'twas ſaid to him, *Thy Name ſhall be called Iſrael*; and ſhould alſo debate upon the cauſe or ground of that, *An Iſraelite INDEED*, thou mighteſt not Repent it who ſhall read it; and therefore a few Words to each. 33.

1. WHEN *Jacob* received the Name of *Iſrael*, he was found wreſtling with the Angel; yea, and ſo reſolved a Wreſtler was he, that he purpoſed, now he had begun, not to give out without a Bleſſing, *I will not let thee go*, ſaid he, *except thou bleſs me.* Diſcouragements he had while he Wreſtled with him, to have left off before he obtained his deſire; for the Angel bid him leave off; *let me go*, ſaid he: He had Wreſtled all Night and had not prevailed, and now the Day brake upon him, and conſequently his Diſcouragement was like to be the greater, for that now the Majeſty and Terribleneſs of him with whom he Wreſtled, would be ſeen more apparently; but this did not Diſcourage him: Beſides, he loſt the uſe of a Limb as he Wreſtled with him; yet all would not put this *Iſrael* out: Pray he did, and Pray he would, and nothing ſhould make him leave off Prayer, until he had obtained, and therefore he was called *Iſrael: For as a Prince haſt thou had Power with God and with Man, and haſt prevailed* Gen. 32. 24, 32. Gen. 32.

A Wreſtling Spirit of Prayer is a Demonſtration of an Iſrael *of God; this* Jacob *had, this he made uſe of, and by this he obtained the name of* Iſrael: *A Wreſtling Spirit of Prayer in Straits, Difficulties and Diſtreſſes; a Wreſtling Spirit of* 34.

Prayer

Prayer when alone in Private, in the Night, when no Eye ſeeth but Gods; then to be at it, then to lay hold of God, then to Wreſtle, to hold faſt, and not to give over until the Bleſſing is obtained, is a Sign of one that is an *Iſrael* of God.

Joh. 1.47. *BEHOLD an* Iſraelite *indeed in whom is no Guile*: This was the Teſtimony of the ver. 46. Lord Jeſus concerning *Nathaniel*. *Nathaniel* was perſwaded by *Philip* to come to Jeſus, and as he was coming, Jeſus ſaith to the reſt of the Diſciples concerning him, *Behold an Iſraelite indeed, in whom is no Guile*: Then ſaid ver. 48. *Nathaniel* to Jeſus, *Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, before that* Philip *called thee, when thou waſt under the Fig-tree, I ſaw thee.* *Nathaniel* as *Jacob* was at Prayer, at Prayer alone under the Fig-tree, Wreſtling in Prayer; for what, no Man can certainly tell, but probably for the Meſſias, or for the Reve- Luk. 3. 15, 16. lation of him: For the ſeeing Jews were convinced, that the time of the Promiſe was out; and all Men were in expectation concerning *John*, whether he might not be he. But *Nathaniel* was under the Fig-tree alone with God, to enquire of him, and that with great Earneſtneſs and Sincerity; elſe the Lord Jeſus would not thus have excuſed him of Hypocriſie, and juſtified his action as he did, concluding from what he did there, that he was a true Son of *Jacob*; and ought, as he, to have his Name changed from what his Parents gave him, to this given him of Chriſt, *An Iſraelite indeed.* Wherefore from both theſe places, it is apparent, that a Wreſtling Spirit of Prayer in Private, is one of the beſt ſigns, that this or that Man or Woman is of *Iſrael*; and conſequently ſuch, who are within the compaſs of the Exhortation here, ſaying, *Let Iſrael hope in the Lord.*

35. I ſay it is this Wreſtling Spirit of Prayer with God alone; for as for that of Publick Prayer (though I will not condemn it) it gives not ground for this Character, notwithſtanding all the Flouriſhes and Excellencies that may therein appear. I am not unſenſible what Pride, what Hypocriſie, what Pretences, what Self-ſeekings of Commendations and Applauſe, may be countenanced by thoſe concerned in, or that make publick Prayers; and how little thought or ſavour of God, may be in all ſo ſaid; but this Cloſet, Night, or alone Prayer, is of an other ſtamp, and attended, at leaſt ſo I judge, with that Senſe, thoſe Deſires, that Simplicity, and thoſe Struglings, wherewith that in publick is not. Nay, I think verily, a Man cannot addict himſelf to theſe moſt ſolemn Retirements, without ſome of *Jacobs* and *Nathaniels* Senſe and Sincerity, Wreſtlings and Reſtleſneſs for Mercy: Wherefore laying aſide all other, I ſhall abide by this; *That the Man that is, as I have here deſcribed, is not an* Iſraelite *of the Fleſh, nor one ſo only in his Fancy or* Luk. 2 37. Act. 26. 5, 6, 7. *Imagination, but one made ſo of God; one that is called a Child of Promiſe, and one to whom this Exhortation doth belong: Let Iſrael hope in the Lord*; to wit, they that ſerve God by Prayer Day and Night: Theſe I ſay are *Iſrael*, the *Iſrael* Pſal. 131. 3. of God: *And let theſe hope in the Lord, from now, henceforth, and forever.*

36. Having thus briefly touched upon thoſe three things, that are contained in the *matter* of the Exhortation; I now come to ſpeak a word to the *manner* of Praiſes, by which the Exhortation is preſented to us, *Let Iſrael hope*; he doth not ſay, *Iſrael hath* Hoped; *Iſrael did* Hope, or *Iſrael can* Hope, *but* LET *Iſrael hope in the Lord.* LET is a word very copious, and ſometimes ſignifieth *this*, and ſometimes *that*, even according as the nature or reaſon of the thing under Debate, or to be expreſſed, will with Truth and Advantage bear: *LET him Hope.*

FIRST, ſometimes LET is equivalent to a Command; *Let every Soul be ſubject to the higher Powers*, this is a Command: *LET all things be done decently and in Order*, this alſo is a Command: So here, *LET Iſrael hope*, this alſo is a Command; and ſo enjoyns a Duty upon *Iſrael*; for why, ſince they ſeek for Mercy, ſhould they not have it? Now a Command lays a very ſtrong obligation upon a Man, to do this or an other Duty. He commandeth all Men every where to Repent, but *Iſrael* only to Hope in his Mercy: Now take the Exhortation and convert it into a Commandment, and it ſheweth us,

1. IN what good earneſt God offers his Mercy to his *Iſrael*; he commands them to Hope in him, as he is and will be ſo to them.

2. IT ſuppoſes an Impediment in *Iſrael*, as to the faculty of Receiving or Hoping in God for Mercy; we that would have God be Merciful, we that cry and pray to him to ſhew us Mercy, have yet that Weakneſs and Impediment in our Faith, which greatly hindreth us from a ſtedfaſt Hoping in the Lord for Mercy.

3. IT ſuggeſteth alſo, that *Iſrael* SINS if he Hopeth not in God; God would not that all ſhould attempt to Hope, becauſe they have no Faith; for he is for having of them firſt Believe, knowing that it is in vain to think of Hoping, until they have Believed; but *Iſrael* has Believed, and therefore God has commanded them to Hope, and they Sin if they obey him not in this, as in all other Duties. He commands thee, I ſay, ſince thou haſt believed in his Son, *to Hope*, that is, to expect to ſee his Face in the next World with Joy and Comfort; this is Hoping, this is thy Duty, this God commands thee.

SECONDLY, as this word LET is 37. ſometimes equivalent to a Command, ſo it is expreſſed ſometimes alſo to ſhew a *Grant* Leave, or Licenſe to do a thing; ſuch are theſe that follow, *LET us come boldly to the Throne of* Heb. chap. 22, 4. *Grace*; *LET us draw near with a true Heart*; *LET us hold faſt the Profeſſion of our Faith without wavering.* Here alſo this manner of expreſſing the thing may be taken in the ſame ſenſe, to wit, to ſhew that *Iſrael* has a Grant, a Leave, a Licenſe, to truſt in the Lord. And oh! what a Priviledge is this, but who believes it? And yet as truly as God has granted to *Jacob*, to *Iſrael*, Repentance unto Life, and by that means has made him fly for Refuge, to lay hold of Chriſt ſet before him as a Juſtifier; ſo has he granted him leave and licenſe to truſt in him forever, and to Hope for his ſavour in the next World.

AND

AND if you take the word in this ſenſe, to wit, for a Grant, Leave or Licence, to Hope in God; Then

1. THIS ſhews how liberal God is of himſelf, and things to *Iſrael*: Let *Iſrael* Hope in me, Truſt to me, expect good Things at my Hand, I give him Leave and Licence to do it: Let him live in a full expectation of being with me, and with my Son in Glory, I give him Leave to do ſo; he has Licence from me to do ſo.

2. UNDERSTAND the Word thus, and it ſhews us with what Boldneſs and Confidence, God would have us Hope in him: They that have Leave and Licence to do a thing, may do it with Confidence and Boldneſs, without miſgivings and reluctances of Mind, this is our Priviledge; we may live in a full aſſurance of Hope, unto the end, we may Hope perfectly to the end, we have Leave, Licence, and a Grant to do it.

3. UNDERSTAND the Word thus, and it alſo ſhews you how muddy, how dark thoſe of *Iſrael* are, and how little they are acquainted with the Goodneſs of their God, who ſtand ſhrinking at his door like Beggars, and dare not in a Godly ſort be bold with his Mercy: Wherefore ſtandeſt thou thus with thy If's and thy O-buts, O thou poor benighted *Iſraelite!* Wherefore putteſt thou thy Hand in thy Boſom, as being afraid to touch the Hem of the Garment of thy Lord? Thou haſt a Leave, a Grant, a Licence, to Hope for Good to come, thy Lord himſelf has given it to thee, ſaying; *LET Iſrael hope in the Lord.*

THIRDLY, this Word LET is alſo
4. ſometimes uſed by way of Rebuke and Snub, *Let her alone*, for her Soul is vexed; *Let her*
4. *alone*, why trouble ye her? Refrain from theſe
38. Men, and *Let them alone*; and it may alſo ſo be taken here. But if ſo, then it implies that God in this Exhortation, rebuketh thoſe evil Inſtruments, thoſe fallen Angels, with all others that attempt to hinder us in the exerciſe of this Duty. As *Boaz* ſaid to his Servants, when *Ruth* was to Glean in his Field; *LET her Glean even among the Sheaves, and reproach her not*: We have indeed thoſe that continually endeavour to hinder us of living in the full aſſurance of Hope, as to being with God and with Chriſt in Glory: But here's a Rebuke for ſuch; *LET Iſrael hope in the Lord.* And it ſhews us,

1. THAT what Suggeſtions come from Satan to make us that are *Iſraelites* to doubt, come not for that end, by vertue of any Commiſſion that he hath from God; God has rebuked him in the Text, and you may ſee it alſo
1, elſewhere: Theſe Temptations therefore are rather forged of Malice, and of deſpite to our Faith and Hope, and ſo ſhould be accounted by us.

2. THIS ſhews us alſo, that we ſhould take heed of crediting of that which comes unto us, to hinder our Hope in the Lord; leſt we take part with Satan, while God rebuketh him, and countenanceth that which fights againſt the Grace of God in us.

3. IT ſhews us alſo, that as Faith, ſo Hope, cannot be maintained, but with great difficulty, and that we ſhould endeavour to maintain it, and hope, tho very difficulty.

FOURTHLY, this Word *LET* is ſometimes uſed by way of Requeſt or Entreaty: I pray thee LET *Tamar* my Siſter come: LET it be granted to the Jews to do, *&c.* And if it be ſo to be taken here, or if in the beſt ſenſe this Interpretation of it may here be admitted, the conſideration thereof is amazing; for then 'tis all one as if God by the Mouth of his Servant, the Penman of this Pſalm, did entreat us to Hope in him: And why this may not be implyed here, as well as expreſſed elſewhere, I know not: God did beſeech you by us; we pray you in Chriſt's ſtead, be ye Reconciled to God. Why ſhould God beſeech us to Reconcile to him, but that we might Hope in him? And if it be thus taken here, it ſhews,

39. 2 Sam. 13. 6. Eſt. 9. 13. 2 Cor. 5. 20.

1. THE great Condeſcenſion of God, in that he doth not only hold out to us the advantages of Hoping in God, but deſire that we ſhould Hope, that we might indeed be Partakers of thoſe advantages.

2. IT teaches us alſo Humility, and that always in the acts of Faith and Hope we ſhould mix Bluſhing, and Shame, with our Joy and Rejoycing: Kiſs the Ground, Sinner; put thy Mouth in the Duſt, if ſo there may be Hope. Lam. 3. 29.

FIFTHLY and Laſtly, This Word is uſed ſometimes by way of Caution; LET him that thinketh he ſtandeth, take heed leſt he fall. LET us fear therefore leſt a Promiſe being left us of entring into his Reſt, any of you ſhould ſeem to come ſhort of it: And if it ſhould be ſo taken here, Then,

40. 1 Cor. 10. 12. Heb. 4. 1.

1. THIS ſhews us the evil of Deſpair, and that we at times are incident to it; our daily Weakneſſes, our freſh Guilt, our often Decays, our aptneſs to forget the Goodneſs of God, are direct Tendencies unto this evil, of which we ſhould be aware; for it robs God of his Glory, and us of our Comfort, and gratifies none but the Devil and Unbelief.

2. IT ſheweth us that Deſpair is a fall, a falling down from our Liberty; our Liberty is to Hope; it is our Portion from God; for he hath ſaid that himſelf will be the Hope of his People. To do the contrary, is therefore a falling from God, a departing from God, through an evil heart of Unbelief. It is the greateſt folly in the World for an *Iſraelite* to deſpair; Why ſayeſt, thou O *Jacob*, and ſpeakeſt, O *Iſrael*, my way is hid from the Lord, Iſa. 40. 27, and my judgment is paſſed over from my God? 28, 29, Haſt thou not known, haſt thou not heard, 30, 31. that the everlaſting God, the Lord, the Creator of the ends of the Earth fainteth not? There is no ſearching of his Underſtanding. He gives power to the faint; and to them that have no might, he increaſeth ſtrength. Even the Youths ſhall faint and be weary, and the young Men ſhall utterly fall. But they that wait upon (that Hope in) the Lord, ſhall renew their ſtrength; they ſhall mount up with Wings as Eagles, they ſhall run and not be weary, and they ſhall walk and not faint.

41. NOW we come to thoſe Inferences that do naturally flow from this Exhortation, and they are in number four.

FIRST,

First inference. FIRST, That HOPE, and the exerciſe of it, is as neceſſary in its place, as FAITH, and the exerciſe of it. All will grant that there is need of a dayly exerciſe FAITH, and we are bid to HOPE unto the end: Becauſe Hope is the Grace that relieveth the Soul, when dark and weary. Hope is as the Bottle to the faint and ſinking Spirit. Hope calls upon the Soul, not to forget how far it is arrived in its progreſs towards Heaven. Hope will point and ſhew it the Gate afar off; And therefore it is called the Hope of Salvation. Hope exerciſeth it ſelf upon God.

1. BY thoſe miſtakes that the Soul hath formerly been guilty of, with reference to the Judgment that it hath made of God, and of his dealings with it. And this is an excellent vertue. *I ſaid once*, ſays the Church, *that my Hope was periſhed from the Lord*(but I was deceived) *this I recall to mind, therefore have I Hope.* That is, why, if I give way to ſuch diſtruſting thoughts, may I not be wrong again? Therefore will I Hope. This vertue, is that which belongs to this grace only; for this and this only is it that can turn unbelief and doubts to advantage.

Lam. 3. 18, 19, 20. 21.

I ſaid in my haſt, ſaid *David*, *I am cut off from before thine Eyes: nevertheleſs I was miſtaken; thou heardeſt the voice of my ſupplications, when I cried unto thee.* And what uſe doth he make of this? Why, an exhortation to all good Men to Hope, and to take advantage to Hope from the ſame miſtakes. I think I am caſt off from God, ſays the Soul; ſo thou thoughteſt afore, ſays Memory, but thou waſt miſtaken then, and why not the like again? and therefore will I hope. When I had concluded that God would never come near me more, yet after that he came to me again, and as I was then, ſo I am now, *therefore will I hope.*

Pſal. 31. 22, 23, 24.

42.

2. *TRUE* Hope, in the *right* exerciſe of it upon God, makes no ſtick at weakneſs or darkneſs, but rather worketh up the Soul to ſome ſtay, by theſe. Thus *Abraham*'s Hope wrought by his weakneſs. And ſo *Paul*, when I am weak, then I am ſtrong. I will therefore moſt gladly rejoyce in mine infirmities. But this cannot be done where there is no Hope; nor but by Hope: for it is Hope, and the exerciſe of it, that can ſay, *now* I expect that God ſhould bring good out of all this. And as for the dark, it is its Element to act in *that*, for Hope which is ſeen is not Hope: But we muſt Hope for that we ſee not. So *David*, Why art thou caſt down O my Soul! Hope thou in God. Chriſtians have no reaſon to miſtruſt the goodneſs of God, becauſe of their weakneſs, *&c.* I had fainted unleſs I had believed to ſee. By believing, there he means hoping to ſee, as the exhortation drawn from thence doth import.

Rom. 4. 2 Cor. 12. Rom. 8. Pſal. 27. 13, 14.

3. HOPE will make uſe of our calling, to ſupport the Soul, and to help it, by that, to exerciſe it ſelf in a way of expectation of good from God. Hence the Apoſtle prays for the *Epheſians* that they may be made to ſee what is the Hope of their calling; That is, what good that is which by their calling they have ground to Hope is laid up in Heaven, and to be brought unto them at the appearence of Jeſus Chriſt.

Epheſ. 1. 17, 18, 18.

FOR thus the Soul by this Grace of Hope will reaſon about this matter. God has called me; ſurely it is to a Feaſt. God has called me to the fellowſhip of his Son; ſurely it is, that I may be with him in the next World. God has given me the Spirit of Faith and prayer; ſurely it is that I might Hope for what I believe is, and wait for what I pray for. God has given me ſome taſtes already; ſurely it is to incourage me to Hope that he purpoſeth to bring me into the rich fruition of the whole.

4. HOPE will exerciſe it ſelf upon God by thoſe breakings, wherewith he breaketh his People for their ſins. *The valley of Achor muſt be given for a door of Hope.* The valley of *Achor*, what is that? Why the place where *Achan* was ſtoned for his wickedneſs, and the place where all *Iſrael* was afflicted for the ſame. I ſay hope can gather by this, that God has a love to the Soul. For when God hateth a Man, he chaſtiſeth him not for his treſpaſſes. If ye be without chaſtiſement, whereof all are partakers, then are ye Baſtards, and not Sons. Hence *Moſes* tells *Iſrael*, that when the Hand of God was upon them for their Sins, they ſhould conſider in their heart that as a Man chaſtneth his Son, ſo the Lord their God chaſtned them. And why *thus conſider*, but that a Door might be opened for Hope to exerciſe it ſelf upon God, by this. This is that alſo that is intended in *Paul* to the *Corinthians*, *When we are judged we are chaſtned of the Lord, that we ſhould not be condemned with the World.* Is not here a Door of Hope? and why a Door of Hope? but that *by it*, Gods People, when afflicted, ſhould go out by it, from deſpair by hope. But it is to be inferred

Hos. 2. 15. Heb. 12. 1 Cor. 11. 32.

SECONDLY, *That the exerciſe of Hope upon God is very delightful to him.* Elſe he would not have commanded and granted us a liberty to Hope, and have ſnibbed thoſe that would hinder. *Behold, the Eye of Lord is upon them that fear him: upon them that Hope in his mercy: To deliver their Soul from death, and to keep them alive in famine.*

Pſal. 33. 18, 19.

THAT God is much delighted in the exerciſe of this Grace, is evident, becauſe of the preparation that he has made for this Grace, wherewith to exerciſe it ſelf. *For whatſoever things were writ aforetime, were writ for our learning, that we through patience and comfort of the Scriptures might have hope.*

MARK the whole Hiſtory of the Bible, with the relation of the wonderful works of God with his People, from the beginning of the World, are written for this very purpoſe, that we by conſidering and comparing, by patience and comfort of them might have hope. The Bible is the Scaffold or Stage that God has builded, for Hope to play his part upon in this World. It is therefore a thing very delightful to God, to ſee Hope rightly giving its colour before him. Hence he is ſaid, *to laugh at the trial of the innocent*: Why at his trial? Becauſe his trial puts him upon the exerciſe of hope. For then indeed there is work for hope when trials are ſharp upon us. But why is God ſo delighted in the exerciſe of this Grace of Hope?

Rom. 15. 4. Job 9. 23.

1. BECAUSE

1. BECAUSE Hope is a head Grace and governing; There are ſeveral Luſts in the Soul that cannot be maſtered, if Hope be not in exerciſe; Eſpecially if the Soul be in great and ſore trials. There is peeviſhneſs and impatience, there is fear and deſpair, there is doubting and mis-conſtruing of Gods preſent hand, and all theſe become Maſters, if Hope be not ſtirring; nor can any Grace beſides, put a ſtop to their tumultous raging in the Soul. But now Hope in God, makes them all huſh, takes takes away the occaſion of their working, and lays the Soul at the foot of God. Surely, ſays the Pſalmiſt, I have behaved and quieted my ſelf as a Child that is weaned of his Mother, my Soul is even as a weaned Child. But how came he to bring his Soul into ſo good a temper? why that is gathered by the exhortation following; Let *Iſrael* Hope in the Lord from henceforth and for ever. It was by hoping in the Lord that he quieted his Soul, and all its unruly ſinful paſſions.

2. AS Hope quaſheth and quieteth ſinful paſſions; ſo it putteth into order ſome Graces that cannot be put into order without it. As Patience, Meekneſs, Silence, and longſuffering, and the like. Theſe are all in a day of Trial, out of place, order and exerciſe, where Hope forbeareth to work.

I never ſaw a diſtruſting man, a patient Man, a quiet Man, a ſilent Man, and a meek Man, under the hand of God, except he was dead in ſin, at the time: But we are not now talking of ſuch. But now let a Man Hope in the Lord, and he preſently concludes, this Affliction is for my good, a ſign God loves me, and that which will work out for me a far more exceeding and Eternal weight of glory; and ſo it puts the Graces of the Soul into order: Wherefore Patience, by which a Man is bid to poſſeſs
1. or keep his Soul under the croſs, is called, *The patience of Hope.* So in another place, when he would have the Church Patient in tribulation, and continue inſtant in prayer, he bids them
12. *rejoyce in Hope*, knowing, that the other could not be done without it.

3. GOD takes much delight in the exerciſe of Hope, becauſe it conſtrueth all Gods diſpenſations, at preſent, towards it, for the
3. beſt; *when he hath tryed me I ſhall come forth like Gold.* This is the language of Hope. God, ſaith the Soul, is doing of me good, making of me better, refining of my inward Man. Take a profeſſor that is without Hope, and either he ſuffereth affliction of pride and onſtentation, or elſe he picks a quarrel with God and throws up All. For he thinks that God is about to undo him; but Hope conſtrueth all to the beſt, and admits no ſuch unruly paſſions to carry the Man away.

4. THEREFORE Hope makes the Man, be the trials what they will, to keep ſtill cloſe to the way and path of God. My
1. foot, ſaid *hoping Job*, hath held his ſteps, his way have I kept and not declined, neither have I gon back from the Commandment of his Lips.
14. And again, our heart is not turned back, neither have our ſteps declined from thy way; tho thou haſt ſore broken us in the place of Dragons, and covered us with the ſhadow of death. But how came they thus patiently to endure? Why, they by Hope put patience and prayer into exerciſe. They knew that their God was as it were but aſleep, and that in his time he would ariſe for their help, and when he did ariſe he would certainly deliver. Thus is this Pſalm applied by *Paul.* Rom. 8.

THIRDLY, There is alſo inferred from this exhortation, That the Hope of thoſe that are not *Iſraelites*, is not eſteemed of God. *Let Iſrael Hope*, the words are excluſive, ſhutting out the reſt. He doth not ſay, let *Amalek* Hope, let *Babylon*, or the *Babylonians* Hope; but even in and by this exhortation ſhutteth out both the reſt and their Hope from his acceptance. This being concluded, it follows, that ſome may hope and not be the better for their Hope. The Hypocrites Hope ſhall periſh: their Hope ſhall be as the giving up of the Ghoſt; For what is the Hope of hypocrite? Again, the Hope of *unjuſt Men periſheth.* There is a Hope that periſheth, both it and he that hoped with it, together. The reaſons are, Third inference. 47. Job 8. 13, 14. Chap. 11. 20. Chap. 27. 8. Pro. 11. 7.

1. BECAUSE it floweth not from Faith and experience, but rather from conceit and preſumption. Hope as I have told you, if it be right, cometh of *Faith*, and is brought forth by *experience*; but the Hope now under conſideration is alone, and has no right original, therefore not regarded. 'Tis not the Hope of God, but the Hope of Man; that is, It is not the Hope of God's working, but the Hope that ſtandeth in natural abilities. *Thou waſheſt away the things that grow out of the duſt of the earth, and thou deſtroyeſt the Hope of Man.* Whatſoever in religious matters is but of a carnal and earthly exiſtence, muſt be waſhed away when the overflowing Scourge ſhall at the end paſs over the World. Job. 14. 19. Iſa. 28. 17, 18, 19.

2. BECAUSE the Lord's, Mercy is not the object of it. The wordly Man makes *Gold*, or an *arm of Fleſh*, his Hope; that is, the object of it, and ſo he deſpiſeth God. Or if he be a religious hypocrite, his Hope terminates in his own doings; *he truſteth*, or hopeth, *in himſelf that he is righteous.* All theſe things are abhorred of God, nor can he with honour to his name, or in a compliance with his own eternal deſigns, give any countenance to ſuch a Hope as this. Job 31. 24. Jer. 3. 23. Luk. 18. 9.

3. THIS hope has no good effect on the heart and mind of him that hath it. It purifieth not the Soul, it only holds faſt a lie, and keeps a Man in a circuit, at an infinite diſtance from waiting upon God.

4. THIS Hope buſieth all the powers of the Soul about things that are of the World, or about thoſe falſe objects on which it is pitched; even as the Spider diligently worketh in her Web (unto which alſo this Hope is compared) in vain. This Hope will bring that Man that has it and and exerciſes it, to Heaven, when *Leviathan* is pulled out of the Sea with a hook; or when his Jaw is bored thorough with a Thorn: But as he that thinks to do this, *hopeth in vain*; So, even ſo will the Hope of the other be as unſucceſsful, *So are the paths of all that forget God, and the hypocrites Hope ſhall periſh; whoſe Hope ſhall be cut off, and whoſe truſt ſhall be as the Spiders Web. He ſhall lean upon his Houſe, but it* Job 41. 1, 2, 3, 4, 5, 6, 7, 8, 9.

Chap. 8. 13, 14, 15. *shall not stand; he shall hold it fast, but it shall not endure.* This is the Hope that is not accepted of God, nor the Persons that have it, preferred by him a *whit before their own dung.*

Chap. 3. 4, 5, 6, 7, 8.

48. FOURTHLY, There is also inferred from these Words, *That Israel himself is subject to swerve in his Soul about the object of Hope.* For this Text is to him (as a command and grant) so an instruction by which he is to be informed, how and upon whom to set his Hope. That *Israel* is apt to swerve as to the object of his Hope is evident, for that so much a do is made by the Prophets to keep him upon his God; in that so many Laws and Statutes are made to direct him to set his Hope in God: and also by his own confession. The fears also and the murmurings and the faintings that attend the godly in this life, do put the truth of this inference out of doubt. 'Tis true, the Apostle said that he had the sentence of Death in himself, that he might not trust, or hope, in himself, but in God that raiseth the dead. But this was an high pitch, *Israel* is not always here: There are many things that hinder.

Psal. 78. 7. Jer. 3. 23, 24, 25. Lam. 4. 17.

1. THE Imperfection of our Graces. There is no Grace perfected in the godly. Now it is incident to things defective, to be wanting in their course. Faith is not perfect; and hence the sensible Christian feels what follows; Love is not perfect, and we see what follows; and so of Hope and every other Grace; their imperfection makes them stagger.

Rom. 4.

2. *ISRAEL* is not yet beyond temptations. There is a deal to attend him with temptations, and he has a Soul so disabled by Sin, that at all times he cannot fix on God, that made him, but is apt to be turned aside to lying vanities. The very thing that *Jonah* was ensnared with.

Jona. 2. 8.

3. THE promising helps that seems to be in other things, are great hindrances to a steddy fixing, by Hope, on God; there are good frames of heart, enlargements in duties, with other the like, that have thorough the darkness, & the legality of our Spirits, been great hindrances to *Israel.* Not that their natural tendency is to turn us aside; but our corrupt Reason getting the upper hand, and bearing the stroak in Judgment, perverts our minds and consciences to the making of wrong conclusions upon them.

4. BESIDES, as the mind and conscience by Reason is oft deluded to draw these wrong conclusions upon our good frames of heart, to the removing of our Hope from the right object unto them; so by like reason, are we turned by unwholsom Doctrins, and a carnal understanding of the Word, to the very same thing: Cisterns, broken Cisterns that can hold no Water, *Israel*, even Gods People, are apt to make unto themselves to the forsaking of their God.

Jer. 2. 11, 12, 13.

49. THUS have I gone through the first part of the Text, which consists of an Exhortation to Hope in the Lord: And have shewed you,

1. THE matter contained therein.

3. SOMETHING of the reason of the manner of the Phraise.

3. AND have drawn, as you see, some Inferences from it.

I Now come to the second part of the Text, which is a reason urged to enforce the Exhortation. Let *Israel* Hope in the Lord. Why? *For with the Lord there is mercy.* There is the *reason*, let him Hope, for there is mercy; let him Hope in the Lord, for with *him* there is mercy.

THE reason is *full* and *suitable.* For what is the ground of despair, but a conceit that Sin has shut the Soul out of all interest in happiness; and what is the reason of that, but a persuasion that there is no help for him in God? Besides, could God do all but shew Mercy, yet the belief of that ability would not be a reason sufficient to encourage the Soul to Hope in God. For the Block, SIN, which cannot be removed, but by mercy, still lies in the way. The reason therefore is *full* and suitable, having naturally an inforcement in it, to the Exhortation.

AND first to touch upon the reason in a way *general*, and then to come to it more *particularly.*

LET Israel Hope in the Lord, for with the Lord there is mercy. Mercy to be *bestowed*, mercy *designed* to be bestowed.

FIRST, mercy to be bestowed. This must be the meaning: What if a Man has never so much Gold or Silver, or Food or Raiment; yet if he has none to comunicate, what is the distressed, or those in want, the better! What if there be Mercy with God, yet if he has none to bestow, what force is in the exhortation, or what shall *Israel*, if he hopeth, be the better? But God has Mercy to bestow, to give. *He saith on this wise, I will give you the sure mercies of David.* And again, *The Lord give mercy to the house of Onesiphorus.* Now then here lies the encouragement: The Lord has Mercy to *give*; he has not given away ALL his Mercy; his Mercy is not clean gon for ever. He has Mercy yet to give away, yet to bestow upon his *Israel.* Let *Israel* Hope in the Lord, *for with the Lord there is Mercy.*

Act. 13. 34. Isa. 55. 3. Psal. 18. 50. Psal. 147. 11.

SECONDLY, As there is with God, Mercy to be *bestowed*, so there is Mercy *designed* to be bestowed, or given to *Israel.* Some Men lay by what they mean to give away, and put that in a Bag by it self, saying, this I design to give away, this I purpose to bestow upon the poor. Thus God, he designeth Mercy for his People. Hence the Mercy that Gods *Israel* are said to be partakers of, is a Mercy *kept* for them. (And thou O God hast *prepared* of thy goodness for the poor) and laid up for them. This is excellent and is true, *let Israel Hope in the Lord, for there is with him Mercy, kept, prepared*, and *laid up* for them. When God designs the bestowing of Mercy, we may well Hope to be partakers. The Poor will go merrily to Weddings and Funerals, and Hope for an Alms all the way they go, when they come to understand that there is so much kept, prepared and laid up for them by the Bridegroom, *&c.* But HE keepeth Mercy for thousands.

Ezra 7. 28. Psal. 68. 10. Psal. 31. 19.

THIRDLY, As god has Mercies to *bestow*, and as he has *designed* to bestow them: So those Mercies are no fragments or the leavings of others: but Mercies that are full and compleat

compleat to do for thee, what thou wanteſt, wouldeſt have, or canſt deſire. As I may ſo ſay, God has his Bags that were never yet untied, never yet broken up, but laid by him through a thouſand generations, for thoſe that he commands to Hope in his Mercy. As
9. *Samuel* kept the *ſhoulder* for *Saul*, and as God brake up that decreed place for the Sea, ſo
10. hath he ſet a part, and will *break up* his Mercy
19. for his People: Mercy and Grace that he gave us before we had a being, is the Mercy deſigned for *Iſrael*. Whole Mercies alotted to us; however Mercy ſufficient.

BUT to be a little more diſtinct.

FIRST, I find that the *goodneſs* of God to his People is diverſly expreſſed in his Word, ſometimes by the Word, GRACE; ſometimes by the Word, LOVE; and ſometimes by the Word, *Mercy*: even as our *badneſs* againg him is called, *iniquity*, *tranſgreſſion* and Sin.

When it it expreſſed by that Word, GRACE; then it is to ſhew, that what he doth, is of his his *Princely Will*, his *Royal Bounty* and *Sovereign* Pleaſure. When it is expreſſed by that Word LOVE, then it is to ſhew us that his affection *was*, and *is* in what he doth and that he doth what he doth for us, with *complacency*, and *delight*. But when it is ſet forth to us under the notion of *Mercy*, then it beſpeaks us to be in a State both *wretched* & *miſerable*, and that his Bowels & Compaſſions yearn over us in this our fearful plight.

NOW the Holy Ghoſt chuſeth (as it ſhould ſeem) in this place, to preſent us, with that goodneſs that is in Gods heart towards us rather under the term of Mercy, for that, as I ſaid before, it ſo preſenteth us with our miſery and his pity, and compaſſion; and becauſe it beſt pleaſeth us when we apprehend God in Christ, as one that has the love of compaſſion and pity for us. Hence we are often preſented with Gods goodneſs to us to cauſe us to Hope,
9. under the name of pity and compaſſion. In
103. his pity he redeemed them, and like as a Father
11. pitieth his Children; ſo the Lord pitieth
8. them that fear him. The Lord is very pitiful and of great Mercy; he alſo is gracious and
86. full of compaſſion. Thou O Lord! art a God
111. full of compaſſion, and thy compaſſions fail not.

THE Words being thus briefly touched upon
22. on; I ſhall come to treat of two things.

2. FIRST, more diſtinctly, I ſhall ſhew you what kind of Mercy is with the Lord, as a
5.6. reaſon to encourage *Iſrael* to Hope.
103. SECONDLY, And then ſhall ſhew what
119. is to be inferred from this reaſon, *Let Iſrael Hope in the Lord, for with the Lord there is Mercy.*
0. For the firſt of theſe; firſt, with him there is TENDER Mercy, and therefore let *Iſrael* Hope. *Tender* Mercy is Mercy IN Mercy; and that which *Iſrael* of old had in high eſtima-
1.1. tion, cried much for, and thoſe that God would deal with their Souls by that: *Withhold not thy tender Mercy from me*, ſaid *David*.
119. *And according to the multitude of thy tender Mercies blot out my tranſgreſſions.* And again, *Let thy tender Mercy come unto me, that I may live*: Now of *this ſort* of Mercies God has a great many, a multitude to beſtow upon his People. And they are *theſe* mentioned by the Word, to cauſe us to hope in him. And is not this alluring, is not this enticing to the *Iſrael* of God to Hope, when the object of their *Hope* is a God very pitiful, and of *tender* Mercy? Yea, a God whoſe tender Mercies are great, and many. Theſe are two things that this word Tender Mercy importeth.

1. THE firſt is, that Sin will put a Believer, if he giveth way thereto, into a very miſerable condition.

2. THAT God would have them *Hope*, that tho Sin may have brought any of them into this condition, the Lord will reſtore them with much pity and compaſſion. *Let Iſrael Hope in the Lord*, for with the Lord there is Mercy: Tender Mercy.

FOR the firſt of theſe, That Sin will put 53.
a Believer, if he gives way thereto, into a very miſerable condition, and that upon a double account.

1. FOR that it will bring him into fears of Damnation.

2. IN that it will make his Soul to be much pained under thoſe fears. We will wave the firſt, and come to the ſecond of theſe.

THE pains that Guilt will make, when it wounds the Conſcience, none knows, but thoſe to whom Sin is applied by the Spirit of God, in the Law. Yet all may read of it in the experience of the godly; Where this pain is compared *to a wound in the fleſh, to fire in the bones, to the putting of bones out of joint*, and *the breaking of them aſunder*. Pſal. 38. 3, 4, 7, 8. Pſal. 102. 3. Pſal. 22. 14. Lam. 1. 13. Chap. 3. 4.

HE that knows what Wounds and broken Bones are, knows them to be painful things: And he that knows, what miſery Sin will bring the Soul into with its Guilt, will conclude the one comes no whit ſhort of the other. But now, he that hath theſe Wounds and alſo theſe broken Bones, the very thoughts of a Man that can *cure*, and of a *Bone-ſetter*, will make him afraid, yea, quake for fear; eſpecially if he knows that though he has skill, he has a hard Heart and Fingers that are like Iron. He that handleth a Wound had need have Fingers like *Feathers*, or *Down*; to be ſure the *Patient* wiſheth they were. *Tenderneſs* is a thing of great worth to ſuch; and ſuch Men are much enquired after by ſuch; yea, their tenderneſs is an invitation to ſuch to ſeek after them. And the Iſa. 42. 3.
thing is true in Spirituals. Wherefore *David* cried, as I ſaid before, *Have Mercy upon me O Lord! according to the multitude of thy tender Mercies, blot out my tranſgreſſions.* O handle me tenderly, Lord handle me tenderly, cried *David*. O cure me I beſeech thee, and do it with thy TENDER Mercy. Pſal. 51. 1.

NOW anſwerable to this, the Lord is *ſet* forth to *Iſrael*, as own with whom is Mercy, conſequently, *Tender* Mercy, *Let Iſrael Hope in the Lord*, for with the Lord there is Tender Mercy.

2. GOD therefore would have the wound- 54.
ded and bruiſed, and thoſe whoſe pains may be compared to the pains and pangs of broken Bones, to Hope that he will reſtore them with much pity and compaſſion, or as you have it before, in pity and *Tender Mercy*. See how he promiſeth to do it, by the Prophet, *A* Iſa. 42. 3.
bruiſed reed ſhall he not break: and the ſmoaking flax ſhall he not quench: See how tender he is in

the action; *When he saw him, he had Compassion on him, and went to him, and bound up his Wounds,* Luk. 10. 33, 34, 35. *pouring in Oyl and Wine, and set him on his own Beast, and brought him to an Inn, and took care of him: Every circumstance is full of Tenderness and Compassion.* See also how angry he maketh himself with those of his Servants, that handle the Wounded or Diseased, without this *Tenderness*; and how he catcheth them out of their hand, with a purpose to deal more gently with them himself. *The Diseased* (saith he) *have ye not strengthened, neither have ye healed that which was Sick, neither have ye bound up that which was broken, neither have ye brought again that which* Ezek. 34. 4, 7, 15, 16. *was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. Therefore ye Shepherds, hear the Word of the Lord: I will feed my Flock, and I will cause them to lye down, saith the Lord. I will seek that which was lost, and bring again that which was driven away, and will bind up that which is broken, and will strengthen that which was sick,* Here is Encouragement to Hope, even according to the Reason urged; *Let Israel hope in the Lord; for with the Lord there is Mercy,* Tender Mercy.

55. SECONDLY, As with him is Mercy *Tender*, so there is with him Mercy that is Num. 14. 18. *Great* (for with him is great Mercy) *The Lord is Long-suffering, and of great Mercy.* When Tenderness accompanies want of Skill, the defect is great; but when Tenderness and great Skill meet together, such a Surgeon is a brave accomplish'd Man. Besides, some are more plagued with the sense of the greatness of their Sins, than others are; the Devil having placed or fixed the great sting *there*: These are driven by the *greatness* of Sin into despairing Thoughts, hotter than Fire: These have the greatness of their Sin betwixt God and them, like a great Mountain; yea, they are like a Cloud, that darkneth the Sun and Air. This Man stands under *Caius*'s Gibbet, and has the Halter of *Judas*, to his own thinking, fastned about his Neck.

AND now cries he, GREAT Mercy, or NO Mercy, for little Mercy will do me no good: Such a poor Creature, thus expostulateth the case with God. Wilt thou shew Psal. 88. 10. Wonders to the Dead, shall the Dead arise and Praise thee? Lord! I have destroyed my self, can I live? My Sins are more than the Sands, can I live? Lord every one of them are Sins of the first Rate, of the biggest Size, of the blackest Line, can I live? I never read that Expression but once in all the whole Bible. Psal. 25. 11. *For thy Names sake, O Lord, pardon mine Iniquity, for it is great:* Not that there was but one Man in *Israel* that had committed great Iniquities, but because Men that have so done, have rather inclined to Despair, than to an Argument so against the Wind. If he had said, *Pardon for they are little*, his Reason had carried Reason in it; but when he saith, *Pardon for they are great*, he seems to stand like a Man alone. This is the common Language, if our Transgressions be upon us, and we pine away in them, Ezek. 33. 10. *how shall we then live?* Or thus, our Bones are dried, Chap. 37. 11. *our Hope is lost, and we are cut off for our parts.* Wherefore to such as these, *good* Wishes, *tender* Fingers and *Compassion*, without GREAT Mercy, can do nothing. But behold O thou Man of *Israel*, thou talkest of *great Sins*; answerable to this, the Scripture speaks of *great Mercy*; and thy great Sins, are but the Sins of a *Man*; but these great *Mercies*, are the *Mercies* of a *God*; yea, and thou art Exhorted, even because there is Mercy with him, therefore to trust thy Soul with ihm; *Let Israel trust in the Lord; for with the Lord there is Mercy; great* Mercy.

THIS therefore is a Truth of singular Consolation, That Mercy is with the Lord, that *tender* Mercy is with him, that *great* Mercy is with him; both *tender* and *great*: What would Man have more! But

THIRDLY, As great Mercy is with the Lord to encourage us to Hope, so this Mercy that is great, is *Rich*; *God is Rich in Mercy*: There is *Riches* of Goodness, and *Riches* of Grace with him. Things may be great in *quantity* and little of *value*; but the Mercy of God is not so: We use to prize small things, when great worth is in them; even a *Diamond* as little as a *Pea*, is preferred before a *Pibble*, though as big as a *Camel*. Why here is *Rich* Mercy Sinner, here is Mercy that is Rich and *full* of *vertue*; a drop of it will cure a Kingdom! Ah but how much is there of it, says the Sinner? Oh abundance, abundance, for so saith the Text; *let us fall now into the Hand of the Lord, for his* (rich) *Mercies are great*: Some things are so Rich and of such *vertue*, that if they do but *touch* a Man, if they do but come *nigh* a Man, if a Man doth but *look* upon them, they have present operation upon him; but the very *mentioning* of Mercy, yea a very *Thought* of it, has sometimes had that vertue in it, as to cure a Sin-sick Soul: Here is vertuous Mercy.

INDEED Mercy, the best of Mercies, are little worth to a Self-righteous Man, or a Sinner fast asleep; we must not therefore make our esteems of Mercy, according to the judgment of the secure and heedless Man, but according to the verdict of the Word; nay, though the awakened Sinner, he that roareth for Mercy all day long, by reason of the disquietness of his Heart, is the likeliest among sinful Flesh; or as likely as another, to set a suitable estimate upon Mercy; yet his Verdict is not always to pass in this matter. None can know the RICHES of Mercy to the full, but he that perfectly knoweth the *evil* of Sin, the *Justice* of God, all the *errors* of Man, the *Torments* of Hell, and the *Sorrows* that the Lord Jesus underwent, when Mercy made him a Reconciler of Sinners to God: But this can be known by none, but the God whose Mercy it is: This is the Pearl of great Price.

THE richness of Mercy is seen in several Things.

1. IT can save from Sin, from great Sin, from all Sin.

2. IT can save a Soul from the Devil, from all Devils.

3. IT can save a Soul from Hell, from all Hells.

4. IT can hold us up in the midst of all Weaknesses.

5. IT can deliver from Eternal Judgment.

YEA, what is it that we have, or shall need, that

that this *vertuous* Mercy cannot do for us? *Let Iſrael Hope in the Lord; for with the Lord is RICH Mercy, Mercy full of* vertue, *and that can do great Things.*

FOURTHLY, As the Mercies that are with the Lord, are *Tender, Great* and *Rich, ſo there is a Multitude of them,* and they are called *manifold:* There is a Multitude of theſe *rich* and *vertuous* Mercies. By *Multitude*, I underſtand Mercies of every ſort or kind; Mercies for this, and Mercies for the other Malady; Mercies for every Sickneſs, a Salve for every Sore. Some things that are *rich* and very full of vertue, have yet their Excellency extending it ſelf, but to ONE, or TWO, or THREE things for help; and this is their Leanneſs in the midſt of their Excellencies. But it is not thus with the Mercy of God: Some things that are *rich* and vertuous, are yet ſo only, but at certain ſeaſons; for there are times in which they can do nothing: But it is not ſo with this *Tender, Great* and *Rich* Mercy of God. There are ſome things, though rich, that are ſparingly made uſe of; but it is not ſo with this Mercy of God. There is a Multitude of them; ſo if one will not, another will: There is a Multitude of them; ſo one or other of them is always in their ſeaſon: There is a Multitude of them; and therefore it muſt not be ſuppoſed, that God is *niggardly* as to the communicating of them.

AS they are called a *Multitude*, ſo they are called Mercies *manifold*. There is no *ſingle* Flower in God's Goſpel-garden, they are all double and treble; there is a Wheel within a Wheel, a Bleſſing within a Bleſſing, in all the Mercies of God. *Manifold:* A Man cannot receive one, but he receives many, many folded up, one *within* another. For inſtance,

1. IF a Man receiveth Chriſt, who is called God's tender Mercy; why he ſhall find in him all the Promiſes, Pardons, Juſtifications, Righteouſneſſes and Redemptions, that are requiſit to make him ſtand clear before the Juſtice of the Law, in the ſight of God from Sin.

2. IF a Man receive the Spirit, he ſhall have as folded up in that (for this is the firſt unfolding it ſelf) many, very many Mercies: He ſhall have the Graces, the Teachings, the Sanctifications, the Comforts and the Supports of the Spirit; when he ſaith in one place, *He will give the Spirit*; he calleth that in another place, *The good Things of God.*

3. IF Man receive the Mercy of the Reſurrection of the Body (and God's People ſhall aſſuredly receive that in its time) what a Bundle of Mercies will be received, as wrapt up in that? He will receive Perfection, Immortality Heaven and Glory: And what is folded up in theſe things, who can tell?

I name but theſe three (for many more might be added) to ſhew you the *Plenteouſneſs*, as well as the *Vertuouſneſs*, of the Tender, Great and Rich, Mercy of God.

A *Multitude:* There is *Converting* Mercy, there is *Preſerving* Mercy, there is *Glorifying* Mercy; and how many Mercies are *folded* up in every one of theſe Mercies? None but God can tell.

A *Multitude:* There are Mercies for the *faithful Followers* of Chriſt, for *thoſe* of his that *backſlide* from him, and alſo for *thoſe* that *ſuffer* for him; and what Mercies, will by theſe be found *folded* up in their Mercies, they will better know, when they come to Heaven.

A Multitude of *preventing* Mercies, in Afflictions, in Diſappointments, in Croſs-providencies, there are with God: And what Mercicies are *folded* up in theſe *afflicting* Mercies, in theſe *diſappointing* Mercies, and in theſe *merciful* Croſs-providences, muſt reſt in the Boſom of him to be Revealed, who only is wonderful in Counſel, and excellent in Working.

A Multitude of *Common* Mercies; of every days Mercies, of every nights Mercies, of Mercies in *Relations*, of Mercies in *Food* and *Rayment*, and of Mercies in the *want* of theſe things there is; and who can number them? *David* ſaid, *He daily was loaded with Gods Benefits*: And I believe, if, as we are bound, we ſhould at all times return God thanks, for all particular Mercies particularly; it would be a Burden intollerable, and would kill us out of Hand. Pſal. 68. 19.

AND all this is written, that *Iſrael* might Hope in the Lord; *Let Iſrael hope in the Lord; for with the Lord there is Mercy.*

59.

FIFTHLY, As the Mercies that are with the Lord, are *Tender, Great, Rich*, a *Multitude* and *Manifold*; ſo they are Mercies that *diminiſh not in the uſing, but that rather increaſe in the exerciſing of them*: Hence it is ſaid, Grace *aboundeth*, and *hath* abounded unto many; and that God is able to make all Grace *abound* towards us: The Grace of forgiveneſs I mean, wherein he hath *abounded* towards us: Now to *abound*, is to Flow, to Multiply, to Increaſe, to Greaten, to be more and more; and of this nature is the Mercy that is with the Lord: Mercy that will *abound* and increaſe in the uſing. Hence he is ſaid to Pardon *abundantly*, to Pardon and *Multiply* to Pardon: And again, to *exerciſe* loving kindneſs; to exerciſe it, that is, to *draw it out* to the length, to make the beſt advantage and improvement of every Grain and Quantity of it. *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.* Rom. 5. 15, 2. 2 Cor. 9. 8. Eph. 1. 7, 8. Iſa. 55. 7. Jer. 9. 24. Exo. 34. 6.

MERCY to a Man under Guilt, and fear of Hell-fire, ſeems as a little ſhrunk up, or ſhrivled thing, there appears no quantity in it: There is Mercy, ſaid *Cain*, but there is not *enough*, and he died under that Conceit: Nor is it as to *Judgment* and *Thought* many times much better with the *Iſrael* of God. But behold when God ſets Mercy to work, it is like the Cloud that at firſt was but like a Man's hand, it increaſeth until it hath covered the face of Heaven: Many have found it thus, yea, they have found it thus in their Diſtreſs. Gen. 4. 13. 1 Kin. 18. 41, 42, 43, 44.

PAUL has this Expreſſion; The Grace of our Lord was *exceeding abundant*; that is, increaſed towards me *exceedingly*. 1 Tim. 1. 13, 14, 15.

60.

AND this is the cauſe of that change of Thoughts, that is wrought at laſt in the hearts of the Tempted; at *firſt* they Doubt, at *laſt* they Hope; at *firſt* they Deſpair, at *laſt* they Rejoyce; at *firſt* they Quake, while they imagin how great their Sins are, and how little the Grace of God is; but at *laſt* they ſee ſuch a Great-

Greatneſs, ſuch a Largeneſs, ſuch an Abundance of Increaſe, in this multiplying Mercy of God, that with gladneſs of Heart, for their firſt Thoughts, they call themſelves Fools, and venture their Souls, the next World, and their Intereſt in it, upon this Mercy of God.

I tell you Sirs, you muſt not traſt your own Apprehenſions nor Judgments with the Mercy of God; you do not know how he can *cauſe it to abound*; that which ſeems to be ſhort and ſhrunk up to you, he can draw out, and cauſe to abound exceedingly. There is a *Breadth*, and *Length*, and *Depth*, and *Hight* therein, when God will pleaſe to open it; that for Infiniteneſs can ſwallow up not only all thy Sins, but all thy Thoughts and Imaginations, and that can alſo drown thee at laſt. *Now unto him that is able* (as to Mercy) *to do exceeding abundantly, above all that we ask or think, according to the Power that worketh in us; unto him be Glory in the Church by Chriſt Jeſus throughout all Ages, World without end*, Amen. Eph. 3. 20, 21.

THIS therefore is a wonderful thing, and ſhall be wondred at to all Eternity; that that River of Mercy, that at firſt did ſeem to be but *Ankle* deep, ſhould ſo riſe, and riſe and riſe, that at laſt it became, *Waters to Swim in, a River that could not be paſſed over*. Ezek. 47. 3, 4, 5.

NOW all this is Written that *Iſrael* might Hope: *Let Iſrael Hope in the Lord; for with the Lord there is Mercy.*

61. SIXTHLY, As there is with God Mercies, Tender, Great, Rich, a Multitude, and Mercy that abounds; ſo to encourage us to truſt in him, there is Mercy to compaſs us round about; *Many Sorrows ſhall be to the Wicked, but he that truſteth in the Lord, Mercy ſhall compaſs him about*: This is therefore the Lot of the *Iſrael* of God, that they ſhall, they truſting in their God, be compaſſed with Mercy round about. Pſal. 32. 10. THIS is Mercy to do for us in this World, that we may arrive ſafely in that World which is to come. Another Text ſaith, *For thou Lord wilt bleſs the Righteous; with favour wilt thou compaſs him as with a Shield.*

AS with a Shield; this compaſſing of them therefore, is, to the end they may be defended and guarded from them that ſeek their hurt: When *Eliſha* was in danger by reaſon of the Army of the *Syrians*; *Behold the Mountains were full of Horſes and Chariots of fire, round about him*, to deliver him. 2 Kin. 6. 15, 16, 17.

ROUND about on every ſide; or as *David* hath it, *Thou ſhalt encreaſe my Greatneſs, and Comfort me on every ſide.* I will camp about mine Houſe, ſaith God, becauſe of the Army, becauſe of him that paſſeth by, and him that returneth. Pſal. 71. 21. Zech. 9. 8.

THIS therefore is the reaſon, why, notwithſtanding all our Weakneſſes, and alſo the rage of Satan, we are kept and preſerved in a wicked World; we are compaſſed round about: Hence, when God asked Satan concerning Holy *Job*, he anſwered, *Thou haſt made a Hedge about him, and about his Houſe, and about all that he hath on every ſide; I cannot come at him, thou compaſſeſt him, and keepeſt me out.* Job 1. 10.

BY this then is that Scripture opened, *Thou art my hiding place, thou ſhalt preſerve me from Trouble, thou ſhalt compaſs me about with Songs of Deliverance.* Pſal. 32. 7. And indeed it would be comly, if we, inſtead of doubting and deſpairing, did ſing in the ways of the Lord; have we not cauſe thus to do, when the Lord is round about us with Sword and Shield, watching for us againſt the Enemy, that he may deliver us from their Hand? Jer.

THIS alſo is the Reaſon why nothing can come at us, *but that it may do us good*: If the Mercy of God is round about us, about us on every ſide; then no evil thing can by any means come at us, *but it muſt come through this Mercy*, and ſo muſt be ſeaſoned with it, and muſt have its *deadly* Poyſon, by it, taken away. Hence *Paul* underſtanding this, ſaith, *And we know that all things work together for good to them that love God*: But how can that be, did they not come to us through the very ſides of Mercy? And how could they come to us ſo, ſince Satan pryeth to wound us deadly in every, or in ſome private place, if Mercy did not compaſs us round about, round about as with a Shield? Rom.

HE went round about *Job*, to ſee by what *Hog-hole* he might get at him, that he might ſmight him under the fifth *Rib*: But behold, he found he was Hedged out round about, wherefore he could not come at him but through the ſides of Mercy; and therefore what he did to him muſt be for good. Even thus alſo ſhall it be in Concluſion with all the Wrath of our Enemies; when they have done what they can, by the Mercy of God, we ſhall be made to ſtand. *Why boaſteſt thou thy ſelf in Miſchief* (ſaid *David*) *O mighty Man! the goodneſs of God endureth continually*: And that will ſanctifie to me whatever thou doeſt againſt me. This therefore is another ſingular Encouragement to *Iſrael* to Hope in the Lord; for that there is with him Mercy to compaſs us round about. Pſal.

HERE is I ſay, room for Hope, and for the exerciſe thereof; when we feel our ſelves after the worſt manner aſſaulted.

WHEREFORE ſhould I fear (ſaid *David*) *in the day of evil, when the Iniquity of my Heels compaſſeth me about?* Wherefore? why now there is all the Reaſon in the World to fear, the day of evil is come upon thee, and the Iniquity of thy Heels doth compaſs thee about. The hand of God is upon thee, and thy Sins, which are, the Cauſe, ſtand round about thee, to give in evidence againſt thee; and therefore thou muſt fear. No, ſaith *David*, that's not a ſufficient Reaſon; he that truſteth in the Lord, *Mercy ſhall compaſs him about.* Pſal.

HERE is Ground alſo to pray in Faith, as *David*, ſaying, *Keep me as the Apple of thine Eye, hide me under the Shadow of thy Wings; from the Wicked that oppreſs me, from my deadly Enemies, who compaſs me about.* Pſal. 8, 9.

SEVENTHLY, As all this Tender, Great, Rich, Much abounding Mercy, compaſſeth us about; ſo that we may Hope in the God of our Mercy, it is ſaid, *This Mercy is to follow us, ſurely Goodneſs and Mercy ſhall follow me all the days of my Life, and I will dwell in the Houſe of the Lord forever*: It ſhall follow me, go with me, and be near me, in all the way that I go. There are theſe ſix Things to be gathered out of this Text, for the further ſupport of our Hope. 6. Pſal. Pſal.

1. IT

1. IT shall follow us to guide us in the way. I will guide Thee with mine Eye, says God, that is, in the way that thou shalt go. The way of Man to the next World, is like the way from *Egypt* to *Canaan*; A way not to be found out but by the Pillar of a Cloud by day, and a Flame of Fire by night; That is, 73. with the Word and Spirit. Thou shalt guide me with thy counsel, and afterward receive me to glory. Thou shalt guide me from the first step to the last, that I shall take in this my Pilgrimage. Goodness and Mercy shall follow me.

2. AS God in Mercy will *guide*, so by the same he will *uphold* our goings in his paths. We are weak, wherefore tho the path we go in, were never so plain, yet we are apt to stumble 94. and fall. *But when I said my foot slippeth, thy Mercy O Lord held me up.* Wherefore we should always turn our Hope into prayer, and say, 17.5. Lord, hold up my goings in thy paths, that my Foot-steps slip not, be not moved; let Mercy follow me,

3. AS the God of our Mercy has Mercy to *guide* us, and *uphold us*; so by the same will 32. he instruct us, when we are at a loss, at a stand. I led *Israel* about, says God, I instructed him and kept him as the Apple of mine Eye. I say we are often at a loss; *David* said, after all his 119. brave sayings in the 119th Psalm, *I have gon astray like a lost sheep, seek thy Servant.* Indeed a Christian is not so often out of the way, as he is at a stand therein, and knows not what to do. But here also is his Mercy as to that. *Thine ears shall hear a word behind thee, saying,* 0.21. *This is the way, walk in it, when ye turn to the right hand, and when ye turn to the left*; Mercy follows for this.

4. MERCY shall follow to carry thee when thou art faint; we have many fainting 0.11. and sinking fits as we go. He shall gather the Lambs with his Arm, and carry them in his . 32. bosom, or upon Eagles Wings. He made *Israel* to ride on the high places of the Earth, and made him to suck Hony out of the Rock.

5. MERCY shall follow us to take us up when we are fallen, and to heal us of those Wounds that we have caught by our Falls. 145. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. And again, 146. the Lord openeth the Eyes of the blind; the Lord raiseth up them that are bowed down; the Lord loveth the righteous. Or as we have it in an other place; The steps of a good Man are ordered by the Lord: and he delighteth in 37. his way. Tho he fall he shall not be utterly 4. cast down: for the Lord upholdeth him with his hand. Here is *Mercy* for a hoping *Israelite*; and yet this is not all.

6. *MERCY* shall follow us to pardon our Sins, as they are committed. For tho by the act of Justification, we are for ever secured from a state of condemnation; yet as we are; Children we need forgiveness dayly, and have need to pray, *Our Father forgive us our trespasses.* Now that we may have daily forgiveness, for our daily Sins and Trespasses, *Mercy* and . 34. Goodness must follow us; or as *Moses* has it And he said, if now I have found Grace in thy sight, O Lord! let my Lord I pray thee go amongst us (for it is a stiff-necked People) and pardon our iniquity and our Sin, and take us for thine inheritance. Joyn to this, that prayer of his, which you find in *Numbers*; Now I beseech thee let the Power of my Lord, be great according as thou hast spoken, saying; The Lord is long-suffering and of great *Mercy*, forgiving iniquity, and transgression, and by no means clearing the guilty; visiting the iniquity of the Fathers, upon the Children, unto the third and fourth generation. Pardon I beseech thee the iniquities of this People according to the greatness of thy *Mercy*, and as thou hast forgiven this People from *Egypt*, even until now, or hitherto. Numb. 14. 18, 19.

HOW many times think you did *Israel* stand in need of pardon, from *Egypt*, till they came to *Canaan*? Even so many times wilt thou need pardon from the day of thy conversion, to the day of death; To the which, God will follow *Israel* that he may dwell in the House of the Lord for ever.

7. AS all this *Tender*, *Great*, *Rich*, *abounding*, *compassing Mercy*, shall *follow Israel* to do him good; so shall it do him every good turn, in delivering of him from every judgment that by Sin he hath laid himself obnoxious to, *with rejoycing*. *For Mercy rejoyceth against judgments*, That is (applying it to the Mercy of God towards his) it rejoyceth in delivering us from the judgments that we have deserved; yea, it delivereth us from all our woes with rejoycing. In the margent it is, *glorieth*; It glorieth in doing this great thing for us. I have thought, considering how often I have procured judgments and destructions to my self, that God would be weary of pardoning, or else that he would pardon with grudging. But the Word saith, *he fainteth not nor is weary. I will rejoyce over them to do them good, with my whole heart, and with my whole soul.* This doing of us good with rejoycing, this saving of us from deserved judgments with rejoycing; this getting the victory over our destructions, for us with rejoycing; oh! it is a marvelous thing. *O sing unto the Lord a new song, for he hath done marvelous things: his right hand, and his holy arm hath gotten him the victory.* The victory for us, as *Paul* said, we are more than conquerors through him, and this he did with triumph and rejoycing. The Heart is seen oft times, more in the manner, than in the act that is acted; more in the *manner* of doing, than in *doing* of the thing. The wickedness of the Heart of *Moab*, was more seen in the manner of action than in the words that he spake against *Israel*. *For since thou spakest against him thou skippedst for joy.* So *Edom* rejoyced, at the calamity of his Brother, he looked on it and rejoyced, and in his rejoycing appeared the badness of his Heart, and the great spite that he had against his Brother *Jacob*.

65.

Jam. 2.13.

Isa. 40.28. Jer. 32.41.

Psal. 98.1. Rom. 8. 37. Colos. 2. 15.

Jer. 48. 27. Obad. 10. 11, 12, 13. 14.

NOW, my Brethren, I beseech you consider, That God hath not only shewed you Mercy, but hath done it with *rejoycing*: Mercy doth not only follow you, but it follows you with rejoycing: Yea, it doth not only prevent your ruin, by your repeated transgressions procured, but it doth it with rejoycing. Here is the very Heart of Mercy seen, in that it rejoyceth against Judgment.

66.

LIKE

Zeph. 3. 17. 18. LIKE unto this is that in *Zephaniah*; *The Lord thy God in the midſt of thee is mighty: he will ſave, he will rejoyce over thee with joy, he will reſt in his love, he will joy over thee with ſinging.*

There are *many* things that ſhew with what an heart Mercy is of God extended, as is afore deſcribed to *Iſrael* for his Salvation: but THIS, that it acteth with rejoycing, that it ſaveth with rejoycing! and gets the victory over judgment with rejoycing! is a wonderful one, and one that ſhould be taken notice of by *Iſrael*, for his incouragement to Hope. *Let Iſrael Hope in the Lord*, for with him there is Mercy, Tender, Great, Rich, multiplying Mercy: Mercy that compaſſeth us about, that goeth with us all the way, and *Mercy* that rejoyceth to overcome every Judgment that ſeeketh our deſtruction, as we go toward our Fathers Houſe and Kingdom.

Mich. 7. 18. IT is ſaid in the Word, God delighteth in *Mercy*: *Who is a God like unto thee that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his Heritage? he retaineth not his anger for ever, becauſe he delighteth in Mercy.*

HERE then is a reaſon of the rejoycing of *Mercy*, againſt Judgment; why, *Mercy* is Gods delight, or as another hath it, *Mercy pleaſeth thee.* What a *Man* delights in, that he will ſet on foot, & that he will ſeek to manage, that he will promote, and that he will glory in the ſucceſs and proſperity of: why, the Text ſaith, God delighteth in *Mercy*; nor do I believe, (how odious ſoever the compariſon may ſeem to be) that ever *Man* delighted more in Sin, than God hath delighted in ſhewing *Mercy*. Has *Man* given himſelf for Joh. 3. 16. Sin? God has given his Son for us, that he Iſa. 30. 18. might ſhew us *Mercy*. Has *Man* lain at weight Luk. 9. 58. for opportunities for Sin? God has waited to be gracious, and that he might have *Mercy* upon us. Has *Man*, that he might injoy his Sin, 2 Cor. 8. 9. brought himſelf to a morſel of Bread? Why Chriſt, Lord of all, that he might make room for *Mercy*, made himſelf the pooreſt *Man*. Has *Man*, when he has found his Sin, perſued it with all his Heart? Why God, when he ſets a ſhewing *Mercy*, ſhews it with rejoycing, for he delighteth in *Mercy*.

67. HERE alſo you may ſee the reaſon why Pſal. 25. 10. ALL Gods paths are *Mercy* and Truth, to his. I have obſerved that what a *Man* loveth, he will acuſtom himſelf unto, whether it be Fiſhing, Hunting, or the like. Theſe are his ways, his courſe, the paths wherein he ſpends his life, and therefore he is ſeldom found out of one or another of them. Now, ſaith *David*, ALL the paths of the Lord are *Mercy*, *&c.* he is never out of them. For whereever he is, ſtill he is coming towards his *Iſrael* in one or other of theſe paths, ſtepping ſteps of *Mercy*.

HENCE again it is that you find, that at the Hab. 2. 3. end of every Judgment, *there is Mercy*; and that God, in the midſt of *this*, remembers *that*. 1 Cor. 11. 32. Yea, Judgment is in *Mercy*, and were it not for *that*, Judgment ſhould never overtake his People. Wherefore let *Iſrael* Hope in the Lord, ſeeing with him is all this *Mercy*.

68. 8lv. BESIDES all this, The *Mercy* that is with God, and that is an incouragement to Pſal. 103. 17. *Iſrael* to Hope in him, *is everlaſting. The Mercy of the Lord is from everlaſting to everlaſting upon them that fear him*: From everlaſting to everlaſting: That is more, more than I ſaid. Well,

1. THEN *from everlaſting*, that is, from before the World began; ſo then, things that *are*, and are to be hereafter, are to be managed according to thoſe meaſures that God in *Mercy* took for his People then. Hence it is Epheſ. 1. 4. ſaid, that he has bleſſed us according as he choſe us in Chriſt, before the World began; that is, according to thoſe meaſures, and grants that were by *Mercy* allotted to us then. According to that other ſaying, according to his *Mercy he ſaved us*, that is, according as *Mercy* had allotted for us before the World began; according to his own purpoſe and Grace, which was Tit. 3. 5. 2 Tim. 1. 9. given us in Chriſt before the World began. This is *Mercy* from everlaſting, and is the ground and bottom of all diſpenſations that have been, are, or are to come to his People. And now tho it would be too great a ſtep a toſide, to treat of all thoſe *Mercies* that of neceſſity will be found to ſtand upon that which is called *Mercy from everlaſting*; yet it will be to our purpoſe, and agreeable to our method, to conclude, that *Mercy* TO *everlaſting*, ſtands upon THAT; even as Vocation, Juſtification, Preſervation, and Glorification, ſtandeth Rom. 8. 29, 30. upon our being choſen in Chriſt before the foundation of the World. Here then is the *Mercy* that is with God, and that ſhould incourage *Iſrael* to Hope. The *Mercy* that has concerned it ſelf with them, is *Mercy from everlaſting*. Nor may it be thought that a few quarrels of ſome brain-ſick-fellows will put God upon taking new meaſures for his People; what Rom. 9. foundation has been laid for his, before he laid 11. the foundation of the World, ſhall ſtand, for that it was laid in Chriſt by vertue of *Mercy*, that is, from everlaſting. The old Laws, which are the *magna charta*, the ſole baſis of the Government of a Kingdom, may not be caſt away for the pet that is taken by every little Gentleman againſt them. We have indeed ſome profeſſors that take a great pet againſt that foundation of Salvation, that the *Mercy* that is *from everlaſting* has laid; but ſince the Kingdom, Government and Glory of Chriſt is wrapped up in it; and ſince the calling, juſtification, perſeverance, and glorification of his elect, which are called, *his* body, and *fulneſs*, is wrapt up therein: it may not be laid aſide nor deſpiſed, nor quarrelled againſt by any, without danger of damnation.

HERE then is the *Mercy* with which *Iſrael* is concerned, and which is with God as an incouragement to them that ſhould hope, to hope in him. 'Tis *Mercy from everlaſting*; 'tis *Mercy* of an ancient date; 'tis *Mercy* in the root of the thing. For it is from this *Mercy*, this *Mercy* from everlaſting, that all, and all thoſe ſorts of Mercies, of which we have diſcourſed before, do flow. It is from this, that Chriſt the Saviour flows; This is it, from which that *Tender* Mercy, that *Great* Mercy, that *Rich* Mercy, and that Mercy that aboundeth towards us, doth flow; and ſo of all the reſt. Kind brings forth its kind, know the Tree by his fruit, and God by his Mercy in Chriſt. Yea, and know what God was doing before he made the World, by what he has been doing ever ſince.

And

AND what has God been doing for, and to his Church, from the beginning of the World, but extending to, and exerciſing loving kindneſs and Mercy for them? therefore he laid a foundation for this in Mercy from everlaſting.

9. 2. BUT Mercy FROM everlaſting, is but the beginning (and we have diſcourſed of thoſe Mercies that we have found in the Bowels of this already) wherefore a word of that which is, TO everlaſting alſo. From everlaſting, to everlaſting. Nothing can go beyond *to everlaſting*; wherefore this, *to everlaſting* will ſee an end of all. The Devil will tempt us, Sin will aſſault us, Men will perſecute; but can they do it, *to everlaſting*? If not, then there is Mercy to come to Gods People at laſt; even when all evils have done to us what they can. After the Prophet had ſpoken of the inconceivable bleſſedneſs that God hath prepared for them that wait for him: he drops to preſent wrath, and the Sin of God's
4. 4. People in this Life: This done, he mounts up again to the firſt, and ſaith; *In thoſe is continuance*, that is, the things laid up for us are everlaſting, *and* (therefore) we ſhall *be ſaved.* How many things ſince the beginning, have aſſaulted the World to deſtroy it, as Wars, Famines, Peſtilences, Earthquakes, *&c.* and
119. yet to this day it abideth. But what is the reaſon of that? Why *God liveth*, upon whoſe
93. 1. 96. Word, and by whoſe decree it abideth. *He hath eſtabliſhed the earth and it abideth*; It ſtand-
136. eth faſt, and cannot be moved. Why, my Brethren, Mercy liveth, Mercy is everlaſting, *His Mercy endureth forever:* and therefore the Church of God liveth, and when all her Enemies have done their all, this is the Song that the Church
20. 8. ſhall Sing over them; *They are brought down*
2. 33. *and are fallen, but we are riſen, and ſtand upright.* Everlaſting Mercy with everlaſting Arms are underneath.

AND as this ſhews the cauſe of the life of the Church, notwithſtanding her Ghoſtly and bodily Enemies, ſo it ſheweth the cauſe of her deliverance from her repeated Sins. As God ſaid of *Leviathan*, *I will not conceal his parts*, &c. ſo it is very unbecoming of Gods People, to conceal their Sins and miſcarriages, for it diminiſheth this Mercy of God. Let therefore Sin be acknowledged, confeſſed, and not be hid nor diſſembled; 'tis to the glory of Mercy that we confeſs to God and one another what we are, ſtill remembring this, but Mercy is everlaſting.

0. AS this ſhews the reaſon of our Life, and the continuance of that, notwithſtanding our repeated Sins; ſo it ſhews the cauſe of the receiving of our Graces, from ſo many decays and ſickneſs. For this Mercy will live, laſt and out-laſt all things that are corruptible and hurtful unto *Iſrael.* Wherefore *let Iſrael Hope in the Lord*, for this reaſon, for with the Lord there is Mercy.

1. *TENDER* Mercy for us.
2. *GREAT Mercy* for us.
3. RICH Mercy. 4. Manifold Mercy.
5. ABOUNDING Mercy towards us.
6. COMPASSING Mercy wherewith we are ſurrounded.
7. MERCY to follow us whereever we go.
8. MERCY that rejoyceth againſt judgment.
9. AND Mercy that is from everlaſting to everlaſting.

ALL theſe Mercies are with God, to allure, to encourage, and uphold *Iſrael* in Hope.

I come now to the ſecond thing, which is to ſhew what is to be *inferred* from this reaſon. And,

FIRST, Thus to be ſure, is to be *inferred*, That *Iſrael*, as the Child of God, is a pitiful thing of himſelf; one that is full of weakneſſes infirmities, and defects; ſhould we ſpeak nothing of his tranſgreſſions. He that is to be attended with SO many Mercies abſolutely neceſſary Mercies (for there is not in theſe Mercies, ONE that can be ſpared) muſt needs be, in himſelf, a poor, indigent creature: Should you ſee a Child attended with ſo many *Engines* to make him go, as the Child of God is attended with *Mercies* to make him ſtand, you would ſay, what an infirm, decrepid, helpleſs thing is this? Alas, I have here counted up Mercies in Number nine: If I had counted up nine hundred nintey and nine, all had been the ſame. For the Child of God, would not have *one* to ſpare. The Text ſaith, *The Earth* Pſal. 119. 64. *is full of the Mercy of the Lord*, and all little enough to preſerve his *Iſrael.* Indeed thoſe that I have preſented the Reader with, are the chief heads of *Mercies*; or the head Mercies from which many others flow: But however, were they but ſingle Mercies, they ſhew with great evidence our deficiency; but being double they ſhew it much more. 71. First inference.

SHOULD it be ſaid, there is ſuch a Lord has a Son, a poor decrepid thing; he is forced to were Things to ſtrengthen his *Ankles*, things to ſtrengthen his *Knees*, things to ſtrengthen his *Loyns*, things to keep up his *Bowels*, things to ſtrengthen his *Shoulders*, his *Neck*, his *Hands*, *Fingers*; yea, he cannot *ſpeak*, but by the help of an Engin, nor *chew his food*, but by the help of an Engin: what would you ſay? what would you think? would you not ſay ſuch an one is not worth the keeping, and that his Father cannot look for any thing from him, but that he ſhould live upon high charge, and expence, as long as he liveth, beſides all the trouble, ſuch an one is like to be of to others. Why this is the caſe: *Iſrael* is ſuch an one, nay a worſe. He cannot LIVE without *Tender* Mercy, without *Great* Mercy, without Rich Mercy, without *Manifold* Mercy, and unleſs Mercy *abounds* towards him. He cannot STAND, if Mercy doth not *compaſs* him round about, nor GO, unleſs Mercy follows him. Yea, if Mercy that rejoyceth againſt judgment, doth not continually flutter over him, the very Moth will eat him up, and the Canker will conſume him. Wherefore it is neceſſary to the making of *Iſrael* live and flouriſh, that everlaſting Mercy ſhould be over his Head, and everlaſting Mercy under his *Feet*, with all the aforementioned Mercies and more in the bowels of it. Job 4. 19.

BUT I ſay, doth not this ſufficiently ſhew, had we but Eyes to ſee it, what a ſad and deplorable creature the Child of God, of himſelf is? Oh! this is not believed, nor conſi-

dered as it ſhould. Vain Man would be wiſe, ſinful Man would be Holy, and Poor, Lame, Infirm, Helpleſs Man, would be ſtrong, and fain perſwade others that he hath a ſufficiency of himſelf. But I ſay, if it be ſo, what need all this Mercy? if thou canſt go luſtily, what means thy Crutches? No, no *Iſrael*; Gods *Iſrael*, when awake, ſtand aſtoniſhed at his being ſurrounded with Mercies, and cries out, *I am not worthy of the leaſt, (I am leſs than the leaſt of all thy Mercies, and) thy truth which thou haſt ſhewed to thy Servant.*

Gen. 32. 10.

72. Second inference.

SECONDLY, This alſo ſheweth how ſorely the Enemies of *Iſrael* are bent to ſeek his deſtruction. The Devil is by way of eminency called the enemy of Gods People: *The Devil your adverſary.* And this, that there are ſo many mercies imployed about us, and all to bring us to the place which of God has appointed for us, doth demonſtrate it. Should you ſee a Man that was not to go from door to door, but he muſt be clod in a Coat of Mail, muſt have an Helmet of braſs upon his Head, and for his Life-guard not ſo few as a thouſand Men to wait upon him: would you not ſay, ſurely this Man has ſtore of Enemies at Hand, ſurely this Man goes continually in danger of his Life? Why this is the caſe, Enemies lie in wait for Poor *Iſrael* in every Hole; he can neither Eat, Drink, Wake, Sleep, Work, ſit ſtill, Talk, be ſilent; Worſhip his God in publick, or in private, but he is in danger of being ſtabb'd, of being deſtroyed. Hence, as was ſaid before, he is compaſſed about with Mercy as with a Shield. And again, 'tis ſaid concerning theſe, *Gods truth* (his Mercy) *ſhall be thy Shield and Buckler.* And again, He is a Buckler to all them that truſt in him; yea, *David*, being a Man ſenſible of his own weakneſs, & of the rage & Power of his Enemies, cries out to his God to take hold of Shield and Buckler, and to ſtand up for his help. But what need theſe things be aſſerted, promiſed or prayed for, if *Iſrael* had no Enemies, or none but ſuch, he could, as we ſay, make his party good with all? Alaſs their Cries, their Tears, Sighs, Watchings, and outcries at ſundry times, make this beyond all ſhew of doubt, a Truth.

1 Pet. 5. 8.

Mich. 7. 20. Pſal. 91. 4. 2 Sam. 22. 31. Pſal. 35. 2.

IF *Solomon* uſed to have about his Bed, no leſs than three ſcore of the valienteſt of *Iſrael*, holding Swords, and being expert in War; every one with his Sword upon his Thigh becauſe of fear in the night (and yet thoſe fears were only concerning Men) what *Guard*, and *Safeguard* doth Gods poor people need, who are continually both night and day roared upon by the unmerciful fallen Angels of Hell?

Song. 3. 7, 8.

73. I will add, If it be but duly conſidered; all this Guard, and Safeguard by Mercy notwithſtanding, how hardly this people do eſcape being deſtroyed forever; yea, how will Heart broken, and Loins broken many of them with much difficulty get to the Gates of Heaven? it will be eaſily concluded that her Enemies are ſwifter than Eagles, ſtronger than Lions: and that they often overtake her between the ſtraits.

TO ſay nothing of the Many thouſands that dare not ſo much as once think of True Religion, becauſe of the Power of the Enemy which they behold (when alas they ſee no body but the very *Scare-crows* which the Devil hath ſet up, for I count the perſecutor of Gods, People, but the Devils *Scare-crow*, the old one himſelf lies quat: yet) I ſay, how are they frighted! how are they amazed! what a many of the Enemies of religion have theſe folks ſeen to day! Yea, and they will as ſoon venture to run the hazard of Hell-fire, as to be engaged by *theſe* Enemies in THIS way. Why, Gods People are fain to go through them all, and yet no more able than the other to do it, of themſelves. They therefore are girded, compaſſed, and defended by this Mercy, which is the true cauſe indeed of their godly perſeverance.

THIRDLY, A third thing that I infer from theſe Words is, *what a loving God has Iſrael? Truly God is good to Iſrael*, Let the redeemed of the Lord ſay ſo. A loving God, that ſhould take this care of him, and beſtow ſo many Mercies upon him. Mercies of all ſorts, for all caſes, for all manner of relief and help againſt all manner of perils. What is Man that God ſhould ſo unweariedly attend upon him, and viſit him every moment? Is he a ſecond God, is he Gods fellow, is he of the higheſt order or Angels! or what is he? Oh! he is a Flea, a Worm, a dead Dog, ſinful duſt and aſhes: he comes up like a flower, and is cut down, and what a thing is it that God ſhould ſo much as open his Eyes upon ſuch an one! But then, what a thing is it that God ſhould *magnify* him, and that he ſhould ſet his HEART upon him! Yea, that he ſhould take him into acquaintance with him, give his Angels to be all miniſtring Spirits for him! Yea, engage his Mercy for him, his Tender, Great, Manifold, and everlaſting Mercy for him, to compaſs him round with all, as with a Shield, that nothing might work his ruin, forever and ever!

Third inference. 74.

1 Sam. 2. 20. Job 25.

Job 14. 2, 3. Chap. 7. 17.

IT may well be ſaid, *God is love*, Man may well ſay ſo. *O give thanks unto the Lord for he is good, for his Mercy endureth forever. Let the redeemed of the Lord ſay ſo, whom he hath redeemed from the Hand of the Enemy.*

1 Joh. 4. 16. Pſal. 107. 1, 2, 3.

IF it be love for a fellow-creature to give a bit of Bread, a Coat, a cup of cold Water; What ſhall we call this? when God, the Great God, the former of all things, ſhall not only give an Alms, an Alms to an Enemy, but ſhall riſe up, take Shield and Buckler and be a guard, a protection, a deliverer from all evil, until we come into his Heavenly Kingdom?

THIS love is ſuch, as is not found on earth, nor to be paralleld among the creatures. None hopes thus, but one that is good. Nor does any believe as they ſhould, that God doth love as theſe things declare he does. Our heart ſtaggereth at the greatneſs of the thing, and who is it that has any reaſon left in him, and knows any thing of what a wretched thing Sin has made him, that can without ſtarting, ſo much as hear of all this Mercy? But.

FOURTHLY, Another thing that I *infer* from theſe Words is this, *what ground is here for Iſrael to Hope in the Lord*? The Lord is not that broken Reed of *Egypt*, on which if a Man lean, it will go into his Hand and pierce it. Gods Word is ſtedfaſt forever, even the Word by which we are here exhorted to Hope. Nor ſhall

Four inference. 75

ſhall we have cauſe to doubt of the cauſe of the Exhortation, to ſuch a Soul-quieting Duty, for Mercy is with the Lord; *Let Iſrael rejoyce in him that made him; let the Children of Zion be joyful in their King*: For with the Lord there is Mercy, wherewith to beautifie the Meek with Salvation. What ſayeſt thou, Child of God? has Sin wounded, bruiſed thy Soul, and broken thy Bones? Why, with the Lord there is *Tender* Mercy. Art thou a Sinner of the firſt Rate, of the biggeſt Size? Why, with the Lord there is *Great* Mercy for thee. Have thy Sins corrupted thy Wounds, and made them putrifie and ſtink? Why, with the Lord there is *Rich*, that is, *Vertuous* Mercy for thee. Are thy Sins of divers ſorts? Why, here is a *Multitude* of *Manifold* Mercies for thee. Doſt thou ſee thy ſelf ſurrounded with Enemies? Why, with the Lord there is Mercy to *Compaſs* thee about withal. Is the way dangerous in which thou art to go? Surely *Goodneſs* and *Mercy* ſhall *follow* thee, all the days of thy Life. Doth Iniquity prevail againſt thee? The Mercy of this Lord *Aboundeth* towards thee. Doth Judgments for thy Miſcarriages overtake thee? There is with thy Lord Mercy that *Rejoyceth* to deliver thee from thoſe Judgments. What ſhall I ſay? There is Mercy from everlaſting to everlaſting upon thee. What wouldeſt thou have? There is Mercy underneath, Mercy above, and Mercy for thee on every ſide; therefore *Let Iſrael hope in the Lord.* I will add, it is the greateſt unkindneſs thou canſt return to the Lord, to doubt this Mercy notwithſtanding. Why what wilt thou make of God, is there no Truth (nor Truſt to be put) in him, notwithſtanding all that he hath ſaid? Oh the depravedneſs of Man's nature! becauſe he ſpeaketh the Truth, therefore we believe him not: The odiouſneſs of Unbelief is manifeſt by this, yea, alſo the unreaſonableneſs thereof. God is true, his Word is true; and to help *us* to Hope in him, how many times has he fulfilled it to *others*, and that before our Eyes? Hope then; 'tis good that a Man ſhould Hope: Hope then; it pleaſes God that thou ſhouldſt Hope: Hope then to the end, for the Grace that is to be brought unto thee will ſurely come, with Chriſt thy Saviour.

Pſal. 149.

Joh. 8. 45.

75. MEN that have given up themſelves to their Sins, Hope to enjoy ſome benefit by them, though the curſe of God and his Wrath is revealed from Heaven againſt them for it; and yet thou that haſt given thy ſelf to God by Chriſt, art afraid to Hope in his Mercy: For ſhame Hope, and do not thus diſhonour thy God, wound thine own Soul, and ſet ſo bad an Example to others. I know thou haſt thy Objections in a readineſs to caſt in my way, and were they made againſt *Doctrin*, Reaſon would that ſome notice ſhould be taken of them; but ſince they are made againſt Duty, Duty urged from, and grounded upon a word which is ſtedfaſt forever; thou deſerveſt to be blamed, and to be told, that of all Sins that ever thou didſt commit, thou now art managing the vileſt, while thou art giving way to, and fortifying of Unbelief and Miſtruſt, againſt this Exhortation to Hope, and againſt the Reaſon for Encouragement to the Duty. But I ſhall paſs from this, to the third thing found in the Text, and that is, the *Amplification* of the Reaſon. I told you that there was in the Text, theſe three things; Firſt, an *Exhortation* to the Children of God to Hope in the Lord; *Let Iſrael hope in the Lord.* Secondly, A Reaſon to enforce that Exhortation; *For with the Lord there is Mercy.* Thirdly, An *Amplification* of that Reaſon; *And with him is plenteous Redemption.* I have gone through the two firſt, and ſhall now come to this laſt.

Rom. 1. 18.

IN theſe laſt words, which I call the *Amplification* of the Reaſon, we have two Things. 76.

FIRST, A more particular Account of the nature of the Mercy, propounded for an Encouragement to *Iſrael* to Hope.

SECONDLY, An Account of the Sufficiency of it.

THE nature of the Mercy propounded, is expreſſed by that word *Redemption*: The Sufficiency of it is expreſſed by that word *plenteous*; *Let Iſrael hope in the Lord*; *for with the Lord there is Mercy, and with him is* plenteous Redemption.

REDEMPTION may be diverſly taken, as ſhall be further ſhewed anon; but for as much as the Term here, is made mention of *indefinitely*, without nominating of this or that part of Redemption particularly; I ſhall ſpeak to it in the General, with reſpect at leaſt to the main Heads thereof.

TO *Redeem*, is to fetch back by ſufficient and ſuitable Means, thoſe at preſent in an Inthralled, Captivated or an Impriſoned Condition; and there are two ſorts of this Redemption.

1. REDEMPTION by Purchaſe.
2. REDEMPTION by Power.

REDEMPTION by Purchaſe is, from the cauſe of Captivities.

REDEMPTION by Power; is from the Effects.

IF we ſpeak of Redemption by Purchaſe, then three Things preſent themſelves to our Conſideration. 77.

1. THE Perſon redeeming.
2. THE nature of the Price paid to redeem withal.
3. THE thing or ſtate from which this Redeemer, with this Price redeemeth.

THE ſubject of this Redemption (or Perſon Redeemed is *Iſrael*) of him we have ſpoken before.

FOR the Perſon Redeeming, it is Jeſus of *Nazareth*; Jeſus that was born at *Bethlehem*, at the time, and as the Scriptures relate. Mat. 1. Luk. 2.

NOW with Reference to his Perſon, we have two Things to enquire after.

1. WHAT this Perſon was.
2. How he addreſſed himſelf to this work.

THIS Jeſus was and is, the Natural and Eternal Son of God Almighty, without beginning or end, from everlaſting; the Creator and Upholder of the World. Prov. 8. Joh. 1. Heb. 1.

HOW he addreſſed himſelf to the work of Redeeming, take as follows. 78. Luk. 2. 31, 32, 33, 34, 35.

1. HE became true Man; for he was conceived through the Power of the Holy Ghoſt, in the Womb of a Maid, and in the fulneſs of time, brought forth of her, true, real, natural Man; I ſay, though not in the worſt, yet in the beſt ſenſe.

BEING thus brought forth without Spot or Blemiſh.

2. HE began to addreſs himſelf to the work.

1. BY Works Preparatory, and then by the act it ſelf; The Works Preparatory were as follow.

Rom.5.19. Exod. 28. 41. Exod. 40. 13. 1 Pet. 1. 19. 1. HE prepares himſelf a Prieſtly Robe, which was his own Obediential Righteouſneſs; for without theſe Holy Garments, he might not adventure to come into the Preſence of God to offer his Gift.

2. BEFORE he offered his Gift for the People, he was to be himſelf ſanctified to his Office. And that,

1. BY Blood. 2. By Prayers and Tears.

1. BY Blood; for before *Aaron* was to offer his Sacrifice for the People, he muſt himſelf be ſprinkled with Blood: And becauſe Jeſus could not be ſprinkled with the Blood of Beaſts, therefore was he ſprinkled with that of his own: Not as *Aaron* was, upon the *Tip* of his *Ear*, and upon the *Tip* of his *Toe*; but from *Top* to *Toe*, from Head to Foot, his Sweat was Blood. So that from his Agony in the Garden, to the Place where he was to lay down the price of our Redemption, he went as Conſecrated in his own Blood.

Exod. 29. 19,20,21, 22. Luk. 22. 44.

Heb. 5.5, 6,7,8. 2. HE offered alſo his Sacrifice of ſtrong Crying and Tears, as his drink-offering to God, as a Sacrifice Preparatory, not Propitiatory in perſuit of his Office; not to purge his Perſon.

THIS is the Perſon redeeming, and this was his Preparation to the work.

NOW the Redemption is often aſcribed particularly to his Blood; yet in general, the Act of his Redeeming of us, muſt either more remotely or more nearly be reckoned, from his whole Suffering for us in the Fleſh; which Suffering I take to begin at his Agony, and was finiſhed, when he was raiſed again from the Dead. By his Fleſh I underſtand his whole Man, as diſtinguiſhed from his divine Nature; and ſo *that* word doth comprehend his Soul, as well as his Body, as by the 53d of *Iſaiah* appears. His *Soul* after that manner which was proper to it; and his *Body* after that manner which was proper to it.

Iſa. 53.

HIS Sufferings began in his Soul, ſome time before his Body was touch'd, by vertue of which was his Bloody Sweat in his Body: The ſorrows of his Soul began at the Apprehenſion of what was coming from God, for our ſakes upon him; but the Bloody Sweat of his Body, was from that Union it had with ſuch a Soul.

79. HIS Sufferings were from the Hand of God, not of Man; not by Conſtraint, but of his own Will: And they differ from ours in theſe ſix Things.

Lev. 1. 3. Joh.10.18. Gal. 3. 13. Heb. 12. 10. Iſa 53. 6. Heb.9.22.

1. HIS Sufferings were by the rigor of the Law; ours according to the Tenor of the Goſpel.

2. HIS Sufferings were from Gods Hand immediately; ours by and through a Mediator.

Iſa. 53. 103. Lam.3.33. 1 Cor.15. 12. Lam.3 39.

3. GOD delighted himſelf in every Stroak he gave him; he doth not willingly grieve nor afflict his People.

4. HE Suffered as a common or publick Perſon; we for our own private Offences.

5. HE Suffered to make amends to Juſtice, for the Breach of an Holy Law; we to receive ſome ſmall Correction, and to be taught to amend our Lives.

Heb. 9. Rom. 3,4. Deut. 2 Chr. 6,27. Act. 2. Eph. 4. Chap. 5.

6. HE was delivered from the nature of Suffering, by the Merit of his Perſon and Sufferings; we from ours, by the Mercy of God, through Chriſt.

REDEMPTION then by a Price, was this, the Blood of Chriſt which he willingly ſuffered to be ſpilt on the Croſs, before the Face of God. The *cauſe* of this price was our Sins, by which we were juſtly delivered up to the Curſe, the Devil, Death and Hell; and ſhould everlaſtingly have ſo continued, but that this price of Redemption was for us paid. Hence it is ſaid Chriſt died for us, Chriſt died for our Sins, Chriſt gave himſelf for our Sins; we have Redemption through his Blood, the forgiveneſs of Sins; and that we are bought with this Price.

NOW in all this Chriſt reſpected the Holyneſs of the Law, and the worth of our Souls; giving full ſatisfaction to the one, for the love that he bear to the other: And this has Redeemed his People from Sin and the *Curſe*, the *Cauſe* of our Captivity.

SECONDLY, But beſides this, there is Redemption by *Power*, and that reſpecteth *that* or *thoſe* Things, unto which we become not *legally* indebted by our Tranſgreſſion: There was that unto which we became *legally* indebted, and that was the Juſtice and Holyneſs of the Law; now from this becauſe God had ſaid it (for his Word made it ſo) there could be no deliverance, but by a *Reverend* and *Due* reſpect to its *Command* and *Demand*, and an Anſwer to every Whit of what it could require; for not one Tittle, not one Jot or Tittle of the Law could fail. 80. Gen.2.17. Mat.5.18.

JESUS Chriſt therefore with reſpect to the Law, that he might Redeem us, paid a full, and a ſufficient price of Redemption; but as for theſe things that hold us Captive, not for any Injury we had done to them, but of Power, Tyranny, or the like; from them he Redeemed us by Power. Hence when he had made ſatisfaction or amends for us to the Law, he is ſaid to lead *Captivity Captive*, to *ſpoil Principalities and Powers*, and to make a ſhew of *them* openly. But to take *Captive*, and to *Spoil*, muſt be underſtood of what he did, not to the Law, but to thoſe others of our Enemies from which we were to be Redeemed, not by *price* but by *Power*. And this ſecond part of Redemption is to be conſidered under a twofold Head. Ephes.4. Col. 2.

FIRST, That theſe were overcome Perſonally, in and by himſelf for us. 81.

SECONDLY, That they ſhall be overcome alſo, in and by his Church through the Power of his Spirit.

FOR the firſt, Theſe were overcome Perſonally, in and by himſelf for us; to wit, at his Reſurrection from the Dead. For as by his Death he made amends for our Breach of the Law, ſo by his Reſurrection he ſpoiled thoſe other Enemies; to wit, *Death*, the *Devil*, and the *Grave*, &c. unto which we were ſubjected, not for any Offence we had committed againſt them, but for our Sin againſt the Law; and

Men

Men when they have anſwered to the Juſtice of the Law, are by Law and Power delivered *from the Priſon.* Chriſt therefore by Power, by his glorious Power, did overcome the Devil, Hell, Sin and Death, then when he aroſe and revived from his Grave; and ſo got the Victory over them, in and by himſelf for us: For he engaging as a common or publick Perſon for us, did on our behalf what he did, both in his Death and Reſurrection: So then as he died for us, he roſe for us; and as by his Death he Redeemed us from ſome, ſo by his Reſurrection from other of our Enemies. Only it muſt be conſidered, that this Redemption as to the fulneſs of it as yet, reſides in his own Perſon only, and is ſet out to his Church as ſhe has need thereof, and that orderly too. Firſt that part thereof, which reſpecteth our Redemption from the Law; and then that part of it, which reſpecteth our Redemption from thoſe other things. And although we are made Partakers of Redemption from the curſe of the Law in this life, ſo far forth as to be juſtified therefrom, and alſo as to the receiving of an earneſt, while here, of being wholly poſſeſſed of the Glory of the next World hereafter; yet we neither are, nor ſhall be redeemed from all thoſe things, which yet our Head has, as Head, got a compleat and eternal Victory over, until juſt before he ſhall deliver up the Kingdom to the
1 Cor. 15. 6. Father, that God may be all in all; *For the laſt Enemy that ſhall be deſtroyed is Death:* Death as it has hold upon us (for Death as it had hold on our Head, was deſtroyed, when HE roſe from the Dead; but Death as we are ſubject to it) ſhall not be deſtroyed, until we all and
Col. 3. 1, every one of us ſhall attain to the Reſurrection
3, 4. Eph. 4. 30. Rev. 20. 5. from the Dead: A *Pledge* of which we have by our Spiritual Reſurrection, from a ſtate of Nature to a ſtate of Grace, a *Promiſe* of which we have in the word of the Truth of the Goſpel; and an Aſſurance of it we have by the Reſurrection of Chriſt from the Dead: Wherefore let us Hope.

82. NOW as to Redemption from the Law, and from thoſe other things from which we are, and are to be Redeemed with Power; do but conſider the different Language which the Holy Ghoſt uſeth, with Reference to our Redemption from each.

1. WHEN it ſpeaketh of our Redemption from the juſt curſe of the Law, which we have ſufficiently deſerved, it is ſaid to be done, not by *deſtroying*, but by fulfilling the Law:
Mat. 5. 17, 18. Rom. 8. 3, 4. *Think not* (ſays Chriſt) *that I am come to deſtroy the Law and the Prophets; I am not come to deſtroy, but to fulfil: For verily I ſay unto you, till Heaven and Earth paſs, one Jot or one Tittle ſhall in no wiſe paſs from the Law, till all be fulfilled:* For it became him, as our Redeemer, to fulfil all, and all manner of Righteouſneſs, by doing and ſuffering what juſtly ſhould have been done or born of us.

2. BUT now when our Redemption from thoſe other things is made mention of, the Dialect is changed; for then we read, to the end we might be delivered from them, Chriſt was
Heb. 2. 14. 2 Tim. 1. to deſtroy and aboliſh them; that through Death, he might deſtroy him that had the Power of Death, which is the Devil, and (ſo) deliver. And again, O Death I will be thy Plagues! O Grave I will by thy Deſtruction! And again, that the Body of Sin might be deſtroyed: And I have the Keys of Hell, and of Death; having thereby ſufficiently declared, that the Power of it is deſtroyed as to *Iſrael*, who are the People concerned in this Redemption.

Hoſ. 13. 14. Rom. 6. Rev. 1.

NOW, as was hinted before, the Redemption is already obtained and that compleatly, by the Perſon of Chriſt for us, as 'tis Written, He has obtained Eternal Redemption for us; yet theſe Enemies, Sin, Death, the Devil, Hell, and the Grave, are not ſo under the Feet of his, as he will put them, and as they ſhall be in Concluſion under the Feet of Chriſt; I ſay they are not; wherefore as the Text alſo concludeth, this Redemption is with the Lord, and under our Feet they ſhall be by the Power of God towards us, and for this let *Iſrael* Hope.

Heb. 9. 2. Ch. 2. 8, 2 Cor. 1. 4.

THE Sum then is, God's People have with the Lord Redemption, and Redemption in Reverſion; Redemption and Redemption to come; all which is in the hand of the Lord for us, and of all we ſhall be poſſeſſed in his time: This is that called plenteous Redemption, *for with him is plenteous Redemption.*

83.

A little therefore to touch upon the Redemption that we have in *Reverſion*, or of the Redemption yet to come.

FIRST, There is yet much Sin and many Imperfections, that cleave to our Perſons and to our Performances, from which, though we be not yet in the moſt full ſenſe delivered, yet THIS Redemption is with our Lord, and we ſhall have it in his Time: And in the mean time it is ſaid, it ſhall not have Dominion over us, *Sin ſhall not have Dominion over you, for you are not under the Law, but under Grace:* We are by what Chriſt HAS done, taken from under the Law, the Curſe; and *muſt* by what Chriſt WILL do, be delivered from the very being of Sin. He
Tit. 2. 13. 14. gave himſelf for us, that he might Redeem us from all Iniquity, that he might preſent us to himſelf a Glorious Church, not having Spot or Wrinkle or any ſuch thing, but that we ſhould be without Blemiſh: That we are al-
Eph. 5. 25, 26, 27. ready without the being of Sin, none but Fools and Madmen will aſſert; and that we ſhall never be delivered from it, none but ſuch Men will affirm neither. It remains then, that there is a Redemption for *Iſrael* in *Reverſion*, and that from the being of Sin; and of this it is that the Text alſo diſcourſeth, and for which let the Godly Hope.

Rom. 6. 14.

SECONDLY, We are not yet QUITE free from Satan's aſſaulting of us; though our Head by himſelf, and that for us, has got a compleat Conqueſt over him; but the time is coming, and himſelf knows that it is but a little while to it, in which he ſhall forever be *bruiſed* under our Feet. Be wiſe unto that which
Rom. 16. 20. is good, and ſimple concerning evil, and the God of Peace ſhall bruiſe, tread down, Satan under your Feet ſhortly: Some may think that this Text, will have a fulfilling of the ruin and downfal of Antichriſt, and ſo it may; but yet it will never be wholly fulfilled, as long as Satan ſhall have any thing to do with one of the Children of God. There is therefore a Re-

demption

demption in Reverſion for the Children of God from Satan, which they are to Hope for, becauſe this Redemption is with the Lord their Head, and that to manage and bring about for them: For he ſhall bruiſe him under their Feet in his time.

84. THIRDLY, There is yet belonging to the Church of God, a Redemption from what remains of Antichriſt, although as yet he is ſtronger than we, which I alſo call a Redemption in *Reverſion*, for that it is yet to come, nor ſhall it be accompliſhed till the time appointed: In this Redemption, not only *Saints*, but *Truths* will have a ſhare; yea, and many alſo of the Men, that belong not to the Kingdom of Chriſt and of God.

THIS Redemption God's People are alſo to Hope for, for it is with their Lord, and he has promiſed it to them, as the Scripture doth plentifully declare.

85. FOURTHLY, There is yet a Redemption to come, which is called the *Redemption of our Body*: Of this Redemption we have both the *Earneſt* and the *Seal*, to wit, the Spirit of God. And becauſe the time to it is long, therefore we are to wait for it; and becauſe it will be, *that* upon which all our Bleſſedneſs will be let out to us, and we alſo let into it; therefore we ſhould be comforted, at all the Signs of the near approach thereof: Then, ſaith Chriſt, look up and lift up your Heads. The Bodies of Saints are called the purchaſed Poſſeſſion; *Poſſeſſion*, becauſe the whole of all that ſhall be Saved, ſhall be for a Temple or Houſe for God to dwell in, in the Heavens: A *purchaſed* Poſſeſſion, becauſe the Body as well as the Soul, is bought with the Price of Blood. But what then doth he mean by the Redemption of this purchaſed Poſſeſſion? I anſwer, he meaneth the raiſing it up from the Dead; I will ranſom them from the Power of the Grave, I will redeem them from Death. And then ſhall be brought to paſs that ſaying, that is written, *Death is ſwallowed up of Victory*: That ſaying, that is *this*, and that in *Iſaiah*, for they ſpeak both the ſelf ſame thing.

Rom. 8. 23. Ephes. 1. 14. Ch. 4. 30. Luk. 21. 28. 1 Cor. 6. 14, 15, 16, 17, 18, 19, 20. Hoſ. 13. 14. 1 Cor. 15. Iſa. 25. 8.

AND this was ſignified by *Moſes*, where he ſpeaks of the year of *Jubile*, and of the Redemption of the Houſe that was ſold in *Iſrael*, how of that year it ſhould return to the owner. Our Bodies of right are Gods, but Sin ſtill dwells in them; we have alſo ſold and forfeited them to Death and the Grave, and ſo they will abide; but at the Judgment day, that bleſſed *Jubile*, God will take our Body, which originally is his, and will deliver it from the Bondage of Corruption, unto which by our Souls, through Sin, it has been ſubjected; he will take it I ſay, becauſe 'tis his, both by Creation and Redemption, and will bring it to that perfect Freedom, that is only to be found in Immortality and Eternal Life; and for this ſhould *Iſrael* Hope.

Levit. 25.

86. FROM what hath been ſaid to this firſt Thing, it appears that the Mercy that is with God for his People (as it is in general what has been deſcribed before, ſo it) is Redeeming Mercy, or Mercy that has with it the vertue of Redemption: Of the advantagiouſneſs of this Mercy, we will further diſcourſe by and by:

But now we will look into the ſecond Thing, that from this *Amplification* of the Reaſon, was propounded to be ſpoken to; to wit, *An Account of the Sufficiency of this Redemption*; *Let Iſrael hope in the Lord*; *for with the Lord there is Mercy, and with him is* [plenteous] *Redemption.*

THE Sufficiency or Plenteouſneſs of it may be ſpoken to as it reſpecteth the many difficulties and dangers, that by Sin we have brought our ſelves into; or as it reſpecteth the ſuperabundant Worth that is found therein, let the dangers attending us be what they will; though we ſhould not be acquainted with the half or the hundredth part thereof.

TO ſpeak to it as it reſpecteth thoſe particular difficulties and dangers, that by Sin we have brought our ſelves unto; and that,

1. BY ſhewing the Suitableneſs of it.

2. BY ſhewing the Sufficiency of the Suitableneſs thereof.

87. THE Suitableneſs of it lieth in the fit Application thereof, to all the parts of Thraldom and Bondage.

1. Have we Sinned? Chriſt had our Sins laid upon his Back; yea, of God was was made, that is, reputed Sin for us. Iſa. 53. 2 Cor. 5. 20.

2. WERE we under the Curſe of the Law, by reaſon of Sin? Chriſt was made under the Law, and bare the Curſe thereof to Redeem. Gal. 4. 4. Ch. 3. 13. Rom. 3. 25. Col. 1. 20. Rom. 6. 23.

3. HAD Sin ſet us at an indefinite diſtance from God? Chriſt has become by the price of his Redeeming Blood, a Reconciler of Man to God again. Act. 26. 18. 2 Tim. 2. 26.

4. WERE we by Sin ſubject to Death? Chriſt died the Death to ſet us free therefrom.

5. HAD our Sins betrayed us *into*, and *under Satan's* Slavery? Chriſt has ſpoiled and deſtroyed this Work, and made us free Citizens of Heaven. Heb. 2. 14. Epheſ. 2. 19.

THUS was our Redeemer made, as to thoſe things, a ſuitable *Recoverer*, taking all and miſſing nothing, that ſtood in the way of our Happineſs; according to that a little below the Text; *And he ſhall redeem Iſrael from all his Iniquities*: That is, from them together, with their evil Fruits.

88. NOW as to the *Sufficiency* that was in this *Suitableneſs*, that is declared by his Reſurrection, by his Aſcenſion, by his Exaltation to the right hand of God, that is alſo declared by Gods putting all things under his Feet, and by giving of him to be Head over all things for his Redeemed ſakes. It is alſo further declared, in that God now threatneth none but thoſe that refuſe to take Jeſus for their Saviour, and for that he is reſolved to make his Foes his Footſtool: What are more natural conſequences flowing from any thing, than that by theſe things is the ſufficiency of the ſuitableneſs of Redemption by Chriſt proved?

FOR all theſe things followed Chriſt, for, or becauſe he Humbled himſelf to the death of the Croſs, that he might become a Redeemer; therefore God raiſed him up, took him to his Throne, and gave him Glory, that your Faith and Hope might be in God by him. Phil. 2. 1 Pet. 1.

2. BUT

2. BUT alas! what need we ſtand to prove the Sun is light, the Fire hot, the Water wet! What was done by him, was done by God, for he was true God; and what compariſon can there be betwixt God and the creature, betwixt the worth of Gods acts, and the merit of the Sin of poor Man! And can Death or Sin, or the Grave hold us, when God ſaith, *give up!* Yea, where is *that*, or *he*, that ſhall call into queſtion the ſuper-abounding ſufficiency that is in the merit of Chriſt, when God continueth to diſcharge day by day; yea, hourly, and every moment, Sinners from their Sin, and death, and Hell, for the ſake of the redemption, that is obtained for us by Chriſt.

GOD be thanked here is plenty; but no want of any thing. Enough, and to ſpare. It will be with the merit of Chriſt, even at the end of the World, as it was with the five loaves and two fiſhes after the five thouſand Men, beſides Women and Children had ſufficiently eaten thereof. There was to the view of all at laſt, more than ſhewed it ſelf at firſt. At *firſt* there was but five loaves and two fiſhes, which a Lad carried. At *laſt* there were twelve baskets full, the weigth of which I ſuppoſe, not the ſtrongeſt Man could bear away. Nay, I am perſwaded that at the end of the World, when the damned ſhall ſee what a ſufficiency there is left of merit in Chriſt, beſides what was beſtowed upon them that were ſaved by him, they will run mad for anguiſh of heart to think what fools they were, not to come to him, and truſt in him that they might be ſaved as their fellow ſinners did. But this is revealed, that *Iſrael*, that the godly may Hope and expect. *Let Iſrael therefore Hope in the Lord*, for with him is plenteous redemption.

89. NOW as this laſt Clauſe, as I termed it, Is the *Amplification* of the reaſon going before; ſo it ſelf yieldeth *amplifying* Reaſons as a concluſion of the whole. For

FIRST, Add *Redemption* unto *Mercy*, and then things ſtill are heightned, and made greater. And it muſt, becauſe the Text adds it, and becauſe both the nature of God, the Holineſs of his Law, and the preſent ſtate of the ſinner that is to be ſaved, requireth that it ſhould be ſo. God is Juſtice, as well as Mercy; the Law is Holy and juſt; that Man that is to be ſaved, is not only a ſinner, but polluted. Now then, that Mercy and Juſtice may meet and kiſs in the Salvation of the ſinner, there muſt be a redemption; That the ſinner may be ſaved, and the Law retain its ſanction and authority, there muſt be a redemption; that the ſinner may be purged, as well as pardoned, there muſt be a redemption. And, I ſay, as there muſt, ſo there is. *For with the Lord there is Mercy, and with him is plenteous Redemption.* Mercy is the *original*, the *cauſe*, and the manager of our redemption. Redemption is the manifeſtation, and the compleating of that Mercy. If there had been no Mercy, there had been no redemption: Mercy had been defective, as to us, or muſt have offered violence to the Law and Juſtice of God, and have ſaved us contrary to that Word, *in the day thou eateſt thou ſhalt die*; and curſed is every one that continueth not in all things written in the Book of the Law to do them. But now, Redemption coming in by Mercy, the ſin is done away and the ſinner ſaved, in a way of righteouſneſs.

SECONDLY, By *Law* as well as *Grace*. That is, in a way of *Juſtice* as well as in a way of *Mercy*. Hence it ſaith, we are juſtified freely by Grace, *through the redemption that is in Jeſus Chriſt*. Through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiation through Faith in his Blood, and ſo, to ſhew the World the equity of his proceeding with ſinners in the ſaving of their Souls. As if God ſhould ſay to all thoſe who ſtumble at the Salvation of ſinners by Grace. Behold, I act according to Law and Juſtice: for of Grace I ſave them through a redemption, and therefore, am faithful and juſt to my Law, as well as free and liberal of my Mercy. Wherefore thus I declare I am righteous, faithful and juſt in paſſing over or remitting of ſin. Nay the matter ſo ſtandeth now betwixt me and the ſinful World, that I could not be juſt if I did not juſtify him that hath Faith in the blood of Jeſus, ſince by that Blood my Juſtice is appeaſed for all that this or that ſinner has done againſt my Law. 90 Rom. 3.

THIS is a way that God, nor any Child of his, need be aſhamed of before any that ſhall call in queſtion the legality and Juſtneſs of this procedure. For why may not God be merciful, and why may not God be juſt? and ſince he can be both merciful and juſt in the Salvation of ſinners, why may he not alſo ſave them from death and Hell? Chriſt is Gods Salvation, and to ſhew that he is not aſhamed of him, he hath preſented him and the way of Redemption by him, *before the face of all People*. Nor is the SON, who is become, with reſpect to the act of redemption, the Author of eternal Salvation, aſhamed of this his doings. *I gave my back to the ſmiters ſaith he, and my cheeks to them that plucked off the Hair, I hid not my Face from ſhame and ſmiting* This he ſpeaks, to ſhew what was ſome of his ſuffering, when he engaged in the work of our redemption, and how heartily he did bear and go through them. For, ſays he, the Lord God will help me, that is, juſtify me in it, therefore I ſhall not be confounded, therefore have *I ſet my face like a Flint, for I know that I ſhall not be aſhamed.* And if God and his Son Jeſus Chriſt, are neither of them *aſhamed* to own this way of Salvation; why ſhould the ſinners concerned *thereabout*, be afraid *thereupon* to venture their Soul? Luk. 2. 30, 31, 32. Iſa. 50. 6. verſ. 8. ver. 7.

I know, ſaith he, I ſhall not be aſhamed. I ſhall not, that is, when all things come to light, and every thing ſhall appear above-board; when the Heart and Soul of this undertaking of mine ſhall be proclaimed upon the Houſe tops, I know I ſhall not be aſhamed. 91.

IT was alſo upon this account that *Paul* ſaid, he was not aſhamed of the Goſpel. For he knew that it was a declaration of the higheſt act of wiſdom, that ever God did ſpread before the Face of the Sons of Men. And of what wiſdom is the Goſpel a declaration? but of that of forgiveneſs of Sins by Grace, through the redemption that is by the Blood of Jeſus Chriſt? *In whom we have redemption through his blood, even the forgiveneſs of Sins, according to the* Rom. 1. Epheſ. 1. 8. ver. 7.

the Riches of his Grace, wherein he hath abounded towards us in all wisdom and prudence.

AND as *Paul* speaketh here as a *Minister*, so he speaketh after the same manner also, as he is *a believer*, *saying*, *I am not ashamed* (of this Gospel) for I know whom I have believed (or trusted with my Soul) and I am perswaded that he is able to keep that which I have committed unto him, against that day. Wherefore seeing that Mercy is not presented to us alone, or singly, but as accompanying, and concerning with redemption; It is manifest enough that Mercy standeth not above, and consequently that it saveth none but, in, by and thorough a Redeemer. *He that believeth not in Christ shall be damned*: But what needs that, if Mercy could save the Soul without the redemption that is by him? If any says, Christ is the Mercy of God to us: True, if you count him a Redeemer, a worker out of a redemption for us by his death and Blood upon the Cross. But otherwise he is none, I mean, if you make him a Lawgiver and a Saviour only, as he has set an example to us to get to Heaven by doing commandments, or by treading in his steps. Yea, though you say his commandment is, That we believe in him. For take the work of redemption by his Blood, from the curse out of his hand; and then what concerning him is left for me to believe, but as was said before, that he is a Lawgiver, and as such, at best but a pattern to us to get to Heaven as here? And who so counteth him as such, is so far off from counting of Christ the Mercy of God to us, that they make him a contradictor of Mercy, both in the fountain and all the streams of it. For to propound life eternal to us, through the observation of Laws, is to set before us that which contradicteth Grace and Mercy; let the work be what it will; nor will it help at all to say, that they that do the Law of Christ, or that take him for their Law and example, shall be sure of Mercy to pass by their shortness of attaining to the perfection of what is set before them. For all this might a been done, and not one drop of Blood spilt for the redemption of Man. Besides, this makes Christs death as a redeemer, as an act unadvisedly undertaken; for what need he have died, if his Doctrin and example had been sufficient through that which they call Mercy, to have brought the Soul to Glory? If righteousness comes by the Law, then Christ is dead in vain. I will add, put Mans righteousness, Gods Mercy, and Christ's redemption altogether, and they will not save a Man, though the last two *alone*, will sufficiently do it: but this third is a piece, when put to that, does, instead of mending, make the Rent worse. Besides, since Mans righteousness cannot be joined in justification with Gods Mercy and Christs redemption, but thorough a disbelief of the sufficiency of them, should it be admitted as a cause, though but the least cause thereof, what would follow, but to make that cursed Sin of unbelief a good inventer, and a necessary worker in the manner of the justification of a Sinner? For I say, *unbelief* is the cause of this Hodge Podge, in any, and the effects of it are shewed in the Ninth Chapter of the Epistle of *Paul* to the *Romans*, at the latter end thereof.

2 Tim 1. 11, 12.

Galat. 2. 20.

Rom. 9. 31, 32, 33.

AND there are three things that follow upon that Opinion that denieth the absolute necessity of the shedding of the Blood of Christ for the redemption of Man, that Mercy might be let out to him. 92.

1. IT followeth from thence, That there is no such Attribute as absolute Justice in God; Justice to stand to his Word, and to vindicate every Tittle of his Law: For let but this be granted, and the death of Christ must be brought in, or by Justice the Floodgate of Mercy still be shut against sinful Man; or that God must have Mercy upon Man, with the breath of his Word.

2. IT also followeth from the Premises, That Christs death was of pleasure only, and not of necessity also; contrary to the Scripture that makes his death the effect of both: of *pleasure* to shew how willing God the Father was that Christ should die for Man. Of *necessity*, to shew that Man could not be saved without it; of pleasure to shew, how Justice did deal with him for our Sin; of necessity to shew that Mercy could not be communicated to us without it.

Isa. 53. 10. Mat. 26. 39. Acts 17. 3.

3. THERE also followeth therefrom, that by the Blood of Christ we have not redemption from Law and Justice, as to the condemning part of both, but that rather this Title is given to it for Honour and Glory, to dignify it: as the name God, is also given to him. For they that affirm the one, are bold to affirm the other. For as by them is concluded, that there is no necessity, why the Blood of Christ should be counted the absolutely necessary price of our Redemption from the Curse of the Law and severity of Justice; so by them it is concluded, that it is not necessary to hold that Christ the Redeemer is naturally, and coeternaly God as the Father. But *let Israel Hope in the Lord*, for with him is Mercy, and with him is plenteous redemption.

THIRDLY, Must there be Redemption by Blood added to *Mercy*, if the Soul be saved? This shews us what an horrible thing the Sin of Man is: Sin as to the nature of it, is little known in the World. Oh! it sticks so fast to us, as not to be severed from us, by all the Mercy of God, do but exclude redemption by the Blood of Christ. I will say it over again. All the Mercy of God cannot save a sinner without respect to redemption from the course of the Law, by the death and Blood of Christ. *Without shedding of Blood is no remission.* No remission, no pardon, or passing by of the least transgression without it. Tears! Christs tears will not do it; Prayers! Christs Prayers will not do it; an Holy Life the Holy Life, that Christ lived, will not do it; as severed from his death and Blood. The Word Redemption, therefore must be well understood, and close stuck to, and must not be allowed as proper ly spoken, when we talk of deliverance from Sin, the Law and Gods curse, unless it be applyed particularly to the death and Blood of Christ. We have redemption through his Blood. Christ has redeemed us from the Curse of the Law, being made a Curse for us; as it is written, *Cursed is every one that hangeth on a tree*: He has redeemed us to God by

93.

Heb. 9. 22.

Galat. 3. 13. Ephes. 1. 7. Revel. 1. 5. Chap. 5. 9.

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his Blood. For thou waſt ſlain and haſt redeemed us to God by thy Blood. This is the Redemption that is joined with Mercy; Yea, that is the fruit thereof: and it is that without which, Sin cannot be removed out of the ſight of God. *Moſes* that was a better Preacher of the Law, and the ſufficiency of the righteouſneſs thereof, than any now can pretend to be, yet he full well declared by all his bloody Sacrifices, that the Blood and Death of Jeſus Chriſt, is of abſolute neceſſity for the redemption of the Soul. Beſides, he tells us that the Man that ſhould flee to the City of refuge, from the Avenger of Blood, ſhould not be at liberty from the Law, unleſs he kept himſelf cloſe in that City until the death of the High-prieſt. Mark the Word, ye ſhall take no ſatisfaction for him that is fled to the City of his refuge, that he ſhould come again to dwell in the land, until the death of the High-prieſt. Wherefore Chriſtian Man, know thou thy Sin in the nature of it, and perſwade thy ſelf that the removing of it from before the face of God, is by no leſs means, than the death and Blood of Chriſt.

Numb. 35.

BUT it is a poor ſhift that the Enemies of the Truth are put to, when to defend their errors, they are forced to diminiſh Sin, and to enlarge the borders of their figleaf-garments, and to deny or caſt away, as much as in them lies, one of the Attributes, the Juſtice of God. Indeed they will ſay they abhor to do thus, and all erroneous Perſons will put the beſt face they can upon their bad matters, but the natural conſequences of things amount to it, nor can they when Men ſtick cloſe to their ſides, avoid the charge.

94. FOURTHLY, Then here you ſee the reaſon of that free courſe that Mercy hath among the Sons of Men, and why it doth, as has been ſhewed before, what it doth: Why, Juſtice is content; Blood has anſwered the demands of Juſtice. The Law has nothing to object againſt his Salvation; that believeth in Jeſus Chriſt. Blood has ſet the door open for us, with boldneſs to go to God for Mercy, and for God to come with his abundant Grace to us.

Heb. 10. 20. *We have boldneſs, Brethren, to enter into the Holyeſt by the blood of Jeſus, by a new and living way, which he has conſecrated for us through the vail, that is to ſay, his Fleſh.* This is the WAY that *Moſes* deſired to find, when God ſo largly ſpake to him of his Mercy. *Thou haſt ſaid*, ſays *Moſes* to God, I know thee by name, and thou haſt found Grace in my ſight. Now therefore I pray thee *If I have found grace in thy ſight, ſhew me thy way that I may know thee*, &c. What if it ſhould be applied thus? Thou now talkeſt of Mercy, but in thy words to us from the Mount, thou ſpakeſt fire and Juſtice: and ſince thou haſt delivered us ſo Holy a Law, and art reſolved that the leaſt Tittle thereof ſhall by no means fall to the ground; by what means is it that Mercy ſhould come unto us? Well, ſaith God, I will ſhew thee my way, I will put thee in a clift of the rock, which was a Figure of Chriſt: For Chriſt ſays, *I am the way*, This done he proclaimed his name, & ſhewed him how he could be gracious, & gave him the ſign of his being Merciful, a promiſe that his preſence ſhould go with him. The breaking then of the Body of Jeſus was, (the renting of the Vail) that out of which came

Exod. 33. 13.

Jer. 34. 14. 6.

Blood, that the way to God might be, living; and not death, or Sword, or Flame, to the Poor Children of Men.

OUT hence therefore bubbleth continually, the *Tender* Mercy; the *Great* Mercy; the *Rich* Mercy; the abundant Mercy; multiplying Mercy, and every other Mercy of God to us for our preſent and everlaſting good.

NOT that God was ſparing of his Mercy, and would not part with it unleſs paid for it: for this WAY of Redemption by Blood, was *his* contrivance, the fruit of his wiſdom. So then, God was big with *Mercy* for a ſinful World; but to be continually extending of *Mercy*, ſince ſin and Juſtice, becauſe of the Sanction of the Law, lay in the way, as a turning flaming Sword, there did lie the work; ſo it was concluded, that *Mercy* might, in a way of Juſtice, be let out to ſiners, Chriſt the Son of God ſhould die for the ſin of *Man*. By which means the outcries of the Law and Juſtice againſt us for our ſins did ceaſe, and *Mercy* flowed from Heaven like the waters of *Noah*, until it became a Sea.

Ephes. 1. 8.

Gen. 3. 24.

Mich. 7. 18. 19.

95. BY Redemption by Blood therefore, is this great myſtery, That a juſt God can ſave that *Man* that has broken that Law, that God has ſaid he will inflict the penalty for the breach thereof upon, and do his juſtice no wrong, expounded: not by a relaxation of the puniſhment, as the doltiſh wiſdom of this World imagins; but by an inflicting of the exacteſt Juſtice upon that nature that has offended. If the queſtion be asked, How a Juſt God can ſave that *Man* from death that by ſin has put himſelf under the ſentence of it? Any Fool can anſwer, *by a pardon.* And if it be asked, But what will become of the *threatning* wherewith he threatned the offender? He that knows no myſteries, can ſay, why Man muſt repent of his ſin, and God of his threatning. But if it be asked, how God can *execute* his threatning to the utmoſt, and yet deliver the ſinner by his Mercy from it; the ſinner that has deſerved it, and yet be Juſt to his Law, faithful to his Law, and one that will ſtand by every Tittle of his Law? This, to expound, is too high for a Fool. Therefore theſe Men are for deſpiſing of myſteries, and for counting of myſteries in the Goſpel, *Follies.*

BUT this Key of Heaven is no where but in the Word of the Spirit, it is not ſeen in the Law, nor in the reaſon, or righteousneſs of the World. To puniſh the *Juſt* for the *unjuſt* and to make *him* to be *ſin* for us, *who knew no ſin*, that *we* might be made the righteouſneſs of God *in him*, ſeems unreaſonable; ſo croſs to the Wiſdom of Man, are the *words* of this Lock. Wherefore uſually, when they come at this Doctrin, they belch out their Frumps, their Taunts, their Scoffs, and their Scorns againſt it; and in oppoſition thereto, comment, exalt cry up and ſet on high *Socinianiſm*, *Mahometaniſm*, Mans *ragged* Righteouſneſs, or any thing. But we will paſs theſe things.

1 Pet. 3. 18. 2 Cor. 5. 21.

96. FIFTHLY, The knowledge of Redemption, and the Faith of Redemption, is the only means of ſetling, compoſing, and upholding the Soul of the throughly awakened, in the Hope of enjoying a portion in Mercy forever. What ſenſleſs, ſecure, beſotted, and deluded Men conclude of themſelves, and of the means

of future happineſs, is one thing; and what the throughly awakened Soul concludes upon, is another. And I ſay, one throughly awakened about the nature of God, the nature of ſin, and the worth of the Soul, will find but little eaſe of mind, notwithſtanding notions of Mercy, until he comes and ſees that he muſt be ſaved by Mercy and Juſtice both, and that to be ſure
Coloſ. 2. he ſhall never do until he is taught that by the blood of Chriſt the Law is, as to the curſe that is in it againſt the ſinner, taken out of the way.

THESE things, *Sin* and *Juſtice*, are too great to be played with by him, that ſhall ſee them in the hight of the Law, and that ſhall feel them in their terror upon a trembling Conſcience: But when the Soul ſhall ſee that a propitiation is made to Juſtice by Blood, then and not kill then, it ſees ſin taken away; and when it ſees, by this means, ſin taken away, then it can behold to Hope in the Mercy of God. Yea, and it will be as hard to wring off him that is ſetled here, from this belief to another, as it would be to perſwade him that ſtands upon
Joh. 6. 51,52,53, 54,55,56. ſound ground, to venture his life upon a ſhaking bottomleſs Quag. Oh! it is a pleaſant thing for the wounded Conſcience to taſt the ſweetneſs of redeeming Blood! This is like the beſt
Heb. 9. 14. Wine that goes down ſweetly; this carries with the laſt of it, the very Tang of eternal life. And know, that dead works, or works of death, will abide in the *conſcience*, notwithſtanding all talk and notions of Mercy, until *that* be purged with Blood, applied thereto, by the Spirit, and
1 Joh. 5. 8, 9, 10, 11. Faith. This is *one* of the *three* that abide to witneſs on Earth, that God hath given us eternal life, and that this life is in his Son; becauſe he died for us and roſe again

97. *THIS* therefore is that that will eſtabliſh a man with that peace that ſhall not be ſhaken,
Coloſ. 1. 20. becauſe by *this*, ſuch an one ſeeth the Juſtice of God is quieted. For peace is made by the Blood of the Croſs: peace with God for ſinners? Yea, God himſelf by the Blood of the Croſs has made it, that by him, Chriſt, he might reconcile to himſelf all things, whether they be things in Earth, or things in Heaven. Nor will a Man that is truly Spiritually wiſe, *reſt*, till he comes where God towards Man doth reſt; but that can be only there, where ſuch means are offered for the taking away of ſin, that are of a ſweet ſmelling Savour to God. *Now this is the offering that Chriſt offered*, towit, *himſelf*; for
Epheſ. 5. 1. Chriſt loved us, and hath given himſelf for us, an offering and a Sacrifice to God for a ſweet
Coloſ. 1. 21. ſmelling Savour. Therefore it is it, the body of his Fleſh through Death, that we are preſented Holy, unblameable, and unreprovable in his ſight by. Wherefore it muſt be true which was ſaid afore, to wit, That the knowledge of Redemption, and the Faith of Redemption, is the only means of ſetling, compoſing and upholding of the Soul of the throughly awakened, in the Hope
1 Joh. 2. 23. of enjoying a portion in Mercy forever.

Chap. 5. 10,11,12. 2 Joh. 9. Epheſ. 4. 32. HE that hath the Son of God, hath the Father, hath life: becauſe with him is the *means* of peace with the Father; and ſo of Eternal Life: But then, to have the Son, is to believe *on him*, and on the *Father through him*: On him, that he is the Saviour by his Blood; & on the Father through him, as believing, that he, for his Sons ſufferings, is pacified with us, and of his grace hath forgiven us, through him, all treſpaſſes.

SIXTHLY The knowledge, & Faith of *this* Redemption, *fortifieth the Chriſtian againſt Temptations.* We that do believe, know what it is to be aſſaulted by the Devil, and to have knotty objections caſt into our minds by him; we alſo know what advantage the vile ſin of unbelief will get upon us, if our Knowledge, and Faith in this Redemption, be in the leaſt, below the Common Faith of Saints, defective. If we talk of Mercy, he can talk of Juſtice; if we talk of Grace, he can talk of the Law. And all his words when God will ſuffer it, we ſhall find as ſharp and as ſubject to ſtick in our minds, as bearded Arrows are to ſtick in fleſh. Beſides, he can and doth, and that often, work in our fancies & imaginations ſuch apprehenſions of God, that he ſhall ſeem to be to us, one that cannot abide us, one that hates us, and that lieth in wait to deſtroy us. And now if any body ſpeaks to us of Mercy, we think we might Hope in that, had we nothing to trouble us but the guilt of actual ſins: But we ſee our nature as full of the filth of ſin, as the Egg is of meat, or the *Toad* of Poiſon. Which filth vilely recoileth againſt the commandments, flyeth in the face of God, and continueth all his Judgments. This is felt; this is ſeen by the ſinner, who cannot help it; nor can he be brought to that conſideration, as to ſay, *it is no more I.* Now what ſhall this Man do, ſhall he look to the commandment? there is death. Shall he look to God? there is Juſtice. Shall he look to himſelf? there is ſin out of meaſure; Let him look then to one as dying; to the *Lamb as it had been ſlain*: And there let him ſee himſelf by this Lamb, as Curſed, and a dying of a Curſed Death for this Sin that doth ſo fright and ſo diſtreſs the Soul. Then let him turn again, and behold this Lamb alive and well, and highly exalted by this God, that but juſt before laid the curſe of the Law upon him; but let him be ſure to reckon that he has died for his ſins by the Perſon of Chriſt, & it will follow, that this Man is now acquitted; becauſe Chriſt is ſtill alive. Say I, theſe things as a *Man*? ſaith not the Goſpel the very ſame? 99.

1. AS to Chriſt his dying for us, as alſo that we are dead to the Law by the body of Chriſt.

2. AND that we ſhould ſo reckon as to this matter, becauſe that God has transferred our ſin from us to him.

FIRST, did not Chriſt die for us? & dying for us, are we not become dead to the Law by the death of his body? or will the Law ſlay both him and us, and that for the ſame tranſgreſſion? If this be concluded in the affirmative, what follows but that Chriſt though he undertook, came ſhort in doing for us? But he was raiſed up from the dead, & believing marrieth us to him as riſen, and that ſtops the Mouth of all. I am crucified with Chriſt, our old Man was crucified with him, and we are become dead to to the Law by the body of Chriſt. What then?

SECONDLY, Why, reckon your ſelves to be dead indeed unto ſin, but active unto God through JeſusChriſt. Ay, but ſays the Soul, How can I reckon thus, when ſin is yet ſtrong in me? *Anſwer.* Read the words again,

He

He ſaith not, Reckon your ſelves to be dead indeed unto ſin, in your ſelves; but dead unto it, thorough Jeſus Chriſt. Not alive unto God, in your ſelves; but alive unto God through Jeſus Chriſt. For Chriſt in his Death and Reſurrection preſenteth me. As I died, *by him*; I roſe again, *by him*; and live thorough the Faith of the Goſpel in the preſence of God by him. This muſt in the firſt place be allowed and believed, or no true peace can come near the Soul, nor the Soul be prepared to aſſoil the aſſaults of the Adverſary. Let therefore thy Faith, if thou wouldeſt be a Warrier, Oh, thou faint hearted Chriſtian! be well inſtructed in this. Then will thy Faith do thee a twofold kindneſs. 1ſt. It will comform thee to the death & rereſurrection of Chriſt; and 2ly. It will give thee advantage, when thou ſeeſt ſin ſtrange in thy ſelf, yet to conclude that by Chriſt thou art dead thereto, and by him alive therefrom: Nor can there but two Objections be made againſt this. The firſt is, to queſtion whether any are ſaid to die and riſe, by the Death and Reſurrection of Chriſt? Or if it ſo may be ſaid; yet whether thou art one of them. To the firſt, the Scripture is full. To the ſecond, thy Faith muſt be ſtrong; For let go Faith here, and all falls flat to the ground, I mean as to comfort, and conſolation. Chriſt died for us, or in our ſtead, therefore by the word of God, I am allowed ſo to reckon. Chriſt roſe and revived, though he died for me, therefore I roſe and revived by Chriſt. Unleſs any does hold, that though he died in a common, yet he roſe as conſidered but in a ſingle capacity. Now then, if Satan comes and tels me of my Sins; I anſwer, Chriſt has taken them upon himſelf. If he comes and tells me of the death that is due to me for ſin, by the Curſe of the Holy Law; I anſwer, I have already undergon that by Chriſt. If he asks me, how I know that the Law will not lay hold of me alſo? I anſwer, becauſe Chriſt is riſen from the Dead. *If* he asks me by what authority I
om. 4. take upon me thus to reaſon? I tell him, by the authority and allowance of the Holy and moſt bleſſed Goſpel, which ſaith *he was delivered for our offences, and was raiſed again for our Juſtification.* And to encourage thee thus to believe, and
Cor. 3. thus to hold when thou art in an hour of temp-
6, 17, 18. tation; This is the way to ſee Mercy ſtand & ſmile upon thee; for Mercy will ſmile upon him that
m. 4. 7. ſhall thus believe. This is the way to put Faith &
Pet. 5. Hope both to work againſt the Devil; & to do this is very pleaſing to God. This is the way to make that Hell-hounds retreat & leave off to aſſault. And,

THIS is the way to find an anſwer to many Scriptures, with which elſe thou wilt not know what to do, as with many of the Types and ſhadows; yea, and with the moral Law it ſelf.

BESIDES, thus believing ſetteth thy Soul againſt the fear of death, and judgment to come; for if Chriſt be raiſed from the dead who died for our ſins; and if Chriſt who died for our ſins is entred into glory; I ſay again, if Chriſt who died for our ſins has purchaſed us to himſelf, and is purpoſed that the fruit of this his purchaſe ſhall be that we may behold his face in glory, then caſt off ſlaviſh fear of death and judgment: For Chriſt being raiſed from the dead, dieth no more; Death hath no more Dominion over him.

SEVENTHLY, The Knowledge & Faith of this Redemption preparethMan to an holy life. By an holy life I mean, a life according to the moral Law, flowing from a Spirit of thankfulneſs to God, for giving of his Son to be my Redeemer. This I call an holy life, becauſe it is according to the rule of holineſs, the law; and this I call a holy life, becauſe it floweth from ſuch a principle as giveth to God the heart, and life, for the gift beſtowed on us. 100

WHAT pretences ſoever there are to holineſs, if it floweth not from thankfulneſs for Mercy received, it floweth from a wrong principle, and ſo cannot be good. Hence Men were required, of old, to ſerve the Lord with joyfulneſs, for the abundance of all things; and threatned, if they did not, that they ſhould ſerve their enemies in Hunger and in Thirſt, in Nakedneſs, and in the Want of all things. But then, though there are many Mercies that lay an obligation upon Men to be holy; yet he that ſhall want the obligation that is begotten by the faith of redeeming Mercy, wanteth the main principle of true holineſs; nor will any other be found ſufficiently to ſanctifie the Heart to the cauſing of it to produce ſuch a life. Nor can ſuch holineſs be accepted, becauſe it comes not forth in the name of Chriſt. That that obliged *David*, was, forgiving and redeeming Mercy; and that that obliged *Paul* was, the love that Chriſt ſhewed to him in dying for his ſins, and in raiſing from the dead. *Paul* alſo beſeecheth the *Romans* by the redeeming, juſtifying, preſerving, and electing Mercy of God, that they preſent their body a living Sacrifice, holy, acceptable to God; which is, ſaith he, your reaſonable ſervice. For we muſt be holy and without blame before him *in love.* Deut. 28. 47, 48. Pſal. 103. 1, 2, 3, 4, 5. 2 Cor. 5. 14, 15. Rom. 12. 1. Epheſ. 1. 4.

HENCE all along they that are exhorted to holineſs in the New Teſtament, are exhorted to it upon the ſuppoſition of the benefit of Redemption, which they have received by Jeſus Chriſt. Walk in love as Chriſt loved us. *If there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any Bowels and Mercies, fulfil ye my joy, that ye be like-minded, having the ſame love,* &c. *If ye then be riſen with Chriſt, ſeek thoſe things that are above, where Chriſt ſitteth on the right hand of God. Set your affections on things above, not on things on the Earth. For ye are dead & your life is hid with Chriſt in God; when Chriſt who is our life ſhall appear, then ſhall we appear with him in glory. Mortife therefore your Members which are upon the earth,* &c. *Wherefore laying aſide all malice and all guil, and Hypocriſie & Envy, & all evill ſpeaking, as new born Babes deſire the ſincere Milk of the Word, that ye may grow thereby, if ſo be ye have taſted that the Lord is gracious.* I will conclude this with that of *Peter* to thoſe, to whom he wrote concerning this very thing. Be obedient Children, ſaith he, not faſhioning your ſelves according to the former luſts, in your ignorance; but as he which hath called you is holy, ſo be ye holy in all mannner of converſation: becauſe it it written; Be ye holy, for I am holy. And if ye call on the Father, who without reſpect of perſons judgeth according to every Mans work, paſs the time of your ſojourning here in fear: For Epheſ. 5. 1. Philip. 2. 1, 2, 3. Col. 3. 1, 2, 3, 4, 5. 1 Pet. 2. 1, 2, 3. Chap. 1. 14, 15, 16, 17, 18, 19.

as much as ye know that ye were not redeemed with corruptible things, as Silver and Gold, from your vain converſation received by tradition from your Fathers, but with the precious Blood of Chriſt, as of a Lamb without blemiſh and without ſpot.

102. FROM all which it appears, that Mercy by Chriſt, or from the benefit of redemption by the precious blood of Chriſt, I ſay from the Faith of that, flows that which is holineſs indeed.

AND I believe that thoſe very Men that are pleaſed to taunt at this kind of inference, would condemn a Man was he laid under theſe obligations concerning things of this life, and yet did carry it as one not touched thereby. We will make an inſtance: Suppoſe a *Socinian* ſhould thorough his contracting a great Debt, be forced to rot in Priſon, unleſs redeemed by Silver and Gold: And ſuppoſe a Man unto whom this *Socinian* was an enemy, ſhould lay down the whole Debt to the Creditor that this *Socinian* might be at liberty, might trade and live comfortably in this World: And if after this, this *Socinian* ſhould taunt at them that ſhould tell him he is ingaged to this Redeemer, ought to love and reſpect this Redeemer, what would they ſay, but that this *Socinian* that *was* a Debtor, is an inconſiderate and ſtupified Raſcal. Why this is the caſe: *Paul* was a debtor to the law and juſtice of God; Jeſus Chriſt his Son, that *Paul* might not periſh forever, paid for him a price of Redemption, to wit, his moſt precious Blood. But what! ſhall *Paul* now, though redeemed from perpetual Impriſonment in Hell, be as one that never was beholding to Jeſus Chriſt, or if others ſay he was, taunt at them for their ſo ſaying! No, he ſcorns it. Though the love of Chriſt, in dying to pay a price of redemption, will not ingage a *Socinian*, yet it will ingage a true Chriſtian to think and believe that he ought to live to Jeſus, that died for him and roſe again.

I know it will be objected, that the *Satisfactioniſts*, as the quaking *Pen* is pleaſed to call them, ſhew but little of this to the World. For their pride, covetouſneſs, falſe-dealing, and the like, ſince they profeſs as I have ſaid, ſhews them as little concerned to the full, as to the *Socinian* under conſideration.

I anſwer, It muſt be that the name of Chriſt ſhould be ſcandalized through ſome that profeſs him; and they muſt anſwer it at the tribunal of the great Judg: yet what I have ſaid, ſtands faſt as a Rock that cannot be moved.

103. EIGHTLY, The knowledge and Faith of Redemption, is a very great incouragment to prayer. It is great incouragment for the poor to go even to a Prince for what he wanteth, when he conſidereth that what he goeth to him for, is the price of redemption. All things that we want we muſt ask the Father for, in the name of Chriſt; we muſt ask it of him for the ſake of his redeeming Blood, for the ſake of the Merit of his paſſion. Thus *David* means when he ſays, *for thy name ſake do it*; and *Daniel*, when he ſaith here, *for the Lord's ſake*. For Jeſus Chriſt is Gods great Name, and to do for his ſake, is to do, for what worthineſs is in him.

Joh. 15. 16.
Pſal. 25. 11.
Dan. 9. 17.

UNWORTHINESS; The conſideration of Unworthineſs, is a great ſtumbling block to the tempted when he goes to ſeek the Lord. But now, remembring the worthineſs of Chriſt, and that he is now on the right hand of God on purpoſe to plead *that* on the behalf of the Petitioner, this is great encouragement.

THE Jews, by Gods ordinance, when they went morning and evening, by their Prieſt, to ſpeak with God, were to offer a Lamb for a Burnt-offering, and it muſt be thus continually. Now this Lamb was a Figure of the Sacrificing of the Body of Chriſt which was to be offered for them in time to come: and in that it was to be continually, morning and evening ſo repeated, what doth it ſignify, but that we ſhould remember to go, when we went to God, in the Name, and Faith of the Merits of Jeſus Chriſt for what we ſtood in need of? This will ſupport, and this will encourage, for now we ſee that the thing deſired (it being according to his Will) is obtained for us by the Sacrificing of the body of Jeſus Chriſt, once for all.

Exod. 29. 38, 39, 40, 41, 42, 43, 44, 45, 46.

WHEN *Iſrael* begged of *Samuel* that he would not ceaſe to cry to the Lord their God for them; 'Tis ſaid, he took a *ſucking Lamb*, and offered it for a Burnt-offering wholly unto the Lord; and *Samuel* cried unto the Lord for *Iſrael*, and the Lord heard him. 104. 1 Sam. 7. 8, 9.

BUT why did he take a ſucking Lamb, and why did he offer it, and that wholly unto the Lord, as he cried, but to ſhew to *Iſrael*, that he was not heard for his own, or for his righteouſneſs ſake, but for the ſake of Chriſt, whoſe merits were prefigured by *Samuels* burning of the Lamb?

ALSO when *David* ſpake for himſelf to *Saul*, he put himſelf upon this; If, ſaith he, the Lord hath ſtired thee up againſt me, *let him accept a Sacrifice*, a Smell, or a ſweet ſmelling Sacrifice, a figure of the ſatisfactoryneſs of the ſufferings of Jeſus Chriſt. 1 Sam. 26. 19.

WHAT is the meaning of all theſe paſſages, if not to ſhew that when we go to pray to God, we ſhould turn away our face from every thing of ours, and look to God, only by the price of Redemption paid for us by Jeſus Chriſt, and plead that alone with him as the great prevailing argument, and that by and for the ſake of which he giveth Pardon and Grace to help in time of need?

WHEREFORE, wouldeſt thou be a praying Man, a Man that would pray and prevail; why pray to God in the faith of the merits of Chriſt, and ſpeed.

NINTHLY, For this is the very cauſe why *This* is added in the Text, to wit, the plenteouſneſs of Redemption, it is, I ſay, that Men ſhould hope to partake by it, of the goodneſs and Mercy of God. *Let Iſrael Hope in the Lord*, for with the Lord there is Mercy; and with him is *plenteous Redemption*. Mercy and Redemption, Mercy through a Redeemer, therefore *let Iſrael Hope*. It muſt alſo be noted, that this Word Redemption is as it were the explicatory part of the Text, for the helping of *Iſrael* to Hope. As who ſhould ſay, as there is with God Mercy, ſo there is with him a way 105.

to

to his Mercy, and that way is Redemption, or a Price paid for your sins; and that you should not be discouraged through the greatness of your sins, I tell you, there is with God plenty of this Redemption, or a Price paid to the full; to an over and above. It also is as if he had said, forget not this, for this is the Key of all the rest, and the great Support to the Saints in Prayer, or while they wait upon God in any of his Appointments to encourage them to Hope.

106. TENTHLY and Lastly, This also should teach the Saints when they Sing or Praise the Lord, they should not sing of Mercy only, but
Psal. 101. of Mercy and Judgment too; *I will sing of Mercy and Judgment, unto thee O Lord will I sing:* Of Mercy and Judgment, or Justice in the Manifestation of it as smiling upon our forgiveness. When *Hannah* sang of, and rejoyced in
Sam. 2. 2. God's Salvation, she sang aloud of Holiness; saying, *There is none Holy as the Lord*; Holy in keeping his Word, though it cost the Blood of his Son: This also is that that is called a helping of his Servant *Israel* in Remembrance
Luk. 1. 69, 54. of his Mercy, and the performing of the Mercy promised; even the Oath that he sware to our Father *Abraham*, that he would grant unto us, that we being delivered out of the hands of our Enemies (by a Redeemer) might serve him without fear, *&c.*

WHEN you Praise therefore, remember Christ and his Blood, and how Justice and Judgment took hold on him that they might not take hold on thee; yea, how they by taGen. 22. king hold on him, left a way to thee to escape. *Isaac* should have been sacrificed, had not the Lord provided a *Ram*; and thou thy self shouldest have been damned, had not not the Lord provided a *Lamb.* Hence Christ is called the
Rev. 5. *Lamb of God that taketh away the Sins of the World*; that taketh them away by the Sacrifice of himself: Sing therefore in your Praises unto *God*, and to the *Lamb.*

107. I would come now to speak one short Word of Use to the whole. And

FIRST, This still shews more and more, what a sad state God's People have brought themselves into by Sin: I told you before that the Revelation of so much Mercy as is presented unto us by the first part of the Text, sufficiently declared our state to be miserable by Sin. But what shall we say, when there must be added to that, the Heart Blood of the Son
Rev. 17. 9, 11. Rom. 3. 24, 25. of God, and all to make our Salvation compleat? For albeit Mercy is essential to our Salvation, and that without which can be no Salvation; yet it is the Blood that maketh the attonement for the Soul, that propitiates, and so makes capable of enjoying of it. 'Twas Mercy and Love, as I said afore, that sent one to shed his Blood for us; and it is the Blood of him that was sent, that puts us into the Enjoyment of Mercy. Oh! I have thought sometimes, what bloody Creatures hath Sin made us! The Beasts of the Field must be slain by thousands before Christ came, to signifie to us we should have a Saviour; and after that, he must come himself and die a worse Death than died those Beasts, before the work of Saving could be finished, O Redemption, Redemption by Blood, is the Heart-indearing consideration! This is that which will make the Water stand in our Eyes, that will break an Heart of Flint, and that will make one do as they do, that are in Bitterness for their first Born.
Zech. 12. 10.

SINNER, wouldst thou have Mercy? 108
wouldst thou be Saved? Go thou then to the Blood of the Cross, as set forth in the Word of the Truth of the Gospel, and there thou shalt find that Mercy that thou hast need of first; for there is a Mercy that may be called a *first* Mercy, and that is the Mercy that gives admittance into, an Interest in all the rest: Now the Mercy that doth this, is that which reconcileth us to God; but that cannot other things do, if we stand off from the Blood of the Cross. Wherefore we are said to be reconciled to God, by the death of his Son: *For if when* Rom. 5. 6, 7, 8, 10. *we were Enemies we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his Life.*

ACCORDING to that other saying, *He that spared not his own Son, but delivered him up* Chap. 8. 31, 32. *for us all, how shall he not with him also freely give us all things?* In both these places, the Son of God and our Redeemer, is set forth to us in the Col. 1. 20. first place, as the only one that reconcileth to God the Sinner by the Blood of his Cross; wherefore to this Christ, as Crucified, the Sinner must come first; because nothing else can reconcile to God; and if thou be not reconciled to God, what art thou but an Enemy to him, partake of what Mercy thou canst? Go to him, did I say? receive him into the Arms of thy Faith, hold him fast, for he is a Saviour; yea, carry him as set forth by the Gospel, Dying for thee, and pray God for his sake to bestow upon thee, all those Mercies that will compass thee about as with a Shield, and follow thee all thy days till thou entrest in at the Doors of Eternity; and this is the way to speed. For he that hath the Son hath Life in the beginning of it; and he that holds fast the Son, shall have Life in the Consummation of it. I do the oftener touch upon this matter, because this Christ is the Door, in at which whosoever entreth shall be saved; but he that climbs up any other way, shall be judged as a Thief Joh. 10. and a Robber. But,

SECONDLY, Is Christ, as Crucified, 109. the Way and Door to all Spiritual and Eternal Mercy? And doth God come to the Sinner, and Heb. 10. 19, 20. the Sinner again go to God in a saving way, by him, and by him only? And is there no other way to the Father but by his Blood, and through the Vail, that is to say, his Flesh? Then this shews the danger upon what pretence soever, of casting of the daily Sacrifice, and setting up in its place the Abomination that maketh desolate; I mean of casting away of a Crucified Christ, and the setting up the vanity of moral Obedience, as the more substantial and most acceptable thing with God. I call not a Crucified Christ the daily Sacrifice, as if I thought he often suffered for Sin, since the Foundation of the World: But because the vertue of that one Offering is that, and only that by the which we daily draw nigh unto God; and because the vertuousness of that one Sacrifice, will forever abide beneficial to them

that

that come to God, to the Worlds end, by him.

110. BUT I ſay, into what a miſerable plight have ſuch People put themſelves, that have caſt off coming to God by Chriſt, as he is the Propitiation for their Sins, and that ſeek to come another way? ſuch are relapſed again to Gentiliſm, to Paganiſm, to Heatheniſm: Nor will it help at all to ſay, they rely on the Mercy and Goodneſs of God; for there is no ſuch thing as Spiritual and Eternal Mercy can come from God to him, that comes not to him by Chriſt. The Turks, if I be not miſtaken, have this for the beginning of every Chapter in their Alcoran, *The Lord God, Gracious and Merciful*, yet are counted Unbelievers, and are verily ſo, for they have not received the Faith of Chriſt: *The Lord God Gracious and Merciful*, will not ſave them, no not by Grace and Merciful, unleſs repenting of their preſuming upon Mercy without a Bloody Sacrifice, they come to him by his Son. Men therefore that have laid aſide the neceſſity of Reconciliation to God by the precious Blood of Chriſt, are in a damned ſtate; nor will it help at all to ſay, they do indeed believe in him. I am not ſo void of Reaſon, as to think, that they that have caſt away Chriſt as he is a Propitiatory Sacrifice with God for Sin, ſhould alſo caſt away his Name out of their Mouths; no, his Name is too Honourable, and the Profeſſion of it too Glorious for them to do ſuch a thing. But retaining his Name, and the notion of him as a Saviour, they yet caſt him off, and that in thoſe very things wherein the eſſential part of his Sacrifice, the Merit of it, and his Everlaſting Prieſthood conſiſts: And in this lies the myſtery of their Iniquity. Act. 4. 12.

THEY will have him to be a Saviour, but it muſt not be by fulfilling of the Law for us; but it muſt not be by the putting of his glorious Righteouſneſs, that which he performed by ſubjecting himſelf to the Law, on our behalf, upon us; but it muſt not be by Waſhing of us from our Sins in his own Blood; but it muſt be by his Kingly and Prophetical Office: When as for his Kingly and Prophetical Offices, he puts thoſe People under the Government of them, that he has afore made to ſtand juſtified before God, from the curſe of the Law by his Prieſthood. Nor dare they altogether deny that Chriſt doth ſave his People as a Prieſt, but then their Art is to confound theſe Offices, by pleading that they are in effect but one and the ſelf ſame thing; and then with a noiſe of Morality and Government, they joſtle the Merit of his Blood, and the Perfection of his juſtifying Righteouſneſs out of doors; and ſo retaining the Name of Chriſt in their Mouths, they caſt thoſe things of Chriſt that they like not, under Feet; which things, who have not the Faith of, muſt not, cannot ſee the Kingdom of God.

111. THE Term [Mercy] is but a general ſound, and is as an Arrow ſhot at *Revers*, unleſs the Death and Blood of the Son of God be ſet before us, as the Mark or *Mean* by which our Spirits are to be directed to it. What Profit ſhall a Man have; and what ſhelter or ſucker ſhall he find, in hearing of the moſt exact Relation of the ſtrength of the moſt Impregnable Caſtle in the World, unleſs he knows the Door, and entreth in by that, into that place of ſtrength, in the time when the Enemy ſhall perſue him? Why this is the Caſe: *We hear a noiſe of Mercy, and of being at Peace with God; what a good God God is, and what a bleſſed thing it is to be a Child of God; how many Priviledges the Children of God have, and what will be their Exaltation and Glory in the next World:* And all the while they that tell us theſe things, conceal from us the way thereto, which is *Chriſt*, not in the naming of him, but in the right adminiſtring of his Goſpel to us.

112. CHRIST, and Faith in him as a Saviour, not in the name only, but in the true ſenſe thereof, is the Mark, as I have ſaid, from which if any ſwerve, they err from the ſaving way, and ſo come nothing near that Mercy that can ſave them. Hence Chriſt is called a *Standard*, an *Enſign*; *And in that day there ſhall be a Root of Jeſſe, which ſhall ſtand for an Enſign of the People, to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.* And again, *Thus ſaith the Lord God, I will lift up mine Hand to the Gentiles, and ſet up my Standard to the People. Go through, go through the Gates, prepare you the way of the People, gather out the Stones, lift up a Standard for the People. Behold, the Lord hath proclaimed to the end of the World; ſay ye to the Daughter of Zion, behold thy Salvation cometh.* Behold his Reward is with him, and his work before him: Hence again he is called the Captain (the Chieftain) of our Salvation, and him without whom there neither is nor can be any. Iſa. 5. 26. Ch. 11. 10. Ch. 49. 22. Ch. 62. 10, 11.

BUT now the Men of this Confederacy, rather than they will ſubmit themſelves to the Righteouſneſs of God, will lay Odiums and Scandals upon them that Preach they ſhould. Not forſooth, if you will believe them, but that they are highly for the Righteouſneſs of God, let it be that which they count ſo; but then to be ſure it ſhall never be the Perſonal performances of Chriſt, by which they that believe in him, are juſtified from all things: But that which they call firſt Principles, dictates of Humane Nature, Obedience to a Moral Precept, followed and done as they have Chriſt for an Example, not underſtanding that Chriſt in his own doings, is the end of all theſe things to every one that believeth. But if it be urged, that Gentiles and Pagans are poſſeſſed with thoſe very Principles, only they have not got the Art as our Men have, to cover them with the Name of Chriſt and Principles of Chriſtianity; then they fall to commending the Heathens and their Philoſophers, and the natural Motives and Principles by which they were acted; preferring of them much before what by others are called the Graces of the Spirit and Principles, upon what the Doctrin of the free Grace and Mercy of God by Chriſt are grounded. But as I ſaid, all the good that ſuch Preachers can do as to the next World, is, to draw the People away from their *Enſign*, and their *Standard*, and ſo lead them among the Gentiles and Infidels, to ſeek by *their* Rules, the way to this unſpeakable Mercy of God. Rom. 10. 3. Ver. 4

WHEREFORE

Wherefore their ſtate being thus deplorable, and their Spirits thus incorrigible; they muſt be pitied, and left and fled from, if we would live.

113. THIRDLY, Is Chriſt Jeſus, *the Redemption*; and as ſuch, the very door and inlet into all Gods Mercies! Chriſtian-Man, look well to thy ſelf that thou goeſt no whether and doeſt nothing, I mean, in any part of religious worſhip, *&c.* but as thou art in him. *Walk* in him, *ſpeak* in him, *grow* in him, for he is the *All.* And though others regard not to hold *the Head*, from which all the Body by Joynts and Bands have nouriſhment miniſtred; yet have thou a care: This is he that is thy life, and the length of thy days, and without whom no true Happineſs can be had. Many there be that count this but a low thing, they deſire to ſoar aloft, to fly into new notions, and to be broaching of new opinions, not counting themſelves happy, except they can throw ſome new-found fangle, to be applauded for, among their novel Hearers: But fly thou to Chriſt for life; and that thou mayeſt ſo do, remember well thy Sins, and the Judgment and wrath of God; and know alſo that he is merciful; but at Mercy none can come, but through the curſed death Chriſt underwent. And although, ſome of the wanton profeſſors of our age, may blame thee for poring ſo much upon thy Sins, and the pollution of thy nature, yet know that there is an advantage in it. There be ſome alive in the World, who, though they count the nature and commiſſion of Sin, the very evil of evils, yet can ſay, that the remembrance of how vile they are, and of what evils they have committed, has been to them, a Soul-humbling, a Chriſt-advancing, and a Creature-emptying conſideration. Though ſin made Death bitter to Chriſt, yet Sin makes Chriſt ſweet to his. And though none ſhould ſin *that* Grace might abound, yet where ſin has abounded, Grace doth much more abound, not only as an act of God, but alſo in the *Eye* of Faith.

2 Cor. 12. 18. 19. Coloſ. 2. 6, 7. Ephes. 4. 15. Coloſ. 2. 19.

114. A ſight of the *filth*, and a ſenſe of the *guilt* of ſin, makes a pardon to ſuch a Soul more than empty notion; and makes the *mean* through which the pardon comes, more to be deſired than is either life or limb. This is it that makes the ſenſible Soul prize the Lord Jeſus, while the Self-Juſticiary laugheth him to ſcorn. This is it which makes the awakned Sinner caſt away his own Righteouſneſs, while the ſelf-conceited one makes it his Advocate with the Father.

SOME indeed count their own doings the only Darling of their Soul, while others caſt it to the Dogs. And why ſhould a Man cumber himſelf with what is his, when the good of all that is in Chriſt, is laid, and to be laid out for him? Not that a Believer caſts off to do good, for he knows that what good thing is done in faith and love, is acceptable to God and profitable to his Neighbor: But this is it, he ſetteth not his good deed againſt the Judgment of God; he cometh not in his own good: When he comes to God for forgiveneſs of ſins, then he ſeees nothing, knows nothing, mentions nothing as righteouſneſs, but that which Chriſt wrought out in the days of his fleſh, and that only. But how then is what he doth, accepted of God? verily as the duty of a Son, and as the work of one that is Juſtified. We muſt therefore conclude, that there is acceptation, and acceptation: acceptation of the Perſon, and acceptation of his performance. Acceptation of the Perſon, may be conſidered with reſpect to Juſtification from the curſe, and ſo acceptation there can be none, but through the one offering of the body of Jeſus Chriſt once for all. Alſo the acceptation of a duty done by ſuch a Perſon, is by vertue of the ſelf-ſame offering, the Perſon being conſidered as ſtanding juſt through Chriſt before God. And the reaſon why a juſtified Perſon muſt have his duties accepted the ſame way, as is his Perſon, is becauſe juſtifying righteouſneſs, ſets not the Perſon free from Sin, ſave only in the ſight of God and conſcience, he remaineth ſtill infirm in himſelf, and ſtandeth ſtill in need of the freſh and continual application of the merits of the Lord Jeſus, which alſo the Soul receiveth by vertue of Chriſts interceſſion. I ſpeak now of acceptation with reference to the Juſtice of the Law, and the Judgment of God upon Perſon or work acccording to the ſelf-ſame Law. For ſo they both muſt be accepted through the ſelf-ſame Mediator, or they cannot be accepted at all. Nor is it a thing to be wondered at that a Man ſhould ſtand juſt in the ſight of God, when polluted and defiled in his own ſight. He ſtands juſt before God in the Juſtice of his Son, upon whom God looks, and for whoſe ſake he accepts him. May not a ſcabbed, mangy Man, a Man *all* overrun with blanes and botches, be yet made beautiful to the view of a beholder, through the Silken, Silver, Golden Garment that may be put upon him, and may cover all his fleſh? Why the righteouſneſs of Chriſt is not only *unto*, but *upon* all them that believe. And whoſo conſiders the parable of the wretched Infant, ſhall find that before it was waſhed with water, it was wrapt up, or covered, as 'twas found in its Blood, in, and with the skirt of *his* Garment that found it in its faith. And *then* he waſhed it with water, and *then* he ſanctified it by the anointing Oil of the Spirit of God.

Rom. 3. 22. Ezek. 16. 8, 9.

115. I ſpeak thus to thee Chriſtian Reader, partly, becauſe in the Faith of theſe things is thy life, and becauſe, I would yet inforce the exhortation upon thee with the reaſon and the amplification thereof. To wit, to put thee upon truſting in the Lord through the encouragment that thou haſt in redeeming-Mercy ſo to do.

SOME may ſay, Will God ſee that which is not, and will he judg a Man juſt that is a ſinner? But I will anſwer, The Man that had the Rainbow about his head, was to *look on*; or be *looked* upon, while he ſhon like a Jaſper and a Sardix-ſtone. The blood of the Paſcal Lamb was to be *looked* upon by him that came to deſtroy the Land of *Egypt*, in their firſt-born, I add, The Rainbow that God gave to *Noah* for a token that he would no more deſtroy the Earth with the Waters of the Flood, was to be *looked* upon, that God might remember to ſhew Mercy to his People. Now all theſe meet in the Man Chriſt Jeſus, who is the only one, for the ſake of whom the ſinner that believeth in him, ſtands acquitted in the ſight of God. His is the Blood, he is the *Prince*, that's more than the

Rev. 4. 3. Exod. 12. 13. Gen. 9. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17.

Ezek. 1. 27, 28. the *token* of the Covenant: nor do all the Colours in the *Rainbow* appear so beautiful in the Eyes of Man, as does the Garment of Christ; which is from his Loins, even upward, and from his Loins even downward, in the Eyes of the God of Heaven: and wilt thou say these are things that are not! Also he can legally judg a Man just that is a sinner. Do but admit of a diverse consideration, and God will so consider of that sinner which he justifieth, in despite of all the Teeth in thy proud Mouth. *He Justifies the ungodly.* Not that *were*, but that *are* such *now*, in the judgment and verdict of the Law, might it deal with them in their own Persons as Men. He will then consider them in his Son; in, and under the Skirt of his Son: He will consider them as washed in the Blood of his Son, &c: will also consider, that in him is no Sin, and so he will deal with them. We know that he was manifest to take away our Sins, and in him is no Sin.

Rom. 4. 5. Chap. 5. 8, 9, 10.

1 Joh. 3. 5.

116. WHAT though I have broke a thousand Pound in my Creditors Debt; yet if an other will discharge the whole freely, what has the Law to do with me, as to that?

OR, what If I cannot but live upon the *spend* all my days; yet if my Friend will always supply my need, and through his bounty, keep me from Writ, Bailiff, or Gaol, is it not well for me? Yea, what, if what I can get, shall be laid up for me for hereafter, and that my Friend so long as there is death or danger in the way, will himself secure me, and bear my charges to the Worlds end; May I not accept thereof and be thankful? Blessed be God for Jesus Christ! I believe he is more than all this to me. *In the Lord shall all the seeed of Israel be justified, and shall glory.* I know Similitudes will not hold in all things; but we that believe, are set free from the curse of the Law by another Mans obedience: *for by the obedience of one, shall many be made righteous.* Let then the Believer, as was said, study and pray, and read Gods Word continually, for the sake of the glory of this truth, that it may be made more his own, and that his conscience may be more and more setled in the Power and glory thereof.

Isa. 44. 25.

Rom. 5. 19.

FOURTHLY, As the Christian should most Labour to get into the Power and glory of this Doctrin, so let him see *that he holds it fast.* This Doctrin is *forein* to Flesh and Blood; it is not *Earthly*, but from Heaven. It is with many that begin with this Doctrin, as it is with Boys that go to the Latin School; they learn till they have learned the grounds of their Grammer, and then go home and forget all. How have many, that as to the grounds of Christian Religion, one would think, had been well taught, yet not taking such heed thereto as they should, they have *let slip all*, and their hearts have been filled with the World again, or else have drunk in some opinion that has been diametrically opposite to what they professed of the truth before? Wherefore, hast thou any thing of the truth of Christ in thy heart? *hold that fast* that no Man takes thy Crown. Yea, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Mat. 16. 17.

Heb. 2. 1, 2, 3, 4.

Rev. 3. 11.

2 Pet. 3. 18.

117. HE that will retain and hold fast the Doctrin of Redemption, and so by that, have, through Faith, an inlet into all the abounding Mercy of God, must not deal in God's matters with a slack hand. 'Tis not enough for them that would do so, to be content with Sermons, Familie-Duties, and other publick Assemblies for worship; but there must be a continual exercise of the mind about these matters, and a labour of the Soul to retain them in their glory, and sweetness; else they will *first* as to their exellency, *then* as to the very notion of them, *slip* from the heart and be gon. Not that there is treachery, or deceit *therein*; but the deceit lies in the heart about them: He that will keep water in a Sieve, must use more than ordinary diligence. Our Heart is the leaking Vessel; And *therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip.*

Heb. 2. 1, 2, 3.

THAT this Doctrin may remain with us, we must also mortify our carnal Reason, for that makes head against the truth thereof, and what can *foolishness* do else! And the wisdom of this World, which is carnal reason in its improvements, is foolishness with God. It is not subject to the Law of God, neither indeed can it be. It judges this Doctrin that we have been speaking of, foolishness: Wherefore, it must be avoided, opposed, and mortified: and the Word of Faith the more carefully submitted to. *Trust in the Lord with all thy heart and lean not to thine own understanding.* See here, trusting in the Lord, and leaning to our own understanding are opposites; wherefore, they must either be reconciled, or one quite adhered unto, in a way of mortification of the other. Now 'tis safest in this matter to keep a continual Guard upon our carnal Powers, and to give up our selves to the conduct of our God and in all our ways acknowledg him that he (not our selves) may direct our paths. 'Tis a great thing for a Man, when the Word, & his reason clashes, then to adhere to the Word, and let his Reason fall to the ground. And this indeed is Christianity in the practic part thereof. The Spirit of Christ in the Word is to be hearkned unto, above all things.

1 Cor. 1. 20, 21, 22, 23, 24, 25. Prov. 3. 5. ver. 6. 2 Cor. 10. 3, 4, 5.

118. THERE must also be a continual War maintained upon all the Lusts of the flesh, that they may not draw away the heart from the study and delight, the love and Faith of the things that are hid in Christ. This I say, must be done, else the Heart cannot be at liberty to wait upon the Lord without distraction, for the further communications of himself in his Son, according to his blessed Gospel, to us. Many Christians are *lean* in their Faith and too *barren* in their lives, and all for want of being diligent here. Wherefore having Faith in this blessed Lord Jesus Christ, as has been afore discourse; in the next place, giving all diligence, add to your Faith, vertue; and to vertue, knowledg; and to knowledge, temperance; and to temperance, patience; and to patience, Godliness; and to Godliness, Brotherly kindness; and to Brotherly kindness charity. For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. There is a method that the Holy Ghost has prescribed in the Word, for them that have Faith to observe; and

Isa. 28. 9. 2 Pet. 1. 5, 6, 7, 8.

and without the observation thereof, though they indeed may be of the number of them that shall be saved, yet they shall not have much, nor do much for Christ and his name, in this World. Now the unskilful, that are so in the Word of righteousness, finding this method, and not discerning to whom it belongs, forthwith apply it to all; and forgetting that Faith must go before, they press them as duties preparatory to Faith, or else so call that which is not so; and so the blind leading of the blind, both fall into the ditch, and are smothered. But do thou, O Child of God, *distinguish*, and keep Faith and Duty for Justification of thy person in the sight of God, far asunder; also be sure to let Faith go before, and be always with thy Saviour: But add unto thy Faith, Vertue; *&c.* not as though thy Faith could not lay hold of Christ, unless accompanied with these, but to shew that thy Faith is of the right kind, as also for the imboldening of *thee* to an Holy endeavour, yet to press further into his everlasting Kingdom, his Word; for he that lacketh these things, is blind, and connot see afar off, and has forgotten that he was purged from his old Sins.

119. FIFTHLY, That thou mayest keep stedfast to this Doctrin, take heed of being offended, or of stumbling at the Word, because of the offensive lives and conversations of some that are professors of the same. There will be offences, and 'tis needful there should; yea, scandals and 1 Cor. 11. 19. Heresies also, that they that are approved of God may be made manifest among you. There are many causes of the offensive lives of them that profess this Faith, some of which I will give a touch upon here.

FIRST Many that adhere to, and profess this Gospel, are short of the Power and glory of the things which they profess: Now the 2 Cor. 4. 18, 19, 20. Word, the Word *only*, will not bring those that profess it into a confirmity to it; into a confirmity in heart and life. Wherefore they that know it only in word, live scandalous lives, to the reproach of the Faith, the imboldening of it's enemies, the stumbling of the ignorant, and grief of the godly, that are so indeed; and must bear their Judgment in the next World.

120. SECONDLY, This also flows from the Wisdom of Hell: The Devil knows that the Faith of the Gospel rightly professed, is, not only *saving* to those in whom it is; but *alluring* unto beholders; wherefore that he may prevent the beauteous lustre thereof, he sows his *Tares* among Gods Wheat, and goes his way, that is, to the end, those that stumble, may not see what he hath done; or whose are the Tares indeed. Now by these the Sun-shine of the Faith of the true professors of this blessed Gospel is clouded: Yea, and the World made believe, that Mat. 13. 37, 38, 39. *such* as the *worst* are, *such* are the *best*; that there is never a Barrel better Herring, but that the whole lump of them are in truth, a pack of Knaves. Now has the Devil got the point aimed at, and has caused many to fall; but behold ye now the good reward these Tares shall have at the day of reward for their doVer. 41. ings. *As therefore the Tares are gathered and burned in the fire, so shall it be in the end of this World.* The Son of Man shall send forth his Angels, and they shall gather out of his King- ver. 41. dom all things that offend, and them that do iniquity, and shall cast them into a Furnace of ver. 42. Fire, there shall be wailing and gnashing of Teeth.

THIRDLY, It also happeneth, some- 121. times, through the anger and Judgment of God against Sinners, that some of them truly gracious, do fall; as *David*, *Peter*, *&c.* The which is a great Tryal to the Godly, a wound to the Persons fallen, and a Judgment of God to the World: For since these last would not be converted, nor made turn to God by the convincing Glory that has attended their Faith in a Holy and unblamable life anexed, God has suffered them to fall that they also might stumble and fall, and be dashed in pieces by their vices.

BUT thou Christian Man, be not thou offended at any of these things; do thou look unto Jesus, do thou look unto his Word, do thou live by Faith, and think much of thy latter end; do thou be base in thine own Eyes, be Humble and Tender, and pray to God always; do thou add to thy Faith Vertue, and to Vertue what else is mentioned; and give 2 Pet. 1. diligence to make thy Calling and Election 10, 11. sure, *for if thou dost these things thou shalt never fall: For so an Entrance shall be ministred unto you abundantly, into the Everlasting Kingdom of our Lord and Saviour Jesus Christ.*

SIXTHLY, If it be so, that there is so 122. much Mercy in the Heart of God for his People, and that Jesus his Son has by his Blood, made so living a way for us that we might enjoy it, and the benefit of it forever, *Then let Israel Hope*; for to that end is this Goodness revealed; *Let Israel Hope in the Lord; for with the Lord there is Mercy, and with him is plenteous Redemption.* Hope! who would not Hope to enjoy Life eternal, that has an Inheritance in the God of *Israel? Happy art thou O Israel; who is* Deut. 33. *like unto thee, O People saved by the Lord, the* 29. *Shield of thy help, and who is the Sword of thy Excellency!* Did but the People of God see to what they are born, and how true the God of Truth will be to what by his Word they look for at his Hands, they would be above alway; they would be weary of Life, of Estates, of Relations; they would groan earnestly under all their Enjoyments to be with him, who is their Life, their Nation, and their Glory forever. But we Profess, and yet care not for Dying; we Profess, and yet long not for the coming of the day of God; we Profess the Faith, and yet by our whole Life shew to them that can see, how little a Measure of it we have in our Hearts. The Lord lead us more into the Power of things; then shall the vertues of him that has saved us, and called us out of Darkness into his marvelous Light, and the savour of his good Knowledge be made known to others, far otherwise than it is, *Amen.*

SEVENTHLY and Lastly, Sinner, 123. doth not all this Discourse make thy Heart *twitter* after the Mercy that is with God, and after the way that is made by this plenteous Redemption thereto? Methinks it should; yea, thou couldst not do otherwise, didst thou but

ſee thy Condition; look behind thee, take a view of the Path thou haſt trodden this many years: Doſt thou think that the way that thou art in, will lead thee to the ſtrait Gate, Sinner? Ponder the Path of thy Feet with the greateſt Seriouſneſs; thy Life lies upon it; what thinkeſt thou? But make no Anſwer, till in the Night, till thou art in the Night Watches, *Commune with thine own Heart upon thy Bed*, and then ſay, what thou thinkeſt of, whether thou art going.

Pſal. 4. 4.

O H that thou wert Serious! Is not it a thing to be lamented, that Madneſs and Folly ſhould be in thy Heart while thou liveſt, and after that to go to the Dead, when ſo much Life ſtands before thee, and light to ſee the way to it: Surely Men void of Grace and poſſeſt of Carnal minds, muſt either think that Sin is nothing, that Hell is eaſie, and that Eternity is ſhort; or elſe that what ever God has ſaid about the puniſhing of Sinners, he will never do as he has ſaid; or that there is no Sin, no God, no Heaven, no Hell, and ſo no good or bad hereafter; or elſe they could not live as they do. But perhaps thou preſumeſt upon it, and ſayſt, I ſhall have Peace, though I live ſo ſinful a Life: Sinner, if this wicked Thought be in thy Heart, tell me again, doſt thou thus think in earneſt? Canſt thou imagin thou ſhalt at the day of Account outface God, or make him believe thou waſt what thou waſt not? Or that when the Gate of Mercy is ſhut up in Wrath, he will at thy Pleaſure, and to the reverſing of his own Counſel, open it again to thee? Why ſhall thy deceived Heart turn thee aſide, that thou canſt not deliver thy Soul, nor ſay, is there not a Lie in my right Hand?

Eccleſ. 9. 3.

F I N I S.

T H E

Deſire of the Righteous Granted:

O R, A

DISCOURSE

O F T H E

Righteous Man's Deſires.

By *John Bunyan.*

Prov. 11. 23. *The Deſire of the Righteous is only good.*
Prov. 10. 24. *The fear of the Wicked, it ſhall come upon him; but the Deſire of the Righteous ſhall be granted.*

1. THIS Book of the *Proverbs*, is ſo called, becauſe it is ſuch as containeth hard, dark and pethy Sentences of Wiſdom, by which is taught unto Young Men, *Knowledge and Diſcretion.*

Chap. 1. 2, 3, 4, 5, 6.

WHEREFORE this Book is not ſuch as diſcloſeth Truths, by Words antecedent or ſubſequent to the Text, SO as other Scriptures generally do, but has its Texts or Sentences more independent; for uſually *each* Verſe ſtandeth upon its *own* bottom, and preſenteth by it ſelf, ſome ſingular thing to the Conſideration of the Reader: So that I ſhall not need to bid my Reader look back to what went before, nor yet to that which follows, for the better opening of the Text; and ſhall therefore come immediately to the Words, and ſearch into them, for what hidden Treaſures are contained therein.

1. THE

2.

1. THE Words then, in the first place, present us with the *general* Condition of the whole World; for all Men are ranked under one of these Conditions; the *Wicked* or the *Righteous*: *For he that is not Wicked, is Righteous; and he that is not Righteous, is Wicked.* So again, *Lay not wait (O Wicked Man) against the dwelling of the Righteous, spoil not his Dwelling-place.* I might give you out of this Book, many such Instances, for it flows with such; but the Truth hereof is plain enough.

THE World is also divided by other general Terms, as by these; Believers, Unbelievers; Saints, Sinners; Good, Bad; Children of God, and Children of the Wicked one, *&c.* These, I say, are general Terms, and comprehend not this, or that Sect, or Order of each, but the whole: The Believer, Saint, Good, and Child of God, is one, to wit, *the Righteous*: The Unbeliever, the Sinner, the Bad, and the Child of the Devil, is one, to wit, the *Wicked*; as also the Text expresses them; so that I say, the Text, or these two Terms in it, comprehend all Men: The one, all that shall be Saved; the other, all that shall be Damned forever in Hell-fire.

l.9.17. l.11.6.

THE [Wicked] who is he? But the Man that loves not God, nor to do his Will: The [Righteous] who is he? But the Man that loveth God, and his Holy Will to do it.

OF the Wicked there are several sorts, some more Ignorant, some more Knowing; the more Ignorant of them are such, as go to be Executed, as the *Ox* goes to the Slaughter, or as a *Fool* to the Correction of the Stocks: That is, as Creatures whose Ignorance makes them as unconcerned, while they are going down the Stairs to Hell. But alas their Ignorance will be no Plea for them before the Bar of God! for it is Written, *It is a People of no Understanding; therefore he that made them, will not have Mercy on them, and he that formed them will shew them no Favour.*

v.7. 27.11.

3.

THOUGH I must confess, the more knowing the Wicked is, or the more Light and Goodness such a one Sins against, the greater will his Judgment be; these shall have greater damnation: *It shall be more tollerable at the Judgment for Sodom than for them.*

. 10. 11, 12. 20.47.

THERE is a Wicked Man that goes blinded, and a Wicked Man that goes with his Eyes open to Hell: There is a Wicked Man that *cannot* see, and a Wicked Man that *will not* see the danger he is in, but Hell-fire will open both their Eyes.

. 16.

THERE are that are Wicked, and cover all with a Cloak of Religion; and there are that proclaim their Profaneness, but they will meet both in the Lake that burns with Fire and Brimstone; *The Wicked shall be turned into Hell, and all the Nations that forget God.*

9.17.

THERE are also several sorts (if I may so express my self) of those that are truly Righteous, as Children, Young-men, Fathers, or Saints that fear God, *both small and great.* Some have more Grace than some, and some do better improve the Grace they have, than others of their Brethren do; some also are more Valiant for the Truth upon the Earth, than others of their Brethren are: Yea, some are so swallowed up with God, and love to his Word and Ways, that they are fit to be a Pattern or Example in Holyness, to all that are about them; and some again have their Light shining so dim, that they render themselves suspicious to their Brethren, whether they are of the number of those that have Grace or no. But being Gracious they shall not be lost, although such will at the day of Reward suffer loss: For this is the Will of the Father that sent the Son to be the Saviour of the World, *That of all that he had given him he should lose nothing, but should raise it up at the last day.*

h. 2. 11.

1 Cor. 3. 15. Joh. 6.37, 38, 39.

4.

SECONDLY, In the next place, we are here presented with some of the *Qualities* of the *Wicked* and the *Righteous*; the Wicked *has his Fears*, the Righteous *has his Desires.*

THE Wicked has his Fears; the fear of the Wicked it shall come upon him, and the desire of the Righteous shall be granted.

INDEED it seems to the Godly that the Wicked feareth not, nor doth he after a Godly sort; for he that feareth God aright must not be reputed a Wicked Man. The Wicked through the Pride of his countenance declareth that he feareth not God aright, because he doth not graciously call upon him: But yet for all that, the Wicked, at times, are *Haunted*, sorely *Haunted*, and that with the worst of Fears; *Terrors* (says *Bildad*) *shall make him afraid on every side*: And again, *His Confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of Terrors*

Job 18. 11,12,13, 14.

A Wicked Man, though he may Hector it at times with his proud Heart, as though he feared neither God nor Hell; yet again at times, his Soul is even drowned with Terrors; *The Morning is to them even as the Shadow of Death, if one knew them, they are in the Terrors of the Shadow of Death.*

Job 24.14. 15, 16, 17.

5.

AT times, I say, it is thus with them, especially when they are under warm Convictions, that the day of Judgment is at hand, or when they feel in themselves, as if death was coming as a Tempest, to steal them away from their Enjoyments, and Lusts, and Delights; then the Bed shakes on which they lye, then the Proud Tongue doth faulter in their Mouth, and their Knees knock one against another; then their Conscience stares, and roars, and tears, and arraigns them before God's judgment Seat, or threatens to follow them down to Hell, and there to wreek its Fury on them, for all the Abuses and Affronts this Wicked Wretch offered to it in the day in which it controuled his unlawful Deeds.

OH! none can imagin what fearful Plights a Wicked Man is in sometimes; though God in his just Judgment towards them, suffers then again and again, to stifle and choak such awakenings, from a purpose to reserve them unto the day of Judgment to be punished.

2 Pet. 2. 7, 8, 9.

6.

THIRDLY, In the third place, as the Wicked has *his Fears*, so the Righteous *has* his *Desires*; *The desire of the Righteous shall be granted*: But this must not be taken exclusively, as if the *Wicked* had *nothing* but Fears, and the *Righteous nothing* but desires. For both by Scripture and Experience also, we find, that the Wicked has his Desires, and the Righteous Man his Fears.

1. FOR the *Wicked*, they are not without *their* Desires, *Let me die the Death of the Righteous, and let my last end be like his*, was the desire of Wicked *Balaam*: And another place saith, *The wicked boasteth of his Hearts desire.* That he is for Heaven as well as the best of you all, but yet, even then, he blesseth the Covetous whom the Lord abhorreth.

Numb. 23. 10.
Psal. 10. 3.

WICKED Men have their Desires and their Hopes too, *but the Hope and Desire of unjust Men perisheth*; yea, and though they look and long too all the day long, with Desires of Life and Glory, yet *their* Fears, and them *only* shall come upon them; for they are the desires of the *Righteous* that shall be granted.

Prov. 11. 7.
Ch. 14. 32.
Psal. 112. 10.

THE *Desires* of the Wicked want a good bottom, they flow not from a sanctified Mind, nor of love to the God, or the Heaven now desired; but only from such a sense, as Devils have of Torments, and so as they, they cry out, *I beseech thee torment me not.*

Luk. 8. 28.
Ch. 16. 24.

7. BUT their Fears have a substantial Foundation, for they are grounded upon the view of an ill-spent Life, the due reward of which is Hell-fire; the Unrighteous shall not Inherit the Kingdom of God, their place is without; *for without are Dogs and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie.*

1 Cor. 6. 9, 10.
Rev. 22 14, 15.

THEIR Fears therefore have a strong Foundation; they have also Matter to work upon, which is *Guilt* and *Justice*, the which they shall never be able to escape, without a Miracle of Grace and Mercy.

Heb. 2. 3.

THEREFORE it saith, and that with Emphasis, *The fear of the Wicked it shall come upon him*, wherefore his desires must die with him; for the Promise of a Grant of that which is desired, is only entailed to Righteousness, *The desire of the Righteous shall be granted*: But grant not O Lord, the desire of the Wicked, said *David.*

Psal. 140. 8.

8. 2. NOR are the Righteous without their Fears, and that even all their Life long, *Through fear of Death, they* some of them, *are all their Life-time subject to Bondage.*

Heb. 2. 14.

BUT as the Desires of the Wicked shall be frustrate, so shall also the Fears of the Godly; hence you have them admonished, yea, commanded not to be afraid; neither of Devils, Death nor Hell; for the fear of the Righteous shall not come upon them to Eternal Damnation, *The desire of the Righteous shall be granted.*

Isa. 35. 4.
Ch. 41. 10, 13, 14.
Ch. 43. 1.
Ch. 44. 28.
Luk. 8. 50.
Ch. 12. 32.
Rev. 1. 17.

NO, they are not to Fear what *Sin* can do unto them, not what all their Sins can do unto them; I do not say they should not be afraid of Sinning, nor of those temporal Judgments that Sin shall bring upon them, for of such things they ought to be afraid, as saith the Psalmist, *My Flesh trembleth for fear of thee, and I am afraid of thy Judgments.*

Psal. 119. 120.

BUT of Eternal Ruin, of that they ought not to be afraid with Slavish fear; *Wherefore should I fear*, said the Prophet, *in the days of evil, when the Iniquity of my Heels shall compass me about?* And again, *Ye have done all this Wickedness, yet turn not aside from following the Lord; for the Lord will not forsake his People, for his great Name sake.*

Psal. 49. 5.
1 Sam. 12. 20, 21, 22.

9. THE Reason is, because the Righteous are secured by their Faith in Christ Jesus; also their fears stand upon a Mistake of the nature of the Covenant, in which they are wrapped up, which is ordered for them in all things, and sure. Besides, God is purposed to magnifie the Riches of his Grace in their Salvation, therefore Goodness and Mercy shall to that end, follow them all the days of their Life, that they may dwell in the House of the Lord forever. They have also their Intercessor and Advocate ready with God to take up matters for them, in such a way, as may maintain true Peace betwixt their God and them, and as may encourage them to be sober, and hope to the end, for the Grace that is to be brought unto them, at the Revelation of Jesus Christ.

2. Sam. 23. 5.
Isa. 55. 3.
Psal. 23. 6.
Ephes. 1. 3, 4, 5, 6, 7.
Heb. 7. 25.
1 Joh. 2. 2.
1 Pet. 1. 13.

WHEREFORE, though the Godly have *their* Fears, yea sometimes *dreadful* Fears, and that of perishing forever and ever; yet the day is coming, when their Fears and Tears shall be done away, and when their desires only shall be granted; *The fear of the Wicked, it shall come upon them; but the desire of the Righteous shall be granted.*

THE Words then, are a *Prediction* or *Prophecy*, and that both concerning the *Wicked* and the *Righteous*, with reference to time and things to come, and shall certainly be fulfilled in their Season.

HENCE it is said concerning the Wicked, That their Triumphing is short, and that the Joy of the Hypocrite is but for a Moment. Oh their end will be bitter as Wormwood, and will cut like a two-edged Sword! Of this *Solomon* admonishes Youth, when he saith, *Rejoyce O Young Man in thy Youth, and let thy heart chear thee in the days of thy Youth, and walk in the ways of thine Heart, and in the sight of thine Eyes; but know thou, that for all these things, God will bring thee to Judgment.*

Job 20. 5.
Eccles. 11. 9.

THIS therefore sheweth the desperate Spirit that possesses the Children of Men, who though they hear and read all this, yet cannot be reclaimed from Courses that are Wicked, and that lead to such a Condition; I say, they will not be reclaimed from such Courses, as lead to ways that go down to Hell, where their Soul must mourn, even then, when their Flesh and their Body are consumed. Oh! how dear bought are their Pleasures, and how will their Laughter be turned into Tears and Anguish unutterable? And that presently, for 'tis coming: *Their Judgment now of a long time lingreth not, and their Damnation slumbreth not.* But what good will their Covenant of Death then do them? and will their Agreement of Hell yield them Comfort? Is not God as well mighty to *Punish* as to *Save*? Or can these Sinners believe God out of the World? Or cause that he should not pay them home for their Sins, and recompence them for all the evil they have loved, and continued in the Commission of? *Can thy Heart endure, or can thy Hands be strong in the day that God shall deal with thee?*

Prov. 8, 9, 10, 12, 13, 15.
2 Pet. 2. 3.
Isa. 28. 21.
Job 21. 30, 31.
Ezek. 22. 14.

THOU art bold now, I mean bold in a wicked Way; thou sayst now, thou wilt keep thy sweet Morsels of Sin under thy Tongue, thou wilt keep them still within thy Mouth; Poor Wretch! read *Job* 20. 11. *Thy Sins shall lie*

16.
11.

lie down in the dust with thee. Thou hast sucked the Poyson of Asps, and the Vipers Tongue shall slay thee, *ver.* 16. Thou shalt not see the Rivers, the Streaming Floods, the Brooks of Butter and Hony, *ver.* 17. All Darkness shall be hid in thy secret places, a Fire not blown shall consume thee, *&c.* This is the Portion of a wicked Man from God, and the Heritage appointed to him by God, *vers.* 26, 27, 28, 29.

AND as they Predict or Prophecy what shall become of the Wicked; so also they plentifully foretel what shall happen to the Righteous, when he saith, *Their desire shall be granted:* Of which more anon.

ONLY here I will drop this short Hint, That the Righteous have great cause to Rejoyce; for what more pleasing, what more comfortable to a Man, than to be assured, and that from the Spirit of Truth, that what he desireth shall be granted? and this the Righteous are assured of here, for he saith it in Words at length; *The desire of the Righteous shall be granted.*

12. THIS then should comfort them against their Fears, and the sense of their Unworthiness; it should also make them hold up their Heads under all their Temptations, and the affronts that is usual for them to meet with in the World. The Righteous! who so vilified as the Righteous? He by the Wisemen of the World is counted a very *Abraham*, a Fool; like to him who is the Father of us all.

BUT as he left all for the desire that he had of a better Country, and at last obtained his desire (*for after he had patiently endured, he obtained the Promise:*) So those that walk in the steps of that Faith, which our Father *Abraham* had, even those also in the end, shall find place in *Abraham*'s Bosom: Wherefore it is meet that we should chear up and be glad, because what we desire shall be granted unto us. Heb. 6.

13. BUT I shall here leave off this short way of Paraphrazing upon the Text, and shall come more distinctly to enquire into the nature of the words; but my subject matter shall be the last part of the Verse, *The desire of the Righteous shall be granted*: From which words there are these Things to be enquired into.

FIRST, *What* or *who* is the *Righteous* Man?

SECONDLY, *What* are the *Desires* of a Righteous Man.

THIRDLY, What is meant or to be understood, by the *Granting* of the desires of the Righteous; *The desires of the Righteous shall be granted.*

1. FOR the first of these, namely, *What* or *who is the Righteous Man?*

MY way of prosecuting this Head shall be to shew you first, that I intend a Righteous Man, not in every sense, but in that which is the best; otherwise I shall miscarry as to the intendment of the Holy Ghost; for it may not be supposed that these words reach to them that are Righteous in a general, but in a special sense; such I mean that are so in the Judgment of God. For as I hinted, there are several sorts of Righteous Men, that yet have nothing to do with this blessed Promise, or that shall never, as such, have their desires granted.

1. THERE is one that is Righteous in his own Eyes, and is yet far enough off from the Blessing of the Text; *There is a Generation that are Pure or Righteous in their own sight, yet are not purged from their Filthiness.* 14. Prov. 30 12.

THESE are they that you also read of in the Evangelist *Luke*, that are said to trust in themselves that they were Righteous, and despised others. Luk. 18. 9.

THESE are set so low, by this their foolish Confidence, in the Eyes of Jesus Christ, that he even preferred a praying Publican before them. Wherefore these cannot be the Men, I mean those Righteous Men, to whom this Promise is made. ver. 13, 14.

2. THERE are those that by *others* are counted Righteous. I mean, they are so accounted by their neighbours. Thus *Corah* and his companied are called, *The People of the Lord*, and all the Congregation by them also, called Holy, every one of them, *Numb.* 16. 3, 41. But as he who commends himself is not approved: so 'tis no great matter if all the World shall count us Righteous, if God esteemeth us not for such. For not he that commendeth himself is approved, but whom the Lord commends. 15. 2 Cor. 10. 18.

3. THERE are those, that indeed are Righteous when compared with others. *I came not to call the Righteous. For scarcely for a righteous Man will one dye*, and the like, are Texts thus to be understood. For such as these, are as to life moral, better than others. But these, if they are none otherwise righteous, than by acts and Works of Righteousness of their own, are not the Persons contained in the Text, that are to have their desires granted.

4. THE Righteous Man therefore in the Text, is, and ought to be thus described. 16.

1. *HE is one whom God makes Righteous by reckoning him so.*

2. *HE is one that God makes Righteous by possessing of him with a principle of Righteousness.*

3. *HE is one that is practically Righteous.*

FIRST, *He is one that* God *makes Righteous.* Now if God makes him Righteous his Righteousness is not his own; I mean *this* sort of Righteousness. *Their Righteousness is of me, saith the Lord.* Isa. 54. 17. Phil. 3. 6, 7, 8, 9.

GOD then makes a Man Righteous by putting Righteousness upon him; by putting the Righteousness of God upon him. Hence we are said to be made the Righteousness of God in Christ. *For God hath made him to be sin for us who knew no sin, that we might be made the Righteousness of God in him.* 2 Cor. 5. 21.

THUS God therefore reckoneth one righteous, even by imputing that unto us, which is able to make us so; he is made unto us of God Righteousness. Wherefore he saith again, in the Lord shall all the Seed of *Israel* be justified and shall Glory. Isa. 45. 25. 1 Cor. 1. 30.

THE Righteousness then by which a Man is made righteous, with Righteousness to Justification of life before God (for that is it we are speaking of now) is the Righteousness of another than is he who is justified thereby. Hence it is said again, by the Soul thus justified and made righteous, *The Lord hath cloathed me with the Garment of Salvation and covered me with the robe of righteousness.* As he also saith Isa. 61 10.

in

Ezek. 16. 8. in an other place, *I ſpread my skirt over thee and covered thy nakedneſs.*

17. THIS we call a being made righteous by *reckoning*, by the reckoning of God; for none is of Power to reckon one righteous, but God, becauſe none can make one ſo to be, but him.

HE that can *make* me rich, though I am in my ſelf the pooreſt of Men, may *reckon* me rich, if together with his ſo reckoning, he indeed doth make me rich. This is the Caſe, God makes a Man Righteous by beſtowing of Righteouſneſs upon him, by counting the Righteouſneſs of his Son, for his. He gives him Righteouſneſs, a Righteouſneſs already performed, and compleated by the obedience of his Son. Rom. 5. 19.

NOT that this Righteouſneſs by being beſtowed upon us, is ſevered from Jeſus Chriſt: for it is ſtill his, and in him. How then, may ſome ſay, doth it become ours?

18. I anſwer, by our being put into him. For of God are we in Chriſt Jeſus, who is made unto us, of him, Righteouſneſs. And again, we are made the Righteouſneſs of God in him. So then, the Righteouſneſs of Chriſt covereth his, as a Mans garments cover the members of his body, (for we are the Body of Chriſt, and members in particular). The Righteouſneſs therefore is Chriſts, reſideth ſtill in him, and covereth us, as the Child is lapped up in its Fathers Skirt, or as the Chicken is covered with the Feathers of the Hen. 1 Cor. 12. 27.

I make uſe of all theſe ſimilitudes, thereby to inform you of my meaning, for by all theſe things are ſet forth the way of our being made Righteous to Juſtification of life. Mat. 23. 37. Ezek. 16. 8.

NOW *thus* a Man is Made Righteous, *without* any regard to what he *has*, or to what *is* of him: for as to him, it is utterly anothers. Juſt as if I ſhould with the skirts of my garment take up and cloath ſome poor and naked Infant, that I find caſt out into the open Field. Now if I cover the Perſon, I cover Scabs, and Sores, and Ulcers, and all Blemiſhes. Hence God by putting this Righteouſneſs upon us, is ſaid to *hide* and *cover* our ſins. *Bleſſed is the Man whoſe tranſgreſſions are forgiven, and whoſe ſin is covered. Bleſſed is the Man to whom the Lord will not impute ſin.* Pſal. 36. 7. Rom. 4. 6, 7, 8.

19. FOR ſince this Righteouſneſs is Chriſts, and counted or reckoned ours by the Grace of God, it is therefore beſtowed upon us, not becauſe we are, but to make us righteous before the Face of God. Hence, as I ſaid, it is ſaid to *make* us righteous, even as gay Cloaths do make a naked body fine. *He hath made him to be ſin for us, who know no ſin, that we might be MADE the Righteouſneſs of God in him.*

THIS is of abſolute neceſſity to be known, and to be believed. For without this, no Man can be counted Righteous before God, and if we ſtand not Righteous before God, it will benefit us nothing as to life eternal, though we ſhould be counted Righteous by all the Men on Earth. Beſides, if God counts me Righteous, I am ſafe, though in, and of my ſelf I am nothing but a ſinner, and ungodly. The reaſon is, becauſe God has right to beſtow Righteouſneſs upon me; for he has Righteouſneſs to ſpare, he has alſo a Right to forgive, becauſe ſin is the tranſgreſſion of the Law. Yea, he has therefore ſent his Son into the World to accompliſh Righteouſneſs for ſinners, and God of his Mercy beſtows it upon thoſe that ſhall it receive by Faith. Now if God ſhall count me Righteous, who will be ſo hardy as to conclude, I yet ſhall periſh? *'Tis God that Juſtifies, who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again; who is even at the Right Hand of God, who alſo maketh interceſſion for us. Who ſhall ſeparate us from the love of Chriſt?* Rom. 8. 33, 34.

20. THUS therefore is a Man MADE Righteous, even of God by Chriſt, or through his Righteouſneſs. Now if, as was ſaid, a Man is thus MADE Righteous, then in this ſenſe, he is good before God before he has done any thing of that which the Law calls good before Men, for God maketh not Men Righteous with this Righteouſneſs, becauſe they *have* been, or *have* done good, but before they are capable of doing good at all. Hence we are ſaid to be juſtified while ungodly, even as an Infant is Cloathed with the skirt of an other while naked as touching it ſelf. Rom. 4. 5.

WORKS therefore do not *preceed*, but *follow after* this Righteouſneſs; and even thus it is in nature, the Tree muſt be good before it bear good fruit, and ſo alſo muſt a Man. 'Tis as impoſſible to make a Man bring forth good fruit to God before he is of God made good; as it is for a Thorn or Bramble-Buſh to bring forth Figs, or Grapes. Mat. 7. 15. 16.

BUT again, a Man muſt be Righteous before he can be good; Righteous by imputation, before his Perſon, his Intellectuals can be qualified with good, as to the principle of good. For Faith, the Spirit, nor any Grace is given *unto* the ſinner before God has made him Righteous with this Righteouſneſs of Chriſt. Wherefore 'tis ſaid, that after he had ſpread his skirt over us, he waſhed us with water; That is, with the waſhing of ſanctification. Ezek. 16. 8, 9.

AND to conclude otherwiſe, is as much as to ſay, That an unjuſtified Man, has Faith, the Spirit and the Graces thereof, which to ſay, is to overthrow the Goſpel. For what need of Chriſts Righteouſneſs, if a Man may have Faith and the Spirit of Chriſt without it, ſince the Spirit is ſaid to be the earneſt of our inheritance, and that by which we are ſealed unto the day of Redemption? Ephes. 1. Chap. 4.

21. BUT the truth is, the Spirit which makes our Perſon good, I mean that which ſanctifies our natures, is the fruit of the Righteouſneſs which is by Jeſus Chriſt. For as Chriſt died and roſe again, before he ſent the Holy Ghoſt from Heaven to his; ſo the benefit of his death and reſurrection is by God beſtowed upon us, in order to the Spirits poſſeſſing of our Souls.

22. 2. AND this leads me to the ſecond thing, namely, *That God makes a Man Righteous by poſſeſſing of him with a principle of Righteouſneſs*, even with the Spirit of Righteouſneſs. For though, as to Juſtification before God from the curſe of the Law, we are made Righteous while we are ungodly, and yet ſinners; yet being made free from ſin, thus, we forthwith become through a change which the Holy Ghoſt works in our minds, the Servants of God. Hence, 'tis ſaid, *There is therefore now no condemnation* Rom. 4. 4, 5. Chap. 8. 7, 8, 9.

demnation to those that are in Christ Jesus, who walk not after the flesh but after the Spirit. For
om. 8. 1, though, as the Apostle also insinuates here, that being in Christ Jesus is antecedent to our walking after the Spirit: yet a Man can make no demonstration of his being in Christ Jesus, but by his walking in the Spirit; because the Spirit is an inseparable companion of imputed Righteousness, and immediately follows it to dwell with whomsoever it is bestowed upon.

23. NOW it dwelling in us, principles us in all the Powers of our Souls, with that which is Righteousness in the habit and nature of it. Hence the Fruits of the Spirit are called, *The Fruits of goodness and Righteousness*, as the Fruits of a Tree, are called the Fruit of that Tree.

phes. 5. AND again, *He that doth Righteousness is Righteous*, not only in our *first* sense, but even in *this* also. For who can do Righteousness without he be principled so to do? who can *act* reason, that *hath* not reason? So none can bring forth Righteousness that hath not in him the root of
Joh. 2. Righteousness, which is the Spirit of God, which comes to us by vertue of our being made
hap. 3. 7. Sons of God. Hence the Fruits of the Spirit,
hilip. 1. are called the Fruits of Righteousness, which are
al. 4. 5, by Jesus Christ to the praise and glory of
7. God.

THIS then is the thing we say, to wit, That he that is made Righteous unto Justification of life before God, is also habituated with a principle of Righteousness, as that which follows that Righteousness by which he stands just before. I say as that which *follows* it, for it comes by Jesus Christ, and by our being Justified before God, and made Righteous through him.

24. THIS second then, also comes to us before we do any act spiritually good. For how can a Man act Righteousness but from a principle of Righteousness? And seeing *this* principle is not of, or by nature, but of, and by Grace through Christ, it follows, that as no Man is just before God that is not covered with the Righteousness of Christ; so no Man can do Righteousness but by the Power of the Spirit of God which must dwell in him. Hence we are said through the Spirit to mortifie the deeds of the body, which works are preparatory to
Tim. 2. fruitful actions. *The Husband-Man*, says *Paul*,
2, 3, 4. *that laboureth, must first be partaker of the fruit.* So he that worketh Righteousness, must first be blessed with a principle of Righteousness.

MEN must have eyes before they see, Tongues before they speak, and Legs before they go; even so must a Man be made habitually good and righteous before he can work Righteousness. This then is the second thing. God makes a Man righteous by possessing him with a principle of Righteousness: which principle is not of Nature, but of Grace; not of Man, but God.

25. THIRDLY, The Man in the Text, is practically righteous, or one that declareth himself by works that are good, a vertuous a righteous Man, even as the Tree declares by
7. 16. the Apple or Plum it beareth, what manner of Tree it is; *you shall know them by their Fruits.*

FRUITS shew outwardly what the heart is principled with; shew me then thy Faith which abideth in the Heart, by thy works in a well spent life.

MARK how the Apostle words it, *we being faith he, made free from sin, and become the Servants of God, have our Fruit unto Holiness, and the end everlasting life.* Rom. 6. 19, 20, 21, 22.

MARK his order, first we are made free from sin; now that is by being justified freely by the Grace of God, through the Redemption which is in Jesus Christ, whom God has set forth to be a propitiation through Faith in his Blood. Rom. 3. Now this is Gods act without any regard at all to any good that the sinner has or can accomplish; not by works of Righteousness which we have done, but according to his Mercy thus he saveth us. 26. 24. 2 Tim. 1. 9. Tit. 3. 5.

NOW being made free from sin, what follows? We become the Servants of God, that is, by that turn which the Holy Ghost makes upon our Heart, when it reconciles it to the Word of Gods Grace. For that, as was said afore, is the effect of the in-dwelling and operation of the Holy Ghost. Now having our Hearts thus changed by God and his Word, the Fruits of Righteousness put forth themselves by us. For as when we were in the Flesh, the motions of sin which is in our members did bring forth Fruit unto death; so now, if we are in the Spirit. (*And we are not in the Flesh but in the Spirit, if so be the Spirit of Christ dwels in us,*) by the motions and workings of that, we have our Fruit unto Holiness, and the end everlasting life. Rom. 8. 6, 7, 8, 9.

BUT now by these Fruits, we are neither made righteous, nor good; for the Apple maketh not the Tree good, it only declares it so to be. Here therefore all those are mistaken that think to be righteous by doing of righteous actions, or good by doing good. A Man must first be righteous or he cannot do Righteousness, to wit, that which is Evangelically such. Now if a Man is, and must be righteous, before he acts Righteousness; then all his works are born too late to make him just before God; for his works, if they be right, flow from the Heart of a righteous Man, of a Man that had, before he had any good work, a twofold Righteousness bestowed on him; one to make him Righteous in the sight of God, the other to principle him to be Righteous before the World. *That he might be called a Tree of Righteousness, the planting of the Lord, that he might be glorified.* 27. Isa. 61. 3.

THE want of understanding of this, is that which keeps so many in a Mist of darkness about the way of Salvation; for they, poor Hearts, when they hear of the need that they have of a Righteousness to commend them to God, being ignorant of the Righteousness of God, that is, of that which God Imputeth to a Man, and that by which he counteth him Righteous, have it not in their thoughts to accept of that unto Justification of life, but presently betake themselves to the Law of Works, and fall to work there for the performing of a Righteousness, that they may be accepted of God for the same, and so submit not themselves to the Righteousness of God, by which, and by which only, the Soul stands Just before God. 28. Rom. 10. 1, 2, 3.

WHEREFORE

WHEREFORE, I say, it is necessary that this be distinctly laid down; That a Man must be Righteous first, even before he doth Righteousness; the Argument is plain from the order of nature, *For a Corrupt Tree cannot bring forth good Fruit*: Wherefore make the Tree good, and so his Fruit good; or the Tree corrupt, and his Fruit corrupt. Luk. 6. 43.

29. REASON also says the same; for how can Blacks beget white Children, when both Father and Mother are Blacks? How can a Man without Grace, and the Spirit of Grace, do good? Nature is defiled, even to the Mind and Conscience; how then can good Fruit come from such a Stock? Tit. 1. 15.

BESIDES, God accepteth not any work of a Person, which is not first accepted of him; *The Lord had respect to Abel and to his Offering*: To *Abel* first, that is, before that *Abel* offered. But how could God have respect to *Abel*, if *Abel* was not pleasing in his sight? And how could *Abel* be yet pleasing in his sight, for the sake of his own Righteousness, when 'tis plain that *Abel* had not yet done good Works? He was therefore first made acceptable in the sight of God, by and for the sake of that Righteousness, which God of his Grace, had put upon him to Justification of Life; through and by which also, the Holy Ghost in the Graces of it, dwelt in *Abel*'s Soul; now *Abel* being justified, and also possessed with this Holy Principle, he offers his Sacrifice to God. Hence 'tis said, that he offered *by Faith*, by the Faith which he had precedent to his Offering; for if through Faith he offered, he had that Faith before he offered, that is plain. Now his Faith looked not for acceptance for the sake of what he offered, but for the sake of that Righteousness, which it did apprehend God had already put upon him, and by which he was made Righteous; wherefore his Offering was the Offering of a Righteous Man, of a Man made Righteous *first*: And so the Text saith; *By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained Witness that he was Righteous, that is, antecedent to his Offering*: For he had Faith in Christ to come, by which he was made Righteous; he also had the Spirit of Faith, by which he was possessed with a Righteous Principle: And so being in this manner made Righteous, Righteous before God, and also principled to work, he comes and offereth his more acceptable Sacrifice to God. For this all will grant, namely, that the Works of a Righteous Man, are more excellent than are even the best works of the Wicked. Hence *Cain*'s Works *came behind*, for God had not made him Righteous, had no respect unto his Person, had not given him the Spirit and Faith, whereby alone Men are made capable to offer acceptably: *But to Cain and to his Offering, the Lord had not respect.* Heb. 11. 4. Gen. 4. 4.

30. FROM all which 'tis manifest, that the Person must be accepted, before the Duty performed can be pleasing unto God: And if the Person must first be accepted, 'tis evident that the Person must first be Righteous; but if the Person be Righteous before he doth good, then it follows, that he is made Righteous by a Righteousness that is none of his own, that he hath had no hand in further, than to receive it as the gracious Gift of God: Deny this, and it follows that God accepteth Men without respect to Righteousness, and then what follows that, but that Christ is dead in vain?

WE must not therefore be deceived, *He that doth Righteousness is Righteous, even as the Lord is Righteous*: He doth not say, he that doth Righteousness shall be Righteous; as if his doing Works, would make him so before God: But he that doth Righteousness IS Righteous, Antecedent to his doing Righteousness. And it must be thus understood, else that which follows signifies nothing; for he saith, *He that doth Righteousness is Righteous, even as the Lord his God is Righteous.* But how is the Lord Righteous? Even antecedent to his Works. The Lord was Righteous before he wrought Righteousness in the World; and even so are we, to wit, every Child of God. *As he is, so are we, in this World.* 1 Joh. 3. 7. 1 Joh. 4. 17.

31. BUT we must in this, admit of this difference; the Lord was Eternal and essentially Righteous before he did any work, but we are imputatively Righteous, and also made so by a second work of Creation, before we do good works. It holds therefore only as to Order; God was Righteous before he made the World, and we are Righteous before we do good Works.

THUS therefore we have described the Righteous Man.

1. He is one whom God makes Righteous by Recokning or Imputation.

2. HE is one that God makes Righteous by possessing of him with a Principle of Righteousness.

3. HE is one that is practically Righteous.

32. NOR dare I give a narrower Description of a Righteous Man, than this; nor otherwise, than thus.

1. I dare not give *a narrower Description of a Righteous Man than this*, because whoever pretends to Justification, if he be not Sanctified, pretends to what he is not; and whoever pretends to Sanctification, if he shews not the Fruits thereof by a Holy Life, he deceiveth his own Heart, and professeth but in vain. Jam. 1. 22, 23, 24, 26, 27.

2. NOR dare I give this Description *otherwise than thus*, because there is a real distinction to be put between that Righteousness by which we should be just before God, and that which is in us a Principle of Sanctification; the first being the obedience of the Son of God without us, the second being the Work of the Spirit in our Hearts.

THERE is also a difference to be put betwixt the Principle by which we work Righteousness, and the Works themselves; as a difference is to be put betwixt the Cause, and the Effect; the Tree and the Apple.

33. I come now to the second Thing into which we are to enquire, and that is,

WHAT are the Desires of a Righteous Man!

MY way of handling this Question shall be,

1. TO speak of the *Nature of Desire* in the general.

2. AND then to shew you more particularly, *what are the Desires of the Righteous.*

1. FOR

1. FOR the first: Desires in general may be thus described, *They are the workings of the Heart or Mind, after that of which the Soul is perswaded that it is good to be enjoyed*: This, I say, is so, *without respect to Regulation*; for we speak not now of good Desires, but of Desires themseves, even as they flow from the Heart of a Human Creature; I say *Desires* are, or may be called, *The working of the Heart after this or that*; the strong Motions of the Mind unto it.

1. HENCE the love of Women to their Husbands, is called, their *Desires*; and the 16. Wife also is called, *The Desire of the Husbands* 24. *Eye*. Also love to Woman, to make her ones 21. Wife, is called by the Name of *Desire*. Now how strong the Motions or Passions of love 3.6. are, who is there that is an utter Stranger thereto?

2. HUNGER is also a most vehement Thing; and that which is called *Hunger* in one 145. place, is called *Desire* in another: *And he desi-* 16. *red to be fed with the Crumbs which fell from the Rich Mans Table.*

3. EXCEEDING Lustings are called 4. Desires, to shew the vehemency of Desires. 106.

4. LONGINGS, Pantings, Thirstings, 78. Prayers, *&c*, if there be any Life in them, 3,29. are all Fruits of a desirous Soul.

5. DESIRES therefore, flow from the Consideration of the Goodness, or Profitableness, or Pleasurableness of a Thing; yea, all Desires flow from thence: For a Man desires not that about which he has had no consideration, nor that neither on which he has Thought, if he doth not judge it will yield him something worth desiring.

WHEN *Eve* saw that the forbidden Fruit was a beautiful Tree (though her sight deceived her) then she desired it, and took thereof her self, and gave to her Husband, and he did eat: Yea, saith the Text, when she saw that it 3.6. was a Tree *to be Desired*, to make one Wise, she took.

6. HENCE that which is called *Coveting* 20. in one place, is called *Desiring* in another, for nt. 5. Desires are *Craving*; and by Desires a Man seeks to enjoy what is not his.

35. FROM all these things therefore we see what Desire is; *It is the working of the Heart, after that, which the Soul is perswaded that it is good to be enjoyed*: And of them there are these two Effects.

1. ONE is (on a Supposition that the Soul is not satisfied with what it has) to cause the Soul to *range* and *hunt* through the world for something that may fill up that Vacancy, that yet the Soul finds in it self, and would have supplied. Hence desires are said to be *wandring*, clef.6,8. and the Soul said to walk by them: *Better is the sight of the Eyes than the wandring of the desire, or than the walking of the Soul.* Desires are hunting things; and how many things do some empty Souls seek after, both as to the World, and also as to Religion, who have desirous Minds?

36. 2. THE second Effect is; if Desires be strong they carry all away with them, they are like *Sampson*, *They will pull down the Gates of a City*, but they will go out abroad; nothing can stop the Current of Desires; but the enjoyment of the thing desired, or a change of opinion as to the worth, or want of worth of the thing that is desired.

BUT we will now come to the thing more particularly intended, which is,

TO shew, *what are the desires of the Righteous*; this is that which the Text calls us to the consideration of, because it saith, *The desire of the Righteous shall be granted.*

WE have hitherto spoken of *Desires*, as to the *Nature* of them, without respect to them as *good* or *bad*; but now we shall speak to them, as they are the Effects of a sanctified Mind, as they are the Breathings, Pantings, Lustings, Hungerings and Thirstings of a righteous Man.

THE Text says, *The desires of the Righteous* 37. *shall be granted*; what then are the desires of the Righteous? Now I will,

1. SPEAK to *their* desires in the general, or with reference to them as to their Bulk.

2. I will speak to them more particularly as they work *this* way, and that,

FIRST, for their Desires in the general: The same *Solomon* that saith, *The desire of the* Prov. 11. *Righteous shall be granted*, saith also, *The desire* 23. *of the Righteous is only good.*

THIS Text giveth us, in the general, a description of the desires of a righteous Man, and a *sharp* and *smart* description it is: For where, may some say, is then the righteous Man, or the Man that hath none but good Desires? And if it be answered, they are good in the *main*, or good in the *general*, yet that will seem to come short of an Answer; for in that he saith, *The desires of the Righteous are only good*, it is as much as to say, that a righteous Man has none but good Desires, or desireth nothing but things that are good.

WHEREFORE, before we go any further; I must labour to reconcile the experience of good Men with this Text, which thus gives us a description of the Desires of the Righteous.

FIRST then, a righteous Man, is to be considered more generally, or more strictly. 38.

1. MORE generally, as he consisteth of the whole Man, of Flesh and Spirit, of Body and Soul, of Grace and Nature; now consider him thus, and you can by no means reconcile the Text with his experience, nor his experience with the Text. For as he is Body, Flesh and Nature (for all these are with him, though he is a righteous Man) so he has *Desires vastly different* from those described hy this Text, vastly differing from what is good; yea, what is it not, that is naught, that the Flesh and Nature even of a righteous Man will not desire? *Do you think that the Scripture speaketh in vain, the Spirit that dwelleth in us lusteth to Envy?* And again, *In me*, that is, *in my Flesh, dwelleth no good thing*: And again, *The Flesh lusteth against the Spirit*: And again, *The Lusts thereof do war against the Soul.* Jam. 4. 5. Rom 7.18. Gal. 5.17. 1 Pet. 2. 11.

FROM all these Texts we find, That a righteous Man has other workings, Lusts and Desires, than such *only* that are good; here then, if we consider of a righteous Man thus generally, is no place of agreement betwixt him and this Text.

WE must consider of him then in the next place more strictly, as he may and is to be distinguished from his Flesh, his carnal Lusts, and sinful Nature.

39. SECONDLY, Then a righteous Man is taken sometimes as to, or for his best part, or as he is a second Creation; and so, or as so considered, *His desires are only good.*

2 Cor. 5. 17, 18. Ephes. 2. 10. Joh. 3. 6. 1 Joh. 3. 9. Heb. 9. 23.

1. HE is taken sometimes as *to*, or for his *best part*, or as he is a second Creation, as these Scriptures declare; *If any Man is in Christ, he is a new Creature, all things are become new; created in Christ Jesus, born of God, become heavenly Things, renewed after the Image of him that Created them*, and the like.

By all which places, the *sinful* Flesh, the *old* Man, the *law* of *Sin*, the *outward* Man, all which are corrupt according to the deceitful Lusts, are excluded, and so *pared* off from the Man, as he is righteous; for his delight in the Law of God is after the *inward* Man.

And *Paul* himself was forced thus to distinguish of himself, before he could come to make a right Judgment in this matter; saith he, *That which I do, I allow not; what I would, I do not; but what I hate, that do I.* See you not here how he cleaves himself in twain, severing himself as he is Spiritual, from himself as he is Carnal; and ascribeth his notions to what is good to himself only, as he is Spiritual, or the new Man; *If then I do that which I would not, I consent to the Law that it is good.*

40. BUT I tro Sir, your consenting to what is good, is not by that part which doth do what you would not; no, no, saith he, *That which doth do* what I would not, I disown, and count it no part of sanctified *Paul*: *Now then it is no more I that do it, but Sin that dwells in me; for in me (that is, in my Flesh) dwells no good thing, for to will is present with me; but how to perform that which is good, I find not: For the good that I would, I do not, but the evil that I would not, that I do: Now if I do that I would not, it is no more I that do it, but Sin that dwells in me.* Thus you see, *Paul* is forced to make *two* Men of himself, saying, I and I; I do, I do not; I do, I would not do; what I hate, that I do: Now it cannot be the same I, unto whom these Contraries are applied, but his *sinful Flesh* is one I, and his *godly Mind* the other: And indeed so he concludes it in this Chapter, saying, *So then with the Mind I my self serve the Law of God, but with the Flesh the Law of Sin.*

Rom. 7. ch.

Thus therefore the Christian Man must distinguish concerning himself; and doing so, he shall find, though he *has* Flesh, and as he *is* such, he hath Lusts contrary to God; yet as he is a new Creature, he allows not, but hates the motions and desires of the Flesh, and consents to, and wills and delights in the Law of God.

Rom. 15. 16, 17, 18, 19, 20, 21, 22.

Yea, as a new Creature, he can do nothing else; for the new Man, inward Man, or hidden Man of the Heart, being the immediate work of the Holy Ghost, and consisting only of that which is Divine and Heavenly; cannot breath, or act, or desire to act, in ways and courses, that are carnal: Wherefore in this sense, or as the Righteous Man is thus considered, *his desires are only good.*

41. SECONDLY, As the righteous Man must here be taken for the best part, for the I that *would* do good, for the I that *hates* the evil; so again, we must consider of the *desires* of this righteous Man, as they flow from that Fountain of Grace, which is the Holy Ghost within him, and as they are immediately mixed with those foul Channels, in and through which they must pass, before they can be put forth into acts.

For though the desire, as to its *Birth*, and first being, is only good, yet before it comes into much motion, it gathers that from the defilements of the Passages through which it comes, as makes it to bear a *Tang* of Flesh, and weakness in the skirts of it; and the evil that dwells in us is so universal, and also always so ready, that as sure as there is any motions to what is good, so sure evil *is present with it*; *for when or whenever I would do good*, says *Paul*, *evil is present with me.* Rom. 7. 21.

42. HENCE it follows that all our Graces, and so our desires, receive disadvantage by our Flesh, that mixing it self with what is good, and so abates the excellency of the good.

There is a Spring that yieldeth Water good and clear, but the Channels through which this Water comes to us, are muddy, foul or dirty; now of the Channels, the Waters receive a disadvantage, and so come to us as savouring of what came not with them, from the Fountain, but from the Channels.

This is the cause of the *coolness*, and of the *weakness*, of the *flatness*, and of the many *extravagances* that attend some of our desires; they come warm from the Spirit and Grace of God in us; but as hot Water runneth through cold Pipes, or as clear Water runneth through dirty conveyances, so our desires gather Soil.

You read in *Solomons Ecclesiastes* of a time *when desires fail, For that Man goeth to his long home*: And as to *good desires*, there is not one of them, when we are in our Prime, but they fail also as to the perfecting of that which a Man desires to do, *to will is present with me*, says *Paul*; *but how to perform that which is good, I find not.* Ch. 12. Rom. 7. 18.

To *will* or to *desire*, that is present with me, but when I have *willed* or *desired* to do, to perform is what I cannot attain to: But why not attain to a performance? Why says he, *I find a Law in my Members warring against the Law of my mind*; and this Law takes me Prisoner, and brings me into Captivity to the law of Sin, which is in my Members. Rom. 7. 23.

43. NOW where things will'd and desir'd meet with such Obstructions, no marvel if our *willing* and *desiring*, though they set out lustily at the beginning, come yet lame home in Conclusion..

There is a Man when he first prostrates himself before God, doth it with desires as warm as Fire-coals; but ere while he finds, for all that, that the Mettle of those desires, were it not revived with fresh Supplies, would be quickly spent and grow cold.

But yet the desire is good, and only good, as it comes from the breathing of the Spirit of God within us.

We

We must therefore, as I said, distinguish betwixt what is good, and that which doth *annoy* it, as Gold is to be distinguished from the Earth, and Dross that doth attend it.

The Man that believed, desired to believe better, and so cries out, *Lord help my Unbelief:* Mark 9. 24. The Man that feared God, desired to fear him better, saying, *I desire to fear thy Name.* Neh. 1. 11.

But these desires *failed*, as to the *performance* of what was begun, so that they were forced to come off but lamely, as to their Faith and Fear they had; yet the desires were true, good, and such as was accepted of God by Christ; not according to what they had not, but as to those good motions which they had. Distinguish then the desires of the Righteous in the nature of them, from that corruption and weakness of ours that cleaveth to them, and then again, *They are only good.*

44. 3. THERE is another thing to be considered, and that is, *The different frames that our inward Man is in, while we live as Pilgrims in the World.* A Man, as he is not always *well without*, so neither is he always *well within.* Our inward Man is subject to transient, though not to utter decays. Isa. 1. 5. Ezek. 34. 4.

And as it is when the outward Man is sick, strength and stomack and lust, or *desire*, fails; so it is when our inward Man has caught a Cold likewise.

The inward Man, I call, the new creature; of which the Spirit of God is the support, as my Soul supports my Body. But, I say, this *new Man*, is not always well; he knows nothing that knows not this. Now being sick, *things fail.* As when a Man is not in health of *body*, his pulse beats so as to declare that he is sick; so when a Man is not well within; his inward pulse, *which are his desires*; for I count the *desires*, for the *pulse* of the inward Man, they also declare that the Man is not well within. They beat too little after God, weak and faintly after Grace; they also have their halts; they beat not evenly, as when the Soul is well, but so as to manifest all is not well there.

We read that the Church of *Sardis* was under sore sickness, in so much that some of her things were quite dead, and they that were not so, were yet, *ready to die*; yet life is life we say; and as long as there is a pulse, or breath, tho breath scarce able to shake a Feather, we cast not away all Hope of life. *Desires* then, though they be weak, are notwithstanding, *true desires*, if they be the *desires* of the righteous thus discribed, and therefore are *truly good*, *according to our Text.* Revel. 3. 2.

David says, *he opened his Mouth and panted, for he longed for Gods commandments.* This was a sickness, but not such a one as we have been speaking of; the Spouse also cried out, *That she was sick of love.* Such sickness would do us good, for in it the pulse beats *strongly-well.* Psal. 119. 131. Cong 5. 8.

45. Object. *But it may be objected. I am yet in doubt of the goodness of my desires, both because my desires run both ways, and because those that run toward sin, and the World, seem more and stronger, than those that run after God, and Christ, and Grace.*

Ans. There is not a Christian under Heaven, but has desires run both ways, as is manifest from what hath been said already. Flesh will be Flesh, Grace shall not make it otherwise. By Flesh, I mean that body of sin and death that dwelleth in the Godly. As Grace will act according to its nature, so sin will act according to the nature of sin. Now the Flesh has desires, and the desires of the Flesh and of the mind are both one in the ungodly, thank God it is not so in thee. Rom. 6. 6. Chap. 7. 24. Ephes. 2. 3. Rom. 7. 25.

THE Flesh, I say, hath its *desires* in the Godly; hence 'tis said to lust enviously, it lusts against the Spirit. The Flesh *lusteth against the Spirit.* And if it be so *audacious* as to fly in the Face of the Holy Ghost, wonder that thou art not wholly carried away with it. Gal. 5. 17.

BUT them desires that run to the World and sin, seem most and strongest in me. 46.

Answ. THE Works of the Flesh *are manifest*, that is, more plainly discovered even in the Godly, than are the works of the Holy Ghost. Gal. 5. 19.

AND this their manifestation ariseth from these following particulars.

1. WE know the least appearance of a sin, better by its native *hue*, than we know a Grace of the Spirit.

2. SIN is sooner felt in its bitterness to, and upon a sanctified Soul, than is the Grace of God. A little Aloes will be sooner tasted, than will much sweet, though mixt therewith.

3. SIN is dreadful, and murderous in the sight of a sanctified Soul. Wherefore the apprehending of that, makes us often forget, and often question, whether we have any Grace or no.

4. Grace lies deep in the hidden part, but sin lies high and floats above in the Flesh, wherefore 'tis easier oftener seen, than is the Grace of God. The little Fishes swim on the top of the Water, but the biggest and best keep down below, and so are seldomer seen. Psal. 51. 6.

5. Grace as to quantity, seems less than sin: What is *leaven* or a grain of Mustard-seed, to the bulkey lump of a body of death? Mat. 13. 31, 32, 33.

6. SIN is seen by its own darkness and also in the light of the Spirit; but the Spirit it self neither discovers it self, nor yet its Graces, by every glance of its own light.

7. A Man may have the Spirit busily at work in him; he may also have many of his Graces in their vigorous acts, and yet may be greatly ignorant of other. Wherefore we are not competent Judges in this case. There may a thousand acts of Graces pass through thy Soul, and thou be sensible of few, if of any of them.

8. DO you think that he that repents, believes, loves, fears or humbles himself before God, and acts in other Graces too, doth *always* know what he doth? No, no. Grace many times, even in a Man is acted by him, unawares unto him. Did *Gideon*, think you, believe that he was so strong in grace as he was? nay, was he not ready to give the lie to the Angel, when he told him *God was with him*? Judges 12. 13, 14. Or what do you think of *David*, when he said he was cast off from Gods Eyes; or of *Heman*, when he said, he was free among them, whom God remembred no more. Did these *then* see their Graces so clear, as they saw themselves by their sins to be unworthy ones? Psal. 31. 22. Psal. 88. 5. 47.

9. I tell you, 'tis a rare thing for some Christians to see their Graces, but a thing very common for such to see their sins, yea, and to feel them too in their lusts and desires, to the shaking of their Souls.

48. Quest. *BUT since I have lusts, and desires both ways, how shall I know to which my Soul adheres?*

Answ. THIS may be known thus.

1. WHICH wouldest thou have prevail, the *desires* of the *Flesh*, or the *lusts* of the Spirit, whose side art thou of? Doth not thy Soul now inwardly say, and that with a strong indignation? O let God, let Grace, let my desires that are good prevail against my Flesh, for Jesus Christ his sake.

2. WHAT kind of secret wishes hast thou in thy Soul, when thou feelest the lusts of thy Flesh to rage? Dost thou not inwardly and with indignation against sin, say, O that I might never, never, feel one such motion more! O that my Soul were so full of Grace, that there might be longer no room for ever for the least lust to come into my thoughts!

3. WHAT kind of thoughts hast thou of thy self, now thou seest these desires of thine that are good, so briskly opposed by those that are bad? Dost thou not say, Oh! I am the basest of creatures, I could even spue at my self: There is no Man in all the World, in mine Eyes, so loathsom at my self is. I abhor my self, a Toad is not so vile as I am. O Lord let me be any thing but a sinner, any thing so thou subduest mine iniquities for me!

4. HOW dost thou like the discovery of that which thou thinkest is Grace in other Men? dost thou not cry out, Oh I bless them in my heart! O methinks Grace is the greatest beauty in the World! Yea, I could be content to live and die with those People that have the Grace of God in their Souls. A hundred times, and a hundred, when I have been upon my knees before God, I have desired, were it the will of God, that I might be in their condition.

5. HOW art thou when thou thinkest that thou thy self hast Grace! O then, says the Soul, I am as if I could leap out of my self; Joy, Joy, Joy then is with my heart. It is methinks the greatest Mercy under Heaven to be made a gracious Man.

49. AND is it thus with thy Soul indeed? Happy man! 'Tis Grace that has thy Soul, tho sin at present Works in thy Flesh. Yea, all these breathings are the very actings of Grace, even of the Grace of desire, of love, of humility, and of the fear of God within thee. Be of good courage, thou art on the right side. *Thy desires are only good*; for that thou hast desired against thy sin, thy sinful self; which indeed is not thy self, but sin that dwells in thee.

50. I come next to speak of *desires* more *distinctly*, or *particularly*, as they Work *this* way, and *that*.

FIRST then, *The desires of the Righteous* are either such as they would have accomplished *here*, or else such as they know they cannot come at the enjoyment of, *till after death*.

FOR the first of these, the desires of the Righteous are for such good things as they would have accomplished *here*; That is, in this World, while they are on this side glory. And they in general are comprized under these two general heads.

1. COMMUNION with their God, in Spirit, or Spiritual communion with him.

2. The liberty of the enjoyment of his holy ordinances. And indeed, this second is, that they may both attain to, and have the first maintained with them. But for the first.

1. They desire now Communion with God. *With my Soul*, said she, *have I desired thee in the night, and with my Spirit within me, will I seek thee early.* Isa. 26. 9.

THE reason of this she renders in the verse foregoing, saying, *The desire of our Soul is to thy name, and to the remembrance of thee.*

NOW *thus* to *desire*, declares, one *already* made righteous. For herein there appears a mind reconciled to God. Wherefore the wicked are set on the other side, even in that opposition to these; *They say unto God depart from us, for we desire not the knowledge of thy ways.* They neither love his presence, nor to be frequenters of his Ordinances. *What's the Almighty that we should serve him, and what profit should we have if we pray unto him?* So again speaking of the wicked, he saith, *yea, have said it is in vain to serve God, and what profit is it that we have kept his ordinances?* 51. Job 21. 14. Mal. 3. 14.

THIS then to desire truly, to have Communion with God, is the property of a *righteous Man*, of a righteous Man only; for *this* desire ariseth from a suitableness which is in the righteous unto God. *Whom*, said the Prophet, *have I in Heaven but thee? and there is none upon earth that I desire besides thee.* This could never be the desire of a Man, were he not a righteous Man, a Man with a truly sanctified mind. *The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be.* Psal. 73. 25. Rom. 8. 7.

WHEN *Moses* the Man of God was with the Children of *Israel* in the Wilderness, he praies that God would give them his presence unto *Canaan*, or else to let them die in that place. 'Twas death to him to think of being in the Wilderness without God. *And he said unto God, If thy presence go not with me, carry us not hence.* Exod. 33. 14, 15.

HERE then are the desires of a righteous Man, namely after Communion with God. He chuses rather to be a stranger *with* God in the World, than to be a Citizen of the World and a stranger *to* God. *For I am*, said *David*, *a stranger with thee, and a sojourner as all my Fathers were.* Psal. 39. 12.

INDEED he that walketh with God, is but a stranger to this World: And the righteous Mans desires are to, for, and after Communion with God, though he be so.

THE reasons of *these* desires are many. 52.

1. IN Communion with God, is life, and favour; yea, the very presence of God with a Man is a token of it. Psal. 30. 3, 5.

FOR by his presence he helps, suckers, relieves, and supports the Hearts of his People, and therefore is communion with him desired, I will, said *David*, behave my self wisely in a perfect way; *O when wilt thou come unto me?* Psal. 101. 2.

2. The

2. THE pleasures that such a Soul finds in God that has Communion with him, are surpassing all pleasures and delights, yea, infinitely surpassing them. *In thy presence is Fulness of joy, and at thy right hand are pleasures forever more*: Upon this account he is called, *The desire of all Nations*, of all in all Nations that know him.

3. *JOB* desired Gods presence that he might reason with God; *surely*, said he, *I would speak to the Almighty, and I desire to reason with God.* And again, *O that he would hear me! Behold my desire is that the Almighty would answer me.*

BUT why doth *Job* thus DESIRE to be in the presence of God? Oh! he knew that God was good, and that he would speak to him that which would do him good. *Would he plead against me with his great power? no, but he would put strength into me. There the righteous might dispute with him: so should I be delivered forever from my Judg.*

4. Gods presence is the safety of a Man: If God be with one who can hurt one? As HE said, If God be for us, who can be against us? Now if so much safety flows from Gods being FOR one, how safe are we when God is with us? *The beloved of the Lord*, said *Moses*, *shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his Shoulders.*

53. 5. GODS presence keeps the heart *awake* to Joy, and will make a Man sing in the night; Can the Children of the Bride-Chamber mourn while the Bride-groom is with them? Gods presence is feasting, and feasting is made for mirth.

6. GODS presence keeps the heart *tender*, and makes it *ready* to fall in with what is made known, as duty or priviledge. *I will run the ways of thy commandments*, said the Psalmist, *when thou shalt enlarge my heart.*

7. THE presence of God makes a Man affectionally, and sincerely good: Yea, makes him willing to be searched and stript from all the remains of iniquity.

8. WHAT what shall I say? Gods presence is renewing, transforming, seasoning, sanctifying, commanding, sweetning and lightning to the Soul. Nothing like it in all the World; his presence supplies all wants, heals all maladies, saves from all dangers; is Life in Death, Heaven in Hell; all in all.

NO marvel then if the presence of, and Communion with God, is become *the desire of a Righteous Man.*

9. TO conclude this, by the presence of God being with us, 'tis known to our selves and to others what we are. If *thy presence*, said *Moses*, go not with *me, carry us not hence; for wherein shall it be known, that I and thy People have found Grace in thy sight, is it not in that thou goest with us? so shall we be separate, I and thy People from all the People that are upon the Face of the Earth.*

54. 1. THEY are then best known to themselves. They know they are his People because Gods presence is with them. Therefore he saith, *my presence shall go with thee, and I will give thee rest.* That is, let thee know that thou hast found Grace in my sight, and art accepted of me. For if God withdraws himself, or hides his presence from his People, 'tis hard for them to bear up in the stedfast belief that they belong to him. *Be not silent unto me O Lord*, said *David*, *lest I be like unto them that go down into the Pit.* Be not silent unto me, that is, as he has it in another place, *Hide not thy Face from me. Hear me speedily O Lord, saith he, my Spirit faileth; hide not thy Face from me, lest I be like unto them that go down into the Pit.* Psal. 28. 1. Psal. 143. 7.

SO that Gods presence is the desire of the righteous for this cause also, even for that by it they gather, that God delighteth in them. By this I know thou favourest me, because mine Enemies do not triumph over me. And is this all? no, *And as for me thou upholdest me in mine integrity, and settest me before thy Face forever.*

2. As by the presence of God being with us, we know our selves to be the People of God: so by this presence of God, the World themselves are sometimes convinced who we are also.

1. THUS *Abimelich* saw that God was with *Abraham.* Gen. 21. 22.

2. THUS *Abimelich* saw that God was with *Isaac.* Gen. 26. 28, 29.

3. *PHARAOH* knew that God was with *Joseph.* Gen. 41. 38.

4. *SAUL* saw and knew that the Lord was with *David.* 1 Sam. 18. 28.

5. *SAULS* Servant knew that the Lord was with *Samuel.* Sam. 9. 6.

6. *BELSHAZZERS* Queen knew also that God was with *Daniel.* Dan. 5. 11.

7. *Darius* knew also that God was with *Daniel.* Dan. 6. 20.

8. AND when the Enemy saw the boldness of *Peter* and *John*, they took knowledge of them that they had been with Jesus. Acts 4. 13.

9. THE Girl that was a *Witch*, knew that *Paul* was a Servant of the most high God. Acts 16. 17.

55. THERE is a Glory upon them that have God with them, a Glory that sometimes *Glances*, and *flashes* out into the Faces of those that behold the People of God. *And all they that sat in the counsel, looking stedfastly upon him, saw* Stephen's *Face, as if it had been the Face of an Angel.* Such Rays of Divine Majesty did shew themselves therein. Acts 6. 15.

THE reason is, for that,

1. SUCH have with them the Wisdom of God. 2 Sam. 14. 17, 18, 19, 20.

2. SUCH also have special bowels and compassions of God for others. 1 Sam. 16. 4.

3. SUCH have more of his Majesty upon them than others. 1 Sam. 3. 19, 20.

4. SUCH, their words and ways, their carriages and doings are attended with that of God that others are destitute of. 2 King 4. 9.

5. SUCH are Holier and of more convincing lives in the general than other People are.

NOW there is both *comfort* and *honour* in this; for what *comfort* like that of being a *Holy Man* of God? and what *honour* like that of being a *Holy Man* of God?

56. THIS therefore is the desire of the righteous, to wit, To have Communion with God. Indeed none like God, and to be *desired as he*, in the thoughts of a righteous Man.

AND this leads me to the second thing, namely,

The

The liberty of the enjoyment of his holy Ordinances. For next to God himself, nothing is so dear to a righteous Man as the enjoyment of his Holy Ordinances.

Psal.27.4. ONE *thing*, said *David*, *have I desired of the Lord, and that will I seek after* (namely) *that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.*

THE Temple of the Lord was the dwelling-House of God, there he recorded his name, and there he made known himself unto his People. Wherefore this was the cause why *David* so earnestly *desired* to dwell there too, *To be-*
Psal.11.4. *hold*, saith he, *the beauty of the Lord, and to en-*
Hab.2.2. *quire in his Temple.*

There he had promised his presence to his People, yea, and to bring thither a blessing
Exod.20. 24. for them. *In all places where I record my name I will come unto thee, and I will bless thee.*

For this cause therefore, as I said, it is, why the righteous do SO desire that they may enjoy the liberty of the Ordinances, and appointments of their God; to wit, that they may *attain* to, and have Communion *maintained* with him.

57. ALAS! the righteous are as it were undone if Gods Ordinances be taken from them. *How*
Psal. 84. 1, 2. *amiable are thy Tabernacles, O Lord of Hosts. My Soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh cryeth out for the living God.* Behold, what a *taking* the good Man was in, because at this time he could not attain to so frequent a being in the Temple of God, as his Soul desired. It even longed, and fainted, yea, and his heart and his flesh cried out for the God that dwelt in the Temple at *Jerusalem.*

Yea, he seems in the next words to envie the very BIRDS that could more commonly frequent the Temple than he.

The Sparrow, saith he, *hath found her a House, and the Swallow a nest for her self, where she may lay her young, even thine Altars, O Lord my King, and my God.*

And then blesseth all them that had the liberty of Temple Worship, saying, *Blessed are they*
ver. 4. *that dwell in thine House, they will be still praising thee.*

ver. 7. Then he cries up the happiness of those that in *Zion* do appear before God.

After this he cries out unto God, that he would grant him to be partaker of this high favour, saying, *O Lord God of Hosts hear my prayer*, &c. *For a day in thy courts is better than a thousand: I had rather be a door-keeper in the House of my God, than to dwell in the Tents of wickedness.*

58. BUT why is all this! what aileth the Man thus to express himself? Why, as I said, *The Temple was the great Ordinance of God*, there was his true worship performed, there God appeared, and there his People was to find him. This was, I say, the reason why the Psalmist chose out, and *desired* THIS *one thing*, above ALL the things that were under Heaven, even to behold there the beauty of the Lord, and to enquire in his Temple.

There was to be seen *The shadows of things in the Heavens*; The *Candle-stick*, the *Table*, of Shew-bread, the *Holiest* of all, where was the *Golden Censor*, the *Ark* of the Covenant overlaid round about with Gold, the Golden *Pot* Heb. 9. ver. 1, 2, that had *Manna*, *Aarons Rod* that *budded*, the *Tables* 3, 4, 5. of the Covenant, and the *Cherubins* of glory compared overshadowing the *Mercy-Seat*, which were with ver. all of them then, things by which God shewed 23 and himself merciful to them. Chap. 8

Do you think that *Love-letters* are not *desired* 5. between Lovers? Why these, God's Ordinances, they are his *Love-letters*, and *Love-tokens* too: no marvel then if the righteous do SO desire them. *More to be desired are they than Gold, yea,* Psal. 19. *than much fine Gold: sweeter also than the Hony,* 10. *and the Hony Comb.* Psal. 119.

Yea, this Judgment, Wisdom it self passes 72. ver. upon these things, receive, saith he, *my instruction,* 127. *and not Silver, and knowledge rather than fine Gold.* Prov. 8. *For wisdom is better than Rubies; and all the* 10, 11. *things that may be desired, are not to be compared to it.*

59. FOR this cause therefore are the Ordinnaces of God so much desired by the Righteous. In them they meet with God; and by them they are builded, and nourished up to Eternal life.

As new-born Babes, says *Peter*, *desire the sincere Milk of the Word that ye may grow thereby.* As 1 Pet.2.2. milk is nourishing to Children, so is the Word, heard, read, and meditated on, to the Righteous. Therefore *it is their desire.*

He made himself known to them in breaking of Luk.24. *Bread: Who who would not then, that loves to know* 35. *him, be present at such an Ordinance?*

Oft times the Holy Ghost, in the comfortable influences of it, has accompanied the Bap-
Isa. 26. 8. tized in the very act of Administring it. *There-fore in the way of thy Judgments, or appointments, O Lord, thy People have waited for thee, The desire of their Soul is to thy name, and to the remembrance of thee.*

60. CHURCH-fellowship, or the Communion of Saints, is the place where the Son of God loveth to walk; his first walking was in *Eden*; There he converted our first Parents. *And come my beloved, saies he, let us go early to* Song 7. *the Vineyards, let us see if the Vine flourish, whe-* 12. *ther the tender Grapes appear, and the Pomgranates bud forth: there will I give thee my loves.*

Church-fellowship rightly managed, is the glory of all the World. No place, no community, no fellowship adorned and bespangled with those beauties as is a Church rightly knit together to their head, and lovingly serving one another. *In his Temple every one* Psal. 132. *speaks of his glory.* Hence the Church is called the 13, 14, 15. place of Gods desire on Earth. *This is my rest,* 16. Psal. 29.9. *here I will dwell forever, for I have desired it.* And again. Thus the Church confesseth, when Song 7. she saith, *I am my beloved's, and his desire is to-* 10. *wards me.*

No marvel then if this be the ONE thing that *David desired*, and that which he would *seek after*, namely, *to dwell in the House of the Lord all the days of his life.*

61. And this also shews you the reason why Gods People of old used to venture so hardly for Ordinances, and to get to them with the peril of their lives, because of the Sword of the Wil-
Lam.5.9. derness.

They

They was their *Bread*, *they* was their *water*, *they* was their *Milk*, *they* was their *Hony*. Hence the Sanctuary was called *the desire of their Eyes, and that which their Soul pitied*, or the pity of their Soul. They had rather have died than lost it, or than that it should have been burned down as it was. Ezek. 24. 21, 25.

When the Children of *Israel* hast lost the Ark, they count *the glory was departed from Israel*. But when they had lost all, what a complaint made they then! *He hath violently taken away his tabernacle, as if it were of a Garden, he hath destroyed the places of the assemblie: The Lord hath caused the solemn Feasts and Sabbaths to be forgotten in Sion, and hath despised in the indignation of his anger, the King and the Priest.*

Wherefore upon this account it was that the Church in those days counted the punishment of her iniquity *greater than the punishment of Sodom.* 1 Sam. 4. 22. Lam. 2. 6, 7.

By these few hints you may perceive, *what is the desire of the righteous.* But this is spoken of with reference to things present; to things that the righteous *desire* to enjoy while they are here: Communion with God while here, and his Ordinances in their purity while here. I come therefore in the second place to shew you that the righteous have *desires* that reach further, *desires that have so long a neck as to look into the World to come.*

62. SECONDLY then the *desires* of the righteous, are after that, which, yet they know, cannot be enjoyed till after death. And those are comprehended under these two heads.

1. They *desire* that presence of their Lord, *which is personal.*

2. They desire to be in that Country where their Lord personally is.

That Heavenly Country.

For the first of these, says *Paul*,

I have a desire to depart and to be with Christ. Thus you have it in *Philippians*, 1. 25. *I have a desire to be with Christ.*

In our *first SORT* of *desires*, I told you that the righteous *desired* spiritual Communion with God; and now I tell you they *desire* to be with Christ's person; *I have a desire to be with Christ*, That is, with his Person, that I may enjoy his personal presence; such a presence of his, as we are not capable to enjoy while here. Hence he says, *I have a desire to depart that I might be with him. Knowing*, as he says in another place, *that while we are at home in the body, we are* (*and* cannot but be) *absent from the Lord.* 2 Cor. 5. 6.

63. NOW this *desire*, as I said, is a *desire* that hath a *long neck*, for it can look over the brazen Wall of this, quite into another World. And as it hath a *long neck*, so it is very forceable, and mighty in its operation.

1. This desire breeds a divorce, a compleat divorce betwixt the Soul and all inordinate love and affections to relations and worldly enjoyments. THIS desire makes a Married Man live as if he had no Wife, a rich Man live as if he possessed not what he has *&c.* 1 Cor. 7. 29, 30.

This is a Soul sequestring desire; This desire makes a Man willing rather to be absent from all enjoyments, that he may be present with the Lord. This is a *famous* desire; none hath this desire, *but a righteous Man.*

There are that profess much love to Christ, that yet never had such a desire in them, all their life long. No, the relation that they stand in to the World, together with those many flesh-pleasing accommodations with which they are surrounded, would never yet suffer SUCH a desire to enter into their Hearts.

2. THE strength of *this* desire is such, that it is ready, so far forth as it can to dissolve that sweet knot of union that is betwixt body and Soul. A knot more dear to a reasonable creature than that can be which is betwixt Wife and Husband, Parent and Child, or a Man and his Estate. *For even all that a Man has will he give for his Life*, and to keep Body and Soul firmly knit together. But now, when THIS *desire* comes, this Silver Cord is loosed, is loosed by consent. This desire grants to him that comes to dissolve this union, leave to do it delightfully. *We are confident and willing rather to be absent from the body and to be present with the Lord.* 64. 2 Cor. 5. 8.

Yea, *This* desire makes *this* flesh, this *mortal life*, a burden. The Man that has this *desire*, exercises self-denial, while he waits till his desired change comes. For were it not, that the will of God is that he should live; and did he not hope that his life might be serviceable to the truth and Church of God; He would not have wherewith to cool the heat of this desire: But would rather in a holy passion with holy *Job* cry out, I loath or *I abhor it, I would not live always*; *let me alone* (that I may die) *for my days are vanity.* Job 7. 15, 16, 17.

3. THE strength of this desire shews it self in this also, namely in that it is willing to *grapple* with the *King of terrors*, rather than to be detained from that sweet Communion, that the Soul looks for when it comes into the place where its Lord is. Death is not to be desired for it self, the Apostle chose rather to be cloathed upon with his House which is from Heaven, *that mortality might be swallowed up of life.* 65. 2 Cor. 5. 1, 2, 3, 4.

But yet, rather than he would be absent from the Lord, he was willing to be absent from the body. Death in the very thoughts of it is grievous to Flesh and Blood; and nothing can so master it in our apprehensions, as that by which we attain to *these desires.* These desires do deal with death, as *Jacobs* love to *Rachel* did deal with the seven long years which he was to serve for her. It made them seem few, or but a little time; Now so I say, doth these desires deal with Death it self. They make it seem little, nay a Servant, nay a priviledge; for that by that a Man may come to enjoy the presence of his beloved Lord. *I have a desire to depart*, to go from the World and relations, to go from my body, that great piece of my self; I have a desire to venture the tugs, and pains and the harsh handling of the King of terrors, so I may be with Jesus Christ, *These are desires of the righteous.*

Are not these therefore, *strong desires?* Is there not life and mettle in them? Have they not in them, *power* to loose the bands of nature, and to harden the Soul against sorrow? flow they not, think you, from faith of the finest sort, and are they not bread in the bosom of a truly mortified Soul? Are these the effects of a pur-

blind

blind Spirit? Are they not rather the Fruits of an Eagle-ey'd Confidence? Oh these desires! they are peculiar to the Righteous, they are none others, *but the desires of the Righteous.*

66. Quest. *BUT why do the Righteous desire to be with Christ?*

Answ. And I ask, why doth the Wife, that is, as the loving *Hind*, love to be in the Presence of her Husband?

Mark 5. 18. 1. Christ in Glory is worth the being with; if the Man out of whom the Lord Jesus did cast a Legion, prayed that he might be with him, notwithstanding all the Trials that attended him in this Life; how can it be but that a righteous Man, must desire to be with him now he is in Glory?

2. What we have heard concerning the Excellency of his Person, the unspeakableness of his Love, the greatness of his Sufferings, and the Things that he still is doing for us, must needs command our Souls into a desire to be with him.

3. When we have heard of a Man among us, that has done for us some excellent Thing; the next thing that our Hearts doth pitch upon, is, *I would I could set mine Eyes upon him*; but was ever heard the like, to what Jesus Christ has done for Sinners? Who then that hath the Faith of him, can do otherwise, but desire to be with him? 'Twas that which sometime comforted *John*, that the time was coming that he should *see him.*

1 Joh. 3. 2.

Rev. 22. 20. But that Consideration made him *bray* like a *Hart*, to hasten the time that he might set his Eyes upon him *quickly.*

To see *Jesus Christ* then, to see him *as he is*, to see him as he is *in Glory*, is a sight that is worth going from Relations, and out of the Body, and through the Jaws of Death to see; for this is to see him Head over all, to see him possessed of Heaven for his Church, to see him preparing of Mansion-houses for those his poor Ones, that are now by his Enemies kickt too and fro, like *Foot-balls* in the World; and is not this a blessed Sight?

67. SECONDLY, *I have a desire to be with him, to see my self with him*; this is more blessed still; for for a Man to see himself in Glory, this is a sight worth seeing: *Sometimes I look upon my self, and say, where am I now? And do quickly return Answer to my self again, why I am in an evil World, a great way from Heaven, in a sinful Body, among Devils and wicked Men; sometimes benighted, sometimes beguilted, sometimes fearing, sometimes hoping, sometimes breathing, sometimes dying, and the like. But then I turn the Tables, and say, but where shall I be shortly? Where shall I see my self anon, after a few times more have passed over me? And when I can but answer this Question thus, I shall see my self with Jesus Christ; this yields Glory, even Glory to ones Spirit now*; no marvel then, *if the Righteous desire to be with Christ.*

68. THIRDLY, *I have a desire to be with Christ*; there the Spirits of the Just are perfected; there the Spirits of the Righteous are as full as they can hold: A Sight of Jesus in the Word, some know how 'twill change them from Glory to Glory; but how then shall we be changed and filled, when we shall see him as he is? *When he shall appear we shall be like him, for we shall see him as he is.*

Heb. 12. 23.

2 Cor. 3. 18. 1 Joh. 3. 2.

Moses and *Elias* appeared to *Peter* and *James* and *John*, at the Transfiguration of Christ in Glory: How so? Why they had been in the Heavens, and came thence with some of the Glories of Heaven upon them. Gild a bit of Wood, yea, gild it seven times over, and it must not compare in difference to Wood not gilt, to the Soul, that but a little while has been dipt in Glory.

Glory is a strange Thing to Men that are on this side the Heavens; 'tis that which Eye hath not seen, nor Ear heard, nor entered into the Heart of Man to conceive of; only the Christian has a Word and Spirit, that at times doth give a little of the Glimmering thereof unto him.

But oh when he is in the Spirit, and sees in the Spirit, do you think his Tongue can tell! But I say, if the sight of Heaven, at so vast a distance, is so excellent a Prospect, what will it look like, when one is in it?

No marvel then, *If the desires of the Righteous are to be with Christ.*

69. Object. *But if this be the Character of a Righteous Man, to desire to depart and to be with Christ, I am none of them; for I never had such a desire in my Heart; no, my Fears of Perishing will not suffer me either to desire to die to be with Christ, nor that Christ should come to Judge the World.*

Answ. Though thine is a case that must be excepted, for that thy desires may not as yet be grown so high; yet if thou art a righteous Man, thy Heart has in it the very Seeds thereof.

There are therefore *desires*, and *desires* to *desire*, as one Child can reach so High, and the other can but *desire* to do so: Thou, if thou art a righteous Man, *hast desires*, these *desires* ready to put forth into act, when they are grown a little stronger, or when their Impediment is removed.

Many times it is with our desires, as it is with *Saffron*, it will Bloom and Blossom, and be Ripe, and all in a Night: Tell me, dost thou not *desire* to *desire*? Yea, dost thou not vehemently *desire* to *desire*, to depart and to be with Christ? I know if thou art a righteous Man, thou dost. There is a Man sows his Field with Wheat, but as he sows, soon is it covered with great Clods; now that grows as well as the rest, though it runs not upright as yet; it grows and yet is kept down, *so do thy desires*; and when one shall remove, the Clod, the Blade will soon point up upwards.

70. I know thy Mind; that which keeps thee that thou canst not yet arrive to this, *To desire to depart and to be with Christ*, is, because some strong doubt or Clod of Unbelief, as to thy eternal Welfare, lies hard upon thy *desiring* Spirit; now let but Jesus Christ remove this Clod, and thy desires will quickly start up to be gone.

I say let but Jesus Christ give thee one Kiss, and with his Lips as he kisses thee, whisper to thee *The forgiveness of thy Sins*, and thou wilt quickly break out and say, Nay, then Lord let me die in Peace, since my Soul is perswaded of thy Salvation.

There

There is a Man upon the Bed of Languishing, but oh! he dares not die, for all is not as he would have it, 'twixt God and his poor Soul; and many a Night he lies thus in great horror of Mind; but do you think, that he doth not *desire* to *desire* to depart? Yes, yes, he also waits, and crys to God to set his *desires* at *Liberty*: At last the Visitor comes and sets his Soul at ease, by perswading of him that he belongs to God; and what then? Oh! *now let me die, welcom Death.*

Now he is like the Man in *Essex*, who when his Neighbour at his Bed-side prayed for him, that God would restore him to Health, started up in his Bed, and pulled him by the Arm, and cryed out, *No, no, pray that God will take me away, for to me 'tis best to go to Christ.*

71. THE desires of some good Christians are *pinioned* and cannot stir, especially *these sort of desires*; but Christ can and will cut the Cord sometime or other; and then thou that wouldest, shalt be able to say, *I have a desire to depart, and to be with Jesus Christ.*

Mean time be thou earnest to *desire* to know thy Interest in the Grace of God, for there is nothing short of the knowledge of that, can make thee desire to depart, that thou mayst be with Christ; this is that that *Paul* laid as the ground of his desires to be gone: *We know*, says 2 Cor. 5. 1, 2. he, *that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens: For in this we groan earnestly, desiring to be Cloathed upon with our House, which is from Heaven.*

And know that if thy desires be right, they will grow as other Graces do, from Strength to Strength; only in this they can grow no faster, than Faith grows as to Justification, and than Hope grows as to Glory.

But we will leave this, and come to the second Thing.

72. SECONDLY, As the righteous Men desire to be present with Jesus Christ, so they desire to be with him in *that Country where he is*; Heb. 11. 14,15,16. *But now they desire a better Country, that is, an Heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a City. But now they desire a better Country*; here is a Comparison: There was *another* Country, to wit, their *native* Country, the Country *from whence they came out*; that in which they left their Friends and their Pleasures, for the sake of another World, which indeed is a *better* Country, as is manifest from its Character, *It is an Heavenly:* As high as Heaven is above the Earth, so much better is *that* Country which is an Heavenly, than is *this* in which now we are. Mat. 6. 14,15,16. Ch. 15. 13. Ch. 18. 35. Luk. 2. 13. Joh. 3. 12. Act. 26. 19. Ephes. 1. 3. 20. 2 Tim. 4. 18. Heb. 3. 1. Ch. 9. 23. Ch. 12. 22.

A *Heavenly* Country, where there is a *Heavenly* Father; a *Heavenly* Host, *Heavenly* Things, *Heavenly* Visions, *Heavenly* Places, a *Heavenly* Kingdom, and the *Heavenly Jerusalem*, for them that are Partakers of the *Heavenly* Calling, and that are the *Heavenly* things themselves.

THIS is a Country to be desired, and therefore no marvel if any, except those that have lost their Wits and Senses, refuse to chuse themselves an Habitation here. Here is *the Mount Zion, the City of the living God, the Heavenly* Jerusalem, *and an Innumerable Company of Angels; here is the General Assembly and Church of the first Born, and God the Judge of all, and Jesus, and the Spirits of just Men made perfect*; Who would not be here? Heb. 12. 22,23,24.

This is the Country that the Righteous desire for a Habitation; *but now they desire a better Country, that is, an Heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a City.* 73.

Mark, they desire a *Country*, and God prepareth for them a *City*; he goes beyond their Desires, beyond their Apprehensions, beyond what their Hearts could conceive to ask for.

There is none that are weary of this World, from a gracious Disposition that they have to an Heavenly; but God will take notice of them, will own them, and not be ashamed to own them; yea, such shall not lose their Longing: They *desire* a *Handful*, God gives them a *Seaful*; they desire a *Country*, God prepares for them a *City*. A City, that is an Heavenly; a City, that has Foundations; a City, whose Builder and Maker is God. And all this is that the Promise to them might be fulfilled, *The desire of the Righteous shall be granted*; and this is the last Thing, propounded to be spoken to from the Text. Therefore, Heb. 11. 10. Rev. 3. 12.

THIRDLY, We then in Conclusion come to enquire into, *What is meant, or to be understood by the granting of the Righteous their desires*; The desire of the Righteous shall be granted. 74.

1. *To grant*, is to yield to what is *desired*, to consent that it shall be even so as is requested; *The Lord hear thee in the time of Trouble, the Name of the God of Jacob defend thee; send thee help from his Sanctuary, and strengthen thee out of Zion; Remember all thy Sacrifices; Grant thee according to thine own Heart, and fulfil all thy Counsel.* Psal 20. 1, 2, 3.

2. To grant, is to accomplish what is *promised*; thus God granted to the Gentiles Repentance unto Life, namely, for that he had promised it by the Prophets from the days of old. Act. 11. 18, Rom. 15. 9. 10, 11, 12.

3. To grant therefore, is an act of Grace and condescending Favour; for if God is said to humble himself when he beholds things in Heaven, what condescension is it for him, to hearken to a sinful Wretch on Earth, and to tell him, have *the Thing which thou desireth?* A Wretch I call him, if compared to him that hears him, though he is a righteous Man when considered, as the new Creation of God.

4. To grant then, is not to part with the Thing desired, as if a desire merited, purchased, earned or deserved it, but of Bounty and good Will, to bestow the thing desired upon the Humble: Hence God's grants are said to be gracious Ones. Psal. 119. 29.

5. I will add, That to grant, is sometimes taken for giving one Authority or Power to do, or possess, or enjoy such and such Priviledges; and so it may be taken here: For the Righteous has a Right to a Power, to enjoy the things bestowed on them by their God. Ezra 3. 7.

SO then, to grant is to give, to accomplish, even of free Grace, *The desires of the Righteous.* 75.

1. This is acknowledged by *David*, where he saith to God, *Thou hast given him his Hearts desire, and hast not withholden the Requests of his Lips.* Psal. 21. 2.

2. And this is promised unto all that Delight themselves in God; *Delight thy self in the Lord and he shall give thee the desire of thy Heart.* And again, Psal. 37. 4.

3. *He will fulfil the desires of them that fear him; he also will hear their Cry and will save them.* Psal. 145. 19.

By all these places 'tis plain, that the Promise of *Granting desires*, is entailed to the Righteous, and also the *grant* to them, is an Act of *Grace and Mercy.*

But it also follows that tho the desires of the Righteous are not Meritorious, yet they are pleasing in his sight; and this is manifest several ways, besides the Promise of a Grant of them.

First, In that the *desires of God*, and the *desires of the Righteous jump*, or agree in one; they are of *one Mind in their desires*: God's *desire* is to the work of his Hands, and the *Righteous are for surrendring that up to him.*

76. 1. IN giving up the Heart unto him; *My Son*, says God, *give me thy Heart: I lift my Heart to thee*, says the righteous Man. Prov. 23. 26.

Here therefore there is an *Agreement* between God and the Righteous; 'tis I say, agreed on both sides, that God should have the Heart: *God* desires it, the *righteous* Man desires it; yea, he desires it with a Groan, saying, *Incline my Heart unto thy Testimony; let my Heart be found in thy Statutes.* Psal. 25. 1. Psal. 86. 4. Lam. 3. 41. Psal. 119. 36, 80.

2. They are also agreed about the disposing of the whole Man; God is for Body and Soul, and Spirit; and the Righteous desires that God should have it all: Hence they are said, *To give themselves to the Lord; and to addict themselves to his service.* 2 Cor. 8. 5. 1 Cor. 16. 15.

3. *God desireth Truth in the inward Parts*, that is, that Truth may *be at the bottom of all*; and this is the desire of the righteous Man likewise: *I have hid thy Word in my Heart*, said *David, that I might not Sin against thee.* Psal. 119. 11. Psal. 51. 6, 16.

4. They agree in the way of Justification, in the way of Sanctification, in the way of Preservation, and in the way of Glorification; to wit, which way to come at and enjoy all: Wherefore, who should hinder the righteous Man, or keep him back from enjoying the desire of his Heart?

5. They also agree about the Sanctifiing of God's Name in the World; saying, *Thy Will be done on Earth as it is in Heaven*: There is a great Agreement between God and the Righteous; *He that is joyned to the Lord is one Spirit*; no marvel then if their desires in the general, so far as the righteous Man doth know the Mind of his God, is one; consequently their desires must be granted, or God must deny himself. 1 Cor. 6. 17.

77. SECONDLY, The desires of the Righteous are the life of all their Prayers; and 'tis said the Prayer of the Upright is God's Delight.

1. Jesus Christ put a difference betwixt the *Form* and *Spirit* that is in Prayer, and intimates, the Soul of Prayer is in the *desires of a Man*: Therefore saith he, I say unto you what things soever you desire when ye pray, believe that ye receive them, and ye shall have them. Mark 11. 24.

2. If a Man prays never so long, and has never so many brave Expressions in Prayer; yet God counts it Prayer *no further*, than there are warm and fervent desires in it after those things the Mouth maketh mention of. In *Psalm* 38. 9. saith David, *Lord all my desires are before thee, and my groanings are not hid from thee.*

3. Can you say *you desire* when you pray? or that your Prayers come from the Braying, Panting and Longing of your Hearts? If not, they shall not be granted; for God looks when Men are at Prayer, to see if their Heart and Spirit is in their Prayers; for he counts all other but vain Speaking. *Ye shall seek me, and find me*, says he, *when you shall search for me with all your Heart.* The People that you read of in 2 *Chron.* 15. are there said to do what they did, with all their Heart and with all their Soul, *For they sought God with their whole desire*, ver. 11, 12, 13, 14, 15. Rom. 8. 26, 27. Mat. 6. Jer. 29.

When a Man's desires put him upon Prayer, run along with him in his Prayer, break out of his Heart, and ascend up to Heaven with his Prayers, 'tis a good sign that he is a righteous Man, *and that his desires shall be granted.*

78. THIRDLY, By desires a righteous Man shews more of his Mind for God, than he can by any manner of ways besides; hence 'tis said, *The desire of a Man is his Kindness, and that a poor Man* (that is sincere in his desires) *is better than* (he that with his Mouth shews much Love, if he be) *a Lier.* Prov. 19. 22.

1. Desires, desires are *copious* Things; you read that a Man may enlarge his desires *as Hell*, that is, if they be Wicked: Yea, and a righteous Man may enlarge his desires as Heaven. Hab. 2. 5. Psal. 73. 25.

2. No Grace is so extensive as desires, desires out-go all; who Believes, as he desires to Believe? and Loves, as he desires to Love? and Fears, as he *desires to Fear God's Name?* Might it be as a righteous Man doth sometimes desire it should be, both with God's Church and also with his own Soul, stranger Things would be than there are; Faith and Love, and Holyness, would flourish more than it does. Oh! what does a righteous Man desire? What do you think the Prophet desired, when he said, *O that thou wouldst rent the Heavens and come down?* And *Paul* when he said, *He could wish that himself were accursed from Christ*, for the vehement desire that he had that the Jews might be saved? Yea, what do you think *John* desired, when he cryed out to Christ to come quickly? Neh. 1. 11. Isa. 64. 1. Rom. 9. 1, 2. Ch. 10. 1.

79. 3. LOVE to God, as I said, is more seen in *desires*, than in any Christian act: Do you think that the Woman with her two Mites, cast in all that she desired to cast into the Treasury of God? Or do you think, when *David* said that he had prepared for the House of God, *with all his Might*, that his desires stinted when his Ability was at its utmost? No, no, desires go beyond all actions: Therefore I said, it is the desires of a Man that are reckoned for his Kindness. 1 Chron. 29.

4. Kindness is that which God will not forget, I mean the Kindness which his People shew to him; *especially in their desires to serve him in the*

the World. When *Israel* was come out of *Egypt*, you know how many stumbles they had before they got to *Canaan*. But for as much as they were willing, or desirous to follow God, he he passes by all their failures, saying, *I remember thee* (and that almost a thousand year after) Jer. 2. 2. *the kindness of thy youth, the love of thine espousals, when thou wentest after me in the Wilderness in a land that was not sown: Israel was Holiness to the Lord, and the first fruits of his increase.*

5. There is nothing that God likes of ours, better than he likes our true desires. For indeed, true desires, they are the *Smoak* of our incense, the *Flower* of our Graces, and the very *Vital* part of our new Man. They are our desires that *ascend*, and them that are the *sweet* of all the Sacrifices that we offer to God. The Man of desires is the Man of kindness.

Fourthly, Desires! True and right desires, they are they by which a Man is taken up from the ground and brought away to God in spite of all opposers. *A desire* will take a Man upon its back, and carry him away to God if ten thousand Men stand by and oppose it. Hence 'tis said, *That through desire a Man separates himself*, to wit, from what is contrary to the mind Prov. 18. of God, *and so seeketh, and intermedleth with all wisdom.*

1. All Convictions, Conversions, Illuminations, Favours, Tastes, Revelations, Knowledg, and Mercies will do nothing, if the Soul abides without desires. All I say, is but like rain upon Stones, or favours bestowed upon a dead Dog. Oh! But a poor Man *with desires*, a Man that sees but little, that knows but little, that finds in himself but little, if he has but strong desires, they will supply all. His desires take him up from his sins, from his companions, from his pleasures, and carry him away to God.

2. Suppose thou wast a Minister, and wast sent from God with a Whip whose Cords was made of the flames of Hell, thou mightest lash long enough, before thou couldest so much as drive one Man that abides without desires, to God, or to his Kingdom, by that thy so sore a Whip.

3. Suppose again that thou wast a Minister, and wast sent from God to sinners with a Crown of glory in thy Hand to offer to him that first comes to thee for it; yet none can come without desires; but *desire* takes the Man upon its back, and so brings him to thee.

4. Whats the reason, that Men will with mouth commend God, and commend Christ, and commend and praise both Heaven and glory, and yet all the while, flie from him, and from his Mercy, as from the worst of Enemies? why, *They want good desires*; their desires being mischievous, carry them another way. Thou entreatest thy Wife, thy Husband and the Son of thy Womb to fall in with thy Lord and thy Christ, but they will not. Ask them the reason why they will not, and they know none, only Isa. 53. 1, 2, 3. they have no desires. *When we shall see him there is no beauty in him that we should desire him.* And I am sure if they do not desire him, they can by no means be made to come to him.

But *now*, DESIRES! desires that are right, will carry a Man quite away to God, and to do his will, let the Work be never so hard. Take an instance or two for this.

1. You may see it in *Abraham*, *Isaac*, and *Jacob*. The Text says plainly, *They were not* Heb. 11. *mindful of that country from whence they came out,* 8, 9, 10, *through their desires of a better.* 11, 12, 13 14, 15, 16.

God gave them intimation of a better Country, and their minds did cleave to it with desires of it, and what then? why they went forth, and desired to go, though they did not know whither they went. Yea, they all sojourned in the Land of promise, because 'twas but a shaddow of what was designed for them by God, and looked to by their faith, as in a strange Country; wherefore they also cast that behind their back, looking for that City that had foundation, of which mention was made before.

Had not now these Men desires that were mighty! They were their desires that thus separated them from their dearest and choice relations and enjoyments. Their desires were pitcht upon the heavenly Country, and so they broke through all difficulties for that.

2. You may see it in *Moses*, who had a Kingdom at his Foot, and was the alone *visible* Heir thereof; but desire of a better inheritance, made him refuse it, and chuse rather to take part with the People of God in their afflicted condition, than to enjoy the pleasures of sin for a season.

You may say, *The Scripture attributes this to his faith*; I answer, so it attributes to *Abraham*'s faith, his leaving of his Country. But his Faith begat in him *these desires* after the Country that is above. So indeed *Moses* saw these things by Faith, and therefore his Faith begat in him these desires. For 'twas because of his *desires* that he did refuse, and did chuse, as you read. And here we may opportunely take an opportunity to touch upon the vanity of that Faith that is not breeding, and that knows not how to bring forth strong desires of enjoying what is pretended to be believed; all such Faith is false. *Abrahams'*, *Isaack's*, *Jacob's* and *Moses's*, Faith bred in them *desires*, *strong desires*; yea, desires so strong, as to take them up, and to carry them after what by their Faith was made known unto them. Yea, their desires were so mightily set upon the things made known to them by their Faith, that neither difficulties, nor dangers, nor yet frowns nor flatteries could stop them from the use of all lawful attempts of enjoying what they believed was to be had, and what they desired to be possessed of.

80. 3. THE Women also that you read of, and others, that would not upon unworthy terms, *accept of deliverance* from torments, and sundry tryals, *That they might* (or because they had a Heb. 11. desire to) *be made partakers of a better resurrection.* 35.

And *others*, saith he, *had trial of cruel mockings, and scourgings. Yea, moreover of bonds, and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the Sword; they wandred about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented: Of whom the World was not worthy. They wandred in Deserts, in Mountains and Caves of the Earth.*

81. 4. BUT we will come to the Lord Jesus himself. Whither did his desires *bring* him? whither did they *carry* him, and to what did they

they make him stoop? For they were his desires after us, and after our good that made him humble himself to do as he did.

Song 7. 10.

What was it, think you, that made him cry out, *I have a Baptizm to be Baptized with, and how am I straitned until it is accomplished.* What was that Baptizm, but his death? and why did he so long for it, but of desire to do us good? Yea, the Passover being to be eaten on the Eve of his sufferings, with what desires did he desire to eat it with his Disciples?

Luk. 12. 50.

Chap. 22. 15.

Yea, his desires to suffer for his People, made him go with more strength to lay down his life for them, than they for want of them, had to go to see him suffer. *And they were in the way going up to Jerusalem,* he to suffer, and they to look on. *And Jesus went before them, and they were amazed, and as they followed they were afraid.*

Mat. 20. 17. Mark 10. 32.

I tell you, desires are strange things if they be right; they Jump with Gods mind, they are the life of Prayer; they are a Mans kindness to God, and *they* which will take him up from the ground and carry him away after God to do his Will, let the work be never so hard. Is it any marvel then, if the desires of the righteous are so pleasing to God as they are? and that God has so graciously promised, that the desires of the righteous shall be granted?

But we come now to the Use and Application.

First Use is a Use of Information.

82. The first Use shall be a Use of Information. You have what heard hath been said of *desires*, and what *pleasing* things right desires are unto God. But you must know, *that they are the desires of his People*, of the righteous that are so. No wicked mans desires are regarded.

Psal. 112. 10.

This Men must be informed of, lest their desires become a snare to their Souls. You read of a Man *whose desire kills him.* And why? but becaus he rests in *desiring*, without considering what he is, whether such a one unto whom the promise of *granting desires*, is made; he coveteth greedily all the day long, but to little purpose. The *grant* of *desires*, of the *fulfilling* of desires, *is entailed to the righteous Man.*

Prov. 21. 25.

There are four sorts of People that desire, that desire the kingdom of Heaven; consequently, desires have a fourfold root from whence they flow.

First, *The natural Man desires to be saved*, and to go to Heaven when he dies. Ask any natural Man, and he will tell you so. Besides, we see it is so with them, especially at certain seasons. As when some *guilt*, or *conviction* for sin, takes hold upon them; or when some *sudden fear* terrifies them; when they are afraid that the *plague* or *pestilence* will come upon them, and break up house-keeping for them; or when *death* has taken them by the Throat and is *halling* them down Stairs to the Grave. Then, O then! *Lord save me*, Lord have Mercy upon me; good People pray for me: Oh whither shall I go when I die, if sweet Christ has not pity for my Soul? And now the *Bed shakes*, and the *poor Soul* is as loth to go out of the body for fear the *Devil* should catch it, as the poor *Bird* is to go out of the *Bush*, while it sees the Hawk waits there to receive her. But the fears of the wicked they must come upon the wicked; they are the desires of the righteous that must be granted. Pray take good notice of this. And to back this with the authority of God, Consider,

1. THAT Scripture, *The wicked travels with pain all his days, and the number of his years is hidden from the oppressor. A dreadful sound is in his Ears, in prosperity the destroyer shall come upon him. Trouble and anguish shall make him afraid, they shall prevail against him as a King ready to the battel.* 83. Job 15. 20, 21, 22, 23, 24.

Can it be imagined that when the wicked are in this distress but that they will desire to be saved? Therefore he saith again,

2. *Terrors take hold on him as waters, a tempest stealeth him away in the night. The East Wind, that blasting Wind, carrieth him away and he departeth, and as a storm hurrieth him out of (the World) his place. For God shall cast upon him and not spare; in flying, he would fain flie out of his hand.* Job 27. 20, 22, 23. Isa. 65. 13. Chap. 66. 4.

Their terrors and their fears must come upon them; their desires and wishes for Salvation must not be granted. *They shall call upon me, says God, but I will not answer, they shall seek me* early, *but shall not find* me. Prov. 1. 28.

84. SECONDLY, There is the *Hypocrites* desire: Now his desire seems to have life and Spirit in it. Also he desires in his Youth, his health, and the like: Yet it comes to nought. You shall see him drawn to the life in *Mark* 10. 17. He comes *running*, and *kneeling*, and *asking*, and that, as I said, in Youth, and Health; and that is more than Men meerly *natural* do. But all to no purpose; he went as he came, without the thing desired. The conditions propounded were too hard for this Hypocrite to comply with all. v. 21, 22.

Some indeed make a great noise with their desires over some again do, but inconclusion all comes to one; they meet together *there* where *they* go, whose desires are not granted.

For what is the Hope of the Hypocrite, though he has gained to a higher Strain of desires, when God taketh away his Soul? will God hear his cry when trouble cometh upon him? Job 27. 8, 9.

Did he not, even when he desired life, yet break with God, in the day when conditions of life were propounded to him? Did he not even when he asked what good things were to be done that he might have eternal life, refuse to hear or to comply with what was propounded to him? How then can HIS desires be granted, who himself refused to have them answered?

No marvel then if he perishes like his own dung, if they that have seen him shall say they miss him among those that are to have their desires granted.

85. THIRDLY, There are the *desires* of the *cold formal* professor. The *desires*, I say, of him whose Religion lies in a few of the *shells* of Religion; even as the foolish Virgins who were content with their Lamps, but gave not heed to take Oyl in their Vessels. These I take to be those whom the wise Man calls the sloathful. *The Soul of the sluggard desireth and hath nothing, but the Soul of the diligent shall be made fat.* Prov. 13. 4.

The sluggard is one that comes to poverty through idleness, that contents himself with forms,

Prov. 20. forms, *That will not plow in winter by reaſon of the cold; therefore ſhall he beg in harveſt, or at the day of Judgment, and have nothing.*

Thus you ſee that there are *many that deſire*: The *natural* Man, the *Hypocrite*, the *formaliſt*; they *all* deſire. For Heaven is a brave place, no body would go to Hell. *Lord, Lord,* open to us, is the cry of many in *this* World, and will be the cry of more *in the day of Judgment.*

86. OF this therefore thou ſhouldſt be informed and that for theſe reaſons,

1. Becauſe ignorance of this may keep thee aſleep in ſecurity, and cauſe thee to fall under ſuch diſappointments as are the worſt and worſt to be born. For, for a Man to think to go to Heaven becauſe he deſires it, and when all is done, to fall into Hell, is a fruſtration of the moſt diſmal complection. And yet thus it will Eccl. 12. 5. be when deſires ſhall fail, when Man goes to his long home, and when the mourners go about the City.

2. Becauſe, as was ſaid before, elſe thy *deſires*, and that which ſhould be for thy good, *will kill thee.*

1. They kill thee *at death*, when thou ſhalt find them every one empty.

2. And at Judgment, when thou ſhalt be convinced, that thou oughteſt to go without what thou deſireſt, becauſe thou waſt not the Man to whoſe *deſires* the Promiſe was made, nor the Man that didſt *deſire* aright.

3. To be informed of this is the way to put thee upon ſuch ſenſe and ſight of thy caſe, as will make thee in earneſt betake thy ſelf in that way to him, that is acceptable, who grants the deſires of the righteous.

And then ſhalt thou be happy when thou ſhunneſt to *deſire* as the *natural Man deſireth*, as the *Hypocrite deſireth*, or as the *formaliſt deſireth*: When thou deſireſt as the righteous do, *thy deſires ſhall be granted.*

Second Uſe is of Examination.

87. Secondly, If this be ſo, then what cauſe haſt thou that art conſcious to thy ſelf that thou art a *deſiring-Man*, to examine thy ſelf, whether thou art one whoſe deſires ſhall be granted? For to what purpoſe ſhould a Man *deſire*, or what fruits will deſires bring him whoſe deſires ſhall not be granted? Such a Man is but like to her *that longs, but loſes her longing*; or like to him that looks for peace while evil overtakes him.

Thou haſt heard it over and over, that the grant of deſires belongs to the *righteous*: Shouldeſt thou then not enquire into thy condition, and examine thy ſelf whether thou art a righteous Man or no? The Apoſtle ſaid to the *Corinthians, examin your ſelves whether you be in the faith; prove your own ſelves; know you not how that Jeſus Chriſt is in you except you be reprobates?* You may be reprobates and not be aware of it, if you do not examine and prove your own ſelves.

88. 'TIS therefore for thy life, wherefore do not deceive thy ſelf.

I have given you before a deſcription of a *righteous, Man*, namely, that he is one made ſo of God by imputation, by an inward principle, and one that brings forth fruit to God. Now this laſt thou mayſt think thou haſt. For 'tis eaſy and common for Men to think, when they bring forth fruit to themſelves, that they bring it forth to God. Wherefore examin thy ſelf.

1. Art thou righteous? If thou ſayſt, yea. I ask, how comeſt thou righteous? If thou thinkeſt that obedience to the law of Righteouſneſs has made thee ſo, thou art utterly deceived. For he that thus ſeeks Righteouſneſs, Rom. 9. 31, 32. yet is not righteous, becauſe he cannot by *ſo doing*, attain that thing he ſeeketh for.

Did not I tell thee before, that a Man muſt be righteous before he doth *one* good work, or he can never be righteous? The Tree muſt be good *firſt*, even before it brings forth one good Apple.

2. Art thou righteous? In whoſe Judgment art thou righteous? Is it in the Judgment of God, or of Man? *If not of God*, 'tis no matter tho all the Men on Earth ſhould Juſtifie thee; thou for that art no whit the more righteous.

3. Art thou righteous in the Judgment of God? who told thee ſo, or doſt thou but dream thereof? Indeed to be righteous in Gods ſight, is that, and only that, which can ſecure a Man from wrath to come; for if God juſtifies, who Rom. 8. 33, 34. is he that condemns? And this only is the Man whoſe deſires ſhall be granted.

89. 4. But ſtill I ſay, is the queſtion, *how comeſt thou to know that thou art righteous in the Judgment of God?* Doſt thou know by *what* it is, that God makes a Man righteous? Doſt thou know *where* that is, by or with which, God makes a Man righteous? And alſo how God doth make a Man righteous with it? Theſe are queſtions in the anſwer of which thou muſt have ſome heavenly skill, or elſe all that thou ſayſt about thy being righteous, will ſeem without a bottom.

5. Now if thou anſwereſt; That that which makes me righteous is the obedience of Chriſt to his Father's will; that this Righteouſneſs is before the Throne of God, and that it is made mine by an act of Gods free Grace; I ſhall ask thee yet again,

6. How cameſt thou to ſee thy need of this Righteouſneſs? And by what is this Righteouſneſs by thee applied to thy ſelf? For this Righteouſneſs is beſtowed upon thoſe that ſee their need thereof.

This Righteouſneſs is the refuge whereto the Heb. 6. guilty fly for ſucker that they may be ſhelter- 16, 17, 18, ed from the wrath to come. Haſt thou then 18, 19. fled, or doſt thou indeed fly to it?

7. None flies to this Righteouſneſs for life, but thoſe who feel the ſentence of condemnation by Gods Law upon their conſcience; and that in that extremity have ſought for Righteouſneſs firſt elſe where, but cannot find it in all the World.

8. For Man, when he findeth himſelf at firſt a ſinner, doth not ſtraightway betake himſelf for Righteouſneſs to God by Chriſt; but in the firſt place, ſeeks it in the Law on Earth by labouring to yield obedience thereto, to the end he may, when he ſtands before God at death, and Judgment, have ſomething to commend him to him, and for the ſake of which he may

at

at least help forward his Acceptance with him.

90. 9. BUT being wearied out of this (and if God loves him, he will weary him out of it) then he looks unto Heaven, and cries to God for Righteousness; the which God shews him in his own good time, *he hath reckoned to him*, for the sake of Jesus Christ.

10. Now by this very discovery, the Heart is also principled with the Spirit of the Gospel; for the Spirit comes with the Gospel down from Heaven to such a one, and fills his Soul with good; by which he is capacitated to bring forth Fruit, true Fruit, which are the Fruits of Righteousness imputed, and of Righteousness infused, to the Glory and Praise of God.

11. Nor can any thing but Faith make a Man see himself thus made righteous; for this Righteousness *is revealed from Faith to Faith*, from the object of Faith to the Grace of Faith, by the Spirit of Faith: A faithless Man then can see this, no more than a blind Man can see Colours: nor relish this, more than a dead Man tasteth Victuals: As therefore blind Men talk of Colours, and as dead Men relish Food, so do carnal Men talk of Jesus Christ; to wit, without sense or savour; without *sense* of the want, or *savour* of the worth and goodness of him to the Soul.

12. Wherefore I say, 'tis of absolute necessity, that with thy Heart thou deal in this point, and beware of self-deceiving; for if thou fail *here*, thy desires will fail thee forever; *For the desire of the Righteous*, and that only, *must be granted.*

Third Use is Cautionary.

91. LET me here therefore *Caution thee* to beware of some things, by which else, perhaps, thou mayst deceive thy self.

1. Take heed of taking of such things for grants of desires, that accidentially fall out; accidentially I mean, as to thy desires; for 'tis possible, that that very thing that thou desirest, may come to pass in the current of Providence, not as an Answer of thy desires. Now if thou takest such things for a grant of thy desires, and consequently concludest thy self a righteous Man, how mayst thou be deceived? The Ark of God was delivered into the hand of the Philistins, which they desired; but not for the sake of their desires, but for the Sins of the Children of *Israel.*

The Land of *Canaan* was given unto *Israel*, not for the sake of their desires, but for the Sins of those whom God cast out before them; and to fulfil the Promise that God, before they were born, had made unto their Fathers. Deut. 9. 5, 6.

Israel was carried away Captive out of their own Land, not to fulfil the desires of their *Enemies*, but to punish *them* for *their* Transgressions. These, with many of smaller Importance and more Personal, might be mentioned, to shew that many things happen to us, some to our pleasing, and some to the pleasing of our Enemies; which if either *we* or *they* should count the returns of our Prayer, or the fruits of our Desires, and so draw Conclusions of our Estate to be for the future Happy, because in such things we seemed to be answered of God; we might greatly swerve in our Judgments, and become the greatest at *Self-deceiving.* Or shouldst thou,

2. TAKE it for granted, that what thou enjoyest thou hast it as the Fruit of thy desires; 92. yet if the things thou boasts of, are things pertaining to this Life, such may be granted thee, Psal. 145. 16. as thou art considered of God as his Creature, Psal. 147. though thy Self art far enough off from being 9. a righteous Man; *Thou openest thy hand*, says Psal. 104. the Psalmist, *and satisfiest the desires of every* 21. *living thing.* Again, *He feeds the young Ravens* Gen. 4 14. 15. *that cry to him; and the young Lyons seek their* Ch. 21. 17, 18. *Meat from God. Cain, Ishmael, Ahab* too, had in 1 Kin. 21. some things, their desires granted them of 29. God.

For if God will hear the desire of the Beast of the Field, the Fishes of the Sea, and of the Psal. 10. 3. Fowls of Heaven; no marvel if the Wicked also, may boast him of his Hearts desire.

Into whose Hand, as he saith in another Job 12. 6. place, God bringeth abundantly. Take heed therefore, these things, nor the grant of them, are any Signs that thou art a righteous Man, or that the Promise made to the Righteous in granting their desires, are accomplished upon thee.

I think a Man may say, that the Men that know not God, have a fuller grant, I mean generally, of their desires of temporal things, than has the Child of God himself; for his Portion lying in better things, his desires are answered another way.

3. TAKE heed, God grants to some Men 93. their desires in Anger, and to their Destruction. Psal. 78. 29. Jer. 42. 22.

He gave to some their own desires, *but sent leanness into their Souls.* All that God gives to the Sons of Men, he gives not in Mercy; he gives to some an *inferiour*, and to some a *superiour* Portion; and yet so also he answereth them in the joy of their Heart.

Some Mens Hearts are *narrow* upwards, and *wide* downwards; narrow as to God, but wide for the World; they gape for the one, but shut themselves up against the other; so as they desire, they have of what they desire; *Thou fillest their Belly with thy hid Treasures*, for that Psal. 17. they do desire; *But as for me*, said *David* (these 14, 15. things will not satisfie) *I shall be satisfied when I awake in thy likeness.*

I told you before that the Heart of a wicked Man was widest downward, but it is not so with the Righteous: Therefore the Portion of *Jacob* is not like them; God has given to him himself. The Temple that *Ezekiel* saw in the Vision, *was still widest upward*; it spread it self Ezek. 41. toward Heaven: So is the *Church*, and so is the 7. *Righteous, and so are his desires.*

Thy great Concern therefore is to consider, since thou art confident that God also heareth thy *desires*; I say, to consider, whether he answereth thee in his Anger; for if he doth so, thy desires come with a Woe: Therefore I say, look to thy self.

A *full Purse* and a *lean Soul* is a Sign of a great 94. Curse; *He gave them their own desires, but sent leanness into their Soul*: Take heed of that; many Men crave by their desires, as the dropsical Man craves drink; his drinking makes his Belly

Belly swell big, but consumes other parts of his Body; Oh! 'tis a sad grant, when the desire is granted, only to make the Belly big, the Estate big, the Name big; when even by this *bigness* the Soul pines, is made to *dwindle*, to grow lean, and to look like an *Anatomy*.

95. I am perswaded that it is thus with many, who, while they were lean in Estates, had fat Souls; but the fatting of their Estates, has made their Souls, as to good, *as lean as a Rake*. They cannot now breath after God, they cannot now look to their Hearts; they cannot now set watch and ward over their ways; they cannot now spare time to examin who goes out, or who comes in.

They have *so much* their desires in things below, that they have no leisure to concern themselves with, or to look after things above; their Hearts are now as fat as Grease; their Eyes do now *too much start out* to be turned, and made to look inward.

Psal. 119. 70. Psal. 73. 7.

They are now become as to their best part, like the Garden of the Sloathful, all grown over with Nettles and Bryers, that cover the face thereof; or like *Saul*, removed from a little Estate and low Condition, to much, even worse and worse.

Men do not know what they do in desiring things of this life, things over and above what are necessary; they desire them, and they have them with a woe: *Surely he shall not feel quietness in his Belly* (his Belly is taken for his Conscience) *he shall not save of that which he desired*, (to help him in an evil day.)

Prov. 20. 17. Job 20. 20. 1 Tim. 6. 17, 18, 19.

96. I shall not here give my Caution to the Righteous, but shall reserve that for the next Use: But O that Men were as wise in judging of the answering of the desires, as they are in judging of the extravagancies of their Appetites! You shall have a Man even from experience, reclaim himself from such an excess of Eating, Drinking, Smoaking, Sleeping, Talking or pleasurable Actions, as by his experience he finds is hurtful to him (and yet all this may but hurt the Body, at least the Body directly;) but how Blind, how Unskill'd are they in the evils that attend desires? For like the Man in the Dropsie, made mention of before, they desire this World, as he doth Drink, till they desire themselves quite down to Hell. Look to it therefore and take heed; God's granting the things pertaining to this Life unto thee, doth neither prove that thou art Righteous, nor that he acts in Mercy towards thee, by giving of thee thy desires.

Fourth Use is for Encouragement.

97. IS it so? *shall the desire of the* Righteous *be granted?* Then this should encourage *them* that in the first place, have sought the Kingdom of God and his Sons righteousness, *to go on in their desires.*

God has given thee his Sons righteousness to justifie thee; he has also, because thou art a Son, sent forth the Spirit of his Son into thy Heart to sanctifie thee, and to help thee to cry unto him Father, Father; wilt thou not cry? wilt thou not desire? Thy God has bidden thee open thy Mouth, he has bid thee *open it wide*, and promised saying, *And I will fill it*: And wilt thou not desire?

Psal. 81. 12.

O! thou hast a *License*, a *Leave*, a *Grant* to desire; wherefore be not afraid *to desire great Mercies of the God of Heaven*: This was *Daniel's* way, and he set others to do it too.

Dan. 2. 18.

Object. *But I am an unworthy Creature.*

Answ. That's true; but God gives to no Man for his Worthiness, nor rejects any for their Sinfulness, that come to him sensible of the want and worth of Mercy for them. Besides, I told thee before, that the desires of a righteous Man, and the desires of his God, do *jump* or *agree*: God has a desire *to thee*, thou hast a desire *to him*; God desires *Truth in the inward parts*, and so dost thou with all thy Heart; God desires Mercy, and to shew it to the Needy; that's it thou also wantest, and that which thy Soul craves at his Hand.

Job 14. 15. Psal. 51. 6. Hos. 6. 6.

Seek Man, ask, knock, and do not be discouraged; *The Lord grant all thy desires.* Thou sayst thou art unworthy to ask the biggest things, things Spiritual and Heavenly; well, will carnal things serve thee, and answer the desires of thy Heart? Canst thou be content to be put off with a Belly well filled, and a Back well cloathed?

O H! better I never had been born.

98. See, thou wilt not ask the best, and yet canst not make shift without them; shift, no, no shift without them; I am undone without them, undone for ever and ever, sayst thou; well then desire; so I do, sayst thou: Ah but desire with more strong desires, desire with more large desires; desire *Spiritual* Gifts, *covet them earnestly*, thou hast a License too to do so, God bids thee do so; *And I*, says the Apostle, *desire that ye faint not*, That is, in the prosecution of your *desires*, what discouragements soever you may meet with in the way; for he hath said, *The desire of the* Righteous *shall be granted.*

1 Cor. 14. 1. Ephes. 3. 13.

Object. *But I find it not so*, says one, *for though I have desired and desired, a thousand times upon my Knees, for something that I want, yet I have not my desire; and indeed the consideration of this, hath made me question whether I am one of those, to whom the Promise of granting of desires is made.*

99. *Answ.* TO this Objection many things must be replyed.

1. By way of Question.

2 Then by way of Answer.

First, by way of Question; what are the things thou *desirest*, are they *lawful* or *unlawful*? For a Christian may *desire* unlawful things; as the Mother of *Zebedees* Children did when she came to Christ (nay her Sons themselves had their hearts therein) saying, *Master, we would that thou shouldst do for us, whatsoever we shall desire.*

Mat. 20. 19, 20. Mark 10. 35.

They came with a *wide* Mouth, but their *desire* was unlawful, as is evident, for that Christ would not grant it. *James* also himself caught those unto whom he wrote, in such a fault as this, where he says, *Ye Kill, and desire to have, and cannot obtain.*

Jam. 4. 2.

100. THERE are four Things that are Unlawful to be desired.

1. To

1 King 3. 11. Deut. 5. 21. Psal. 73. 3. Prov. 24. 1, 19. Jam. 4. 2, 3, 4.

1. To desire the life of thine enemy, is unlawful.

2. To desire any thing that is thy neighbours, is unlawful.

3. To desire to share in the prosperity of the wicked, is unlawful.

4. To desire Spiritual things for evil ends is unlawful.

Secondly, are they lawful things, which thou desirest? Yet the question is, are they absolutely or conditionally promised? If absolutely promised, hold on in desiring. If conditionally promised, then thou must consider,

1. Whether they are such as are essential to the wel-being of thy Soul in thy Christian course in this life.

2. Or whether they are things that are of a more inferior sort.

If they are such as are essential to the welbeing of thy Soul in thy Christian course in this World; then hold on in thy desires; and look also for the conditions that that word calls for that profereth them to thee. And if it be not possible to find them in thy self, look for them in Christ; and cry to God for them, *for the Lords sake*

BUT if they be of an inferior sort, and thou canst be a good Christian without them; Desire them, and yet be content to go without them; for who knows, but it may be better that thou shouldest be denied, than that thou shouldst have now a grant of some things thou desirest? And herein thou hast thy Lord for thy pattern; who, though he desired that his life might be prolonged, yet wound up that prayer with a nevertheless, *not my will, but thine be done.*

Mat. 26. 39, 42, Mark 14. 36.

101. BUT we will suppose, that the thing thou desirest is good, and that thy heart may be right in asking. As suppose thou desirest more Grace, or as *David* has it, more *Truth in the inward, and hidden part.* Yet there are several things for thy instruction, may be replyed to thy objection, as,

Psal. 51.

1. Thou, though thou desirest more of this, mayest not yet be so sensible of the worth of what thou askest as perhaps God will have thee be, before he granteth thy desire; sometimes Christians ask for good things without having in themselves, an estimate proportionable to the worth of what they desire; and God may hold it therefore back, to learn them to know better, the worth and greatness of that thing they ask for. The good Disciples asked *they knew not what.*

Mark 10. 38.

I know they asked what was unlawful, but they were ignorant of the value of that thing, and the same may be thy fault when thou askest for things most lawful, and necessary.

102. 2. Hast thou well improved what thou hast received already? Fathers will hold back more mony, when the Sons have spent that profusely which they had received before. *He that is faithful in that which is least, is faithful also in much, and he that is unjust in that which is least; is unjust also in much. And if you have not been faithful in that which is another Mans, who shall give you that which is your own?*

Luke 16. 10, 11, 12.

See here, an objection made against a further supply, or rather against such a supply as some would have, because they have mispent, or been unfaithful in what they have already had.

If thou therefore hast been faulty here; Go humble thy self to thy Friend, and beg pardon for thy faults that are past, when thou art desiring of him more Grace.

3. WHEN God gives to his, the grant of their desires, he doth it so, as may be best for our advantage; now there are times wherein the giving of Grace may be best to our advantage, as, 103.

1. Just before a temptation comes, then if it rains Grace on thee from Heaven, it may be most for thy advantage. This is like Gods sending of plenty in *Egypt* just before the years of Famine came.

2. For God to restrain that which thou desirest, even till the Spirit of prayer is in a manner spent, may be further to inform thee, that though prayer and desires are a duty, and such also to which the promise is made; yet God sees those imperfections in both thy prayers and desires, as would utterly bind his hands, did he not act toward thee nearly from motives drawn from his own Bowels and compassions, rather than from any deserving that he sees in thy prayers. Christians, even righteous Men, are apt to lean too much to their own doings; and God to wean them from them, oftimes defers to do, what they by doing expect, even until in doing, their Spirits are spent, and they as to doing can do no longer. When they that cried for water, had cried till their Spirits failed, and their tongue clave to the roof of their Mouth for Thirst; Then the Lord did hear, and then the God of *Israel* did give them their desire. Also when *Jonas* his Soul fainted under the consideration of all the evils that he had brought upon himself; *then his prayer came unto God into his Holy Temple.*

Isa. 41. 17, 18. Jon. 2. 7.

The righteous would be too light in asking, and would too much over prize their works, if their God should not sometimes deal in this manner with them.

3. IT is also to the advantage of the righteous that they be kept, and led in that way which will best improve Grace already received and that is, when they spin it out and use it to the utmost; when they do with it, as the Prophet did with that Meals meat that he eat under the Juniper Tree: Go in the strength of it their forty days and forty nights, even to the Mount of God. Or when they do as the Widow did, spend upon their handful of Flower in the Barrel, and upon that little Oyl in the Cruse, till God shall send more plenty. 104.

The righteous are apt to be like well fed Children, *too wanton*, if God should not appoint them some *fasting days.* Or they would be apt to cast away *fragments*, if God should give them every day a new Dish. So then God will grant the desires of the righteous in that way which will be most for their advantage. And that is, when they have made the best of the old store.

1 King 19. 4, 5, 6, 7, 8. Chap. 17. 9, 10, 12, 13, 14, 15, 16.

If God should give us two or three Harvests in a year, we should incline to feed our Horse and Hogs with Wheat; but being as it is, we learn better to husband the matter.

By

By this means we are also made to see, that there is vertue sufficient in our old store of Grace to keep us with God in the way of our duty, longer than we could imagin it would.

I my self have cried out, I can stand no longer, hold out no longer, without a further supply of Grace, and yet I have by my old Grace been kept even after this, Days, and Weeks, and Months in a way of waiting on God. A little true Grace will go a great way, yea, and do more wonders than we are aware of. If we have but Grace enough to keep us *groaning after God*, 'tis not all the World that can destroy us.

105. 4. Perhaps thou mayest be mistaken. The Grace thou prayest for, may in great measure be come unto thee. Thou hast been desiring of God, thou sayest, more Grace; but hast it not.

But how if whilst thou lookest for it to come to thee at *one* door, it should come to thee in at *another*? And that we may a little enquire into the truth of this, let us a little consider what are the effects of Grace in its coming to the Soul, and then see if it has not been coming unto thee almost ever since thou hast set upon this fresh desire after it.

1. Grace in the general effect of it, is to mend the Soul and to make it better disposed. Hence when it comes it brings convincing light along with it, by which a Man sees more of his baseness than at other times. More I say, of his inward baseness. It is through the shinings of the Spirit of Grace, that those *Cobwebs* and Stinks that yet remain in thee, are discovered. *In thy light we shall see light.* And again, *whatsoever makes manifest is light.* If then thou seest thy self more vile than formerly, Grace by its coming to thee, has done this for thee.

2. Grace when it comes breaks and crumbles the heart, in the sense and sight of its vileness. A Man stands amazed and confounded in himself; breaks, and falls down on his Face before God; is ashamed to lift up so much as his Face to God at the sight and apprehension of how wicked he is.

3. Grace when it comes shews to a Man more of the Holiness and Patience of God; his Holiness to make us wonder at his patience, and his patience to make us wonder at his mercy, that yet, even yet such a vile one as I am, should be admitted to breath in the land of the living, yea more, suffered to come to the Throne of Grace.

106. 4. GRACE is of a heart-humbling nature; it will make a Man count himself the most unworthy of any thing; of all Saints. Twill make a Man put all others afore him, and be glad too, if he may be one beloved, though least beloved, because most unworthy. Twill make him with gladness accept of the lowest room, as counting all Saints more worthy of exaltation than himself.

5. Grace will make a Man prize other Mens Graces and gracious actions above his own. As he thinks, every Mans Candle burns brighter than his. Every Man improves Grace better than he, every good Man does more sincerely his duty than he. And if these be not some of the effects of the renewings of Grace, I will confess I have taken my mark amiss.

6. Renewings of Grace beget renewed self-bemoanings, self-condemnations, self-abhorrences.

And say thou prayest for Communion *with*, and the presence of God. God can have communion with thee and grant thee his presence, and all this shall, instead of comforting of thee at present, more confound thee and make thee see thy wickedness. Isa. 6. 1, 2, 3, 4, 5.

Some People think they never have the presence, and the renewings of Gods Grace upon them, but when they are comforted, and when they are cheared up; when alas, God may be richly with them, while they cry out, by these visions my sorrows are multiplied, or, because I have seen God, I shall die. Dan 10. 8, 16. Judg. 13. 22.

And tell me now, all these things considered, has not Grace, even the Grace of God which thou hast so much desired, been coming to thee and working in thee in all these hidden methods? And so doing, has it not also accommodated thee with all the afore named conveniences? The which when thou considerest, I know thou wouldst not be without for all the good of the World. Thus therefore thy desire is accomplishing: *and when 'tis accomplished, will be sweet to thy Soul.* Prov. 13. 19.

5. But we will follow thee a little in the way of thy heart. Thou sayest, thou desirest and desirest Grace, yea, hast been a thousand times upon thy knees before God for more Grace, and yet thou canst not attain. 107.

I answer, 1. It may be, the Grace which thou prayest for, is worth thy being upon thy Knees *yet a thousand times more.* We find that usually they that go to Kings Courts for preferment, are there at great expences; yea, and wait a great while, even until they have spent their whole estates, and worn out their patience too. Yet they at last prevail, *and the thing desired comes.* Yea, and when it is come; it sets them up anew, and makes them better Men, though they did spend all that they had to obtain it, than ever they were before. *Wait*, therefore; *wait, I say, on the Lord.* Psal. 27. 14.

Wait therefore with *David*, wait patiently; bid thy Soul chear up, and wait. *Blessed are all they that wait for him.* Psal. 37. 7, 34. Psal. 62, 5. Isa. 30, 18.

2. Thou must consider that great Grace is reserved for great service; thou desirest abundance of Grace; thou doest well, and thou shalt have what shall qualifie and fit thee for the service, that God has for thee to do for him and for his name in the World. The Apostles themselves were to stay for great grace, until the time of their work was come. Acts 1. 4, 8. 4. 33. Chap. 4. 33.

I will not allot thy service, but assure thy self *when thy desire cometh*, thou wilt have occasion for it; new Work, new Tryals, new Sufferings; or something that will call for the Power and vertue of all the Grace thou shalt have to keep thy Spirit even, and thy Feet from slipping while thou art exercised in new engagements.

ASSURE thy self, Thy God will not give thee *Straw*, but he will expect *Brick*. *For unto whomsoever much is given, of him shall be much required, and to whom Men have committed much, of him they will ask the more.* Wherefore as thou 108. Luke 12. 48.

art busie in desiring more Grace, be also desirous, that Wisdom to manage it with faithfulness may also be granted unto thee. Thou wilt say, Grace, if I had it, will do all this for me. Twill, and will not. Twill, if thou watch and be sober; twill not if thou be fooliſh and remiſs. Men of great Grace may grow conſumptive in Grace, and idleneſs may turn him that wears a Pluſh Jacket, into Rags. *David* was once a Man of great Grace, but his ſin made the Grace which he had, to *ſhrink* up, and *dwindle* away, as to make him cry out, *O take not thy Spirit utterly from me.*

Pſal. 51. 11.
Pſal. 119. 8.

3. Or, perhaps God withholds what thou wouldſt have, that it may be the more prized by thee, when it comes. *Hope deferred makes the heart ſick, but when the deſire cometh, it is a Tree of Life.*

Prov. 13. 12.

4. Laſtly, but doſt thou think that thy *more* Grace, will exempt thee from temptations! Alaſs! The more Grace, as was hinted, the greater Trials. Thou muſt be for all that, like the Ship of which thou readeſt, ſometimes high, ſometimes low; ſometimes ſteddy, ſometimes ſtaggering, ſometimes in, and ſometimes even at the end of thy very wits. *For ſo he brings us to our deſired Haven.*

Pſal. 107.
Pſal. 107. 23, 24, 25, 26, 27, 28, 29, 30.

Yet Grace is the Gold and preciouſneſs of the Righteous Man; yea, and herein appears the uprightneſs of his Soul; In that though all theſe things attend the Grace of God in him, yet he chuſeth Grace here, above all, for that it makes him the more like God and his Chriſt, and for that it ſeaſons his heart beſt to his own content; and alſo for that it capacitates him to glorify God in the World.

The CONCLUSION.

109. Is it ſo, is this the ſum of all, namely, that the fears of the wicked ſhall come upon them, and that the deſire of the Righteous ſhall be granted; Then this ſhews us what is determined concerning both, concerning the wicked, that all his hopes ſhall not bring him to Heaven; and concerning the righteous, that all his fears ſhall not bring him to Hell. But what a ſad thing is it for one to be a wicked Man? nothing can help him his wickedneſs is too ſtrong for him. *His own iniquity ſhall take the wicked himſelf, and he ſhall be holden in the Cords of his ſins.*

Prov. 5. 22.

He may twiſt, and twine, and ſeek to work himſelf from under the ſentence paſt upon him: but all will do him no pleaſure. *The wicked is driven away in his wickedneſs. But the righteous hath hope in his death.*

Prov. 14. 32.

Loath he is to be righteous now; and as loath he will be to be found in his ſins at the dreadful day of doom. But ſo it muſt be. *Upon the wicked God ſhall rain ſnares, Fire and Brimſtone, and a horrible burning tempeſt: this ſhall be the portion of their cup.*

Pſal. 11.

Wo to the wicked, therefore: It ſhall be ill with him, for the reward of his hands ſhall be done unto him. The juſt God will recompence both the Righteous and the wicked, even according to their works. And yet for all this, the wicked will not hear. When I read Gods word and ſee how the wicked follow their ſins, yea, dance in the ways of their own deſtruction, it is aſtoniſhing to me.

Their actions declare them, though not Atheiſts in principle, yet ſuch in practice. What do all their acts declare, but this, that they either know not God, or fear not what he can do unto them?

But Oh how will they change their note when they ſee what will become of them! How *wan* will they look! yea, the Hair of their Heads will ſtand an end for fear. For their fear is their portion; nor can their fears, nor their prayers, nor their entreaties, nor their wiſhes, nor their repentings help them in this day.

And thus have I ſhewed you what are the deſires of the Righteous: And that the fear of the wicked ſhall come upon him, but the deſire of the Righteous ſhall be granted.

FINIS.

THE SAINTS Privilege and Profit.

By *John Bunyan.*

Heb. 4. 16. *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

1. THis Epiſtle is indicted and left to the Church by the Holy Ghoſt, to ſhew particularly, and more diſtinctly the HIGH Prieſthood of Jeſus Chriſt; and the excellent benefits that his People have thereby. In which both the excellency of his Perſon, and tranſcendent glory of his office, beyond either *Prieſt*, or *Prieſthood* of the Law, is largly ſet forth before us in Chap. 1. Chap. 2. *&c.*

Wherefore in order to our beneficial reading of this Epiſtle, the Spirit of God calls upon us, firſt moſt ſeriouſly to conſider *what* an one this excellent Perſon is. *Wherefore Holy Brethren*, ſaith he, you that are *partakers of the Heavenly calling*: conſequently you that are related to, and that are concerned in the undertaking of this Holy one, *conſider the Apoſtle and Highprieſt of our profeſſion, Chriſt Jeſus.* Chap 3. 1. Conſider how great, and how fit this Man is, for ſo Holy and glorious a calling. He being ſo high, as to be far above all Heavens; ſo great, as to be the Son of, and God equal with the Father. Conſider him alſo as to his humanity, how that he is really fleſh of our fleſh; ſinleſsly ſo, Sympathizingly ſo, ſo in all the compaſſions of a Man; he is touched with, compaſſioneth, pitieth, loveth, ſuckereth us and feeleth our infirmities, and maketh our caſe his own. Nay, he again from the conſideration of his greatneſs and love, puts us upon a confident reliance on his undertaking, and alſo preſſeth us to a bold approach of that Throne of Grace, where he continually abideth in the execution of his office. *Seeing then*, ſaith he, *that we have a great High-prieſt that is paſſed into the Heavens, Jeſus the Son of God, let us hold faſt our profeſſion. For we have not an High-prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin.* Let us therefore come boldly to the Throne of Grace.

2. IN the words we have.

1. An exhortation.

2. An implication, that we ſhall reap a worthy benefit if we truly put the exhortation into practice.

The exhortation is, That we ſhall come boldly to the Throne of Grace, *Let us therefore come boldly to the Throne of Grace.* In all we have an intimation of five things.

1. That God hath more Thrones than one. Elſe the Throne of Grace need not to be ſpecified by name. Let us come to the Throne of GRACE.

2. That the godly can diſtinguiſh one Throne from another. For the Throne here is not ſet forth, by *where*, or *what* ſigns it ſhould be known; it is only propounded to us by its NAME, and ſo left for Saints to make their approach unto it. Let us come to the THRONE of Grace.

3. The third thing is, The PERSONS intended by this exhortation, let US therefore come. US; What US? or who are they that by this exhortation are called upon to come; let Us.

4. The MANNER of the coming of theſe Perſons to this Throne of Grace, and that is through the vail, *boldly, confidently.* Let us come BOLDLY to the Throne of Grace.

5. The motive to this exhortation, and that is twofold.

1. BECAUSE we have so great an High-priest, that cannot but be touched with the feeling of our infirmities. Let us THEREFORE come boldly to the Throne of Grace.

2. And because we are sure to speed; *That we may obtain mercy and find grace*, &c.

3. I shall, as God shall help me, handle these things in order.

Psal. 11.4. First, for the first, that God hath *more* Thrones than *one*. He hath a Throne in Hea-
Jer. 3. 27. ven, and a Throne on earth. *The Lords Throne is in Heaven, and they shall call Jerusalem the*
Psal. 59. *Throne of the Lord. He ruleth over the Angels,*
23. He ruleth in his Church. *He sitteth in Jacob and ruleth to the ends of the Earth*, yea, he has a Throne and Seat of Majesty among the Princes
Psal. 82.1. and great ones of the World. *He ruleth or judgeth among the Gods.* There is a Throne for him as a Father, and a Throne for Christ as
Rev. 3.21. a giver of reward to all faithful and overcoming Christians. *To him that overcometh, I will grant to sit with me on my Throne, even as I also overcame, and am set down with my Father upon his Throne.*

There is also to be a Throne of Judgment, on which God by Christ at the great and notable day shall sit to give to the whole World their last or final sentence: from which, no, not not by any means they shall never be released.
Mat. 25. 31. This Throne is made mention of in the New Testament; and is called by Christ, *the Throne of his glory; and a great white Throne.* And his presence when he sits upon this Throne, will be so terrible, that nothing shall be able to abide it, that is not reconciled to God by him before.

Wherefore it is not amiss that I give you this hint, because it may tend to inform unawary Christians, when they go to God, that they address not themselves to him at *rovers*, or at random, but that when they come to him for benefits, they direct their prayer to the Throne of Grace, or to God as considered on a Throne of Grace. For he is not to be found a God merciful and gracious, but as he is on the Throne of Grace. This is his *Holy place*, out of which he is terrible to the Sons of Men, and cannot be gracious unto them. For, as when he shall sit at the last day upon his Throne of Judgment, he will neither be moved with the tears or misery of the World to do any thing for them, that in the least will have a tendency to a relaxation of the least part of their sorrow, so now let Men take him where they will, or consider him as they list, he gives no Grace, no special Grace, but as considered on the Throne of Grace: wherefore they that will pray, and speed, they must come to a Throne of Grace; to a God that sitteth on a Throne of Grace. *Let us therefore come boldly to the Throne of* GRACE, *that we may obtain*, &c.

The unbeliever, the erroneous and superstitious consider not this: Wherefore they speak to God as their fancies lead them, not as the Word directs them, and therefore obtain nothing. Ask the carnal Man, to whom he prays? he will say to God. Ask him where this God is? he will say in Heaven. But ask him how, or under what notion he is to be considered there? and he will give a few generals, but cannot direct his Soul unto him as he is upon, a Throne of Grace, as the Apostle here biddeth, saying, Let us come boldly to the Throne of Grace. Wherefore they come and go, or rather go and come to no advantage at all; they find nothing but their labour or words for their pains. For the right considering of God when I go unto him, and how or where I may find him gracious and merciful, is all in all; and mercy and grace is then obtained when we come to him as sitting upon a Throne of Grace.

2. WE will therefore come to the second thing, to wit, That the godly can distinguish one Throne from another. And the reason why I so conclude, is, as I said, because the Throne *here*, is not set forth unto us here, by *where* or *what* signs it should be known; it is only propounded to us by its name (a Throne of Grace) and so left for Saints to make their approach thereto. *Let us therefore come boldly to the Throne of Grace.*

4. WE will therefore take this conclusion into two parts and consider it under this double position.

First, that there is a Throne of Grace.

Secondly, that it is the Privilege of the godly to distinguish from all other Thrones whatever, this Throne of Grace.

First, *There is a Throne of Grace.* This must be true, because the Text saith also it is that of which the *Mercy-Seat* so often made mention of in the Old Testament was a type, shadow, or figure; nor is the terms, of *Seat*, and *Throne*, of any strength, to make this supposition void. For 'tis common for the antitype to be put forth in words unto us, more glorious than is the *figure*, or *shadow* of that thing. And the reason is, for that the Heavenly things themselves are far more excellent than the shadow by which they are represented. What's a Sheep, a Bull, an Ox, or Calf, to Christ; or their blood, to the blood of Christ? What's *Jerusalem* that stood in *Canaan* to that new *Jerusalem* that shall come down from Heaven; or the Tabernacle made with corruptible things, to the Body of Christ, or Heaven it self? No marvel then if they be set forth unto us by words of an inferior rank; the most full and apteſt being reserved to set out the higheſt things withal.

Before I proceed to give you a more particular description of this Throne of Grace, as also how it may be known; I will a little touch upon the Terms themselves, and shew briefly what must he implyed by them.

5. FIRST, by this word *Grace* we are to understand Gods free sovereign good pleasure, whereby he acteth in Christ towards his People. Grace and Mercy therefore are Terms that have their distinct significations; *mercy* signifies pitifulness, or a running over of infinite Bowels to objects in a miserable and helpless condition. But *Grace* signifies that God still acts in this as a free agent, not being wrought upon by the misery of the creature, as a procuring cause; but of his own princely mind.

Was

Was there *no* objects of pity among those that in the old World perished by the Flood, or that in *Sodom* were burned with fire from Heaven? Doubtless according to our apprehension there were many: But *Noah*, and he only found grace in Gods eyes, not because that of himself he was better than the rest; but God acted as a gracious Prince towards him, and let him share in mercy of his own Sovereign will and pleasure. But this at first, was not so fully made manifest as it was afterwards. Wherefore the *propitiatory* was not called as here, *A Throne of Grace*, but, a *Mercy-seat*, albeit there was great glory in them terms also; for by, (*Mercy seat*) was shewed, not only that God had compassion for Men; but that also to be good, was as his continual resting place, whither he would at length retire, and where he would sit down and abide, whatever terrible or troublesome work for his Church was on the Wheel at present. For a *Seat* is a place of rest, yea, is prepared for that end; and in that here *mercy* is called *that* Seat, it is to shew, as I said, that whatever work is on the Wheel in the World, let it be never so dreadful and amazing, yet to Gods Church it shall end in *mercy*, for that that is Gods resting place. Wherefore after God had so severely threatned and punished his Church under the name of a whorish Woman, as you may read in the Prophet *Ezekiel*, he saith, *so I will make my fury towards thee to rest, and my jealousy shall depart from thee; and I will be quiet, and will be no more angry.* And again, speaking of the same People, and of the same punishments, he saith, *nevertheless I will remember my covenant with thee in the days of thy Youth, and I will establish unto thee an everlasting Covenant.* And again, *I will establish my Covenant with thee, and thou shalt know that I am the Lord. That thou mayest remember, and be confounded, and never open thy Mouth any more: because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God.* These with many more places shew that mercy is Gods Place of rest, and thither he will retire at last, and from thence will bless his Church, his People.

Ezek. 16. 12. 60. 61, 62, 63.

6. BUT yet these terms (a Throne, the Throne of Grace) doth more exceed in glory: not only because the word *Grace*, shews that God by all that he doth towards us in saving and forgiving, acts freely as the highest Lord and of his own good will and pleasure: but also for that he now saith, that his Grace is become a King, *a Throne of Grace.* A Throne is not only *Seat* for rest, but a place of dignity and authority. This is known to all. Wherefore by this word, *a Throne*, or the Throne of Grace, is intimated, that God ruleth, and governeth by his Grace. And this he can justly do. *Grace reigns through Righteousness, unto eternal life through Jesus Christ our Lord.* So then, in that here is mention made of a *Throne of Grace*, it sheweth that Sin, and Satan, and Death and Hell must needs be subdued. For these last mentioned are but weakness and destruction; but Grace is life, and the absolute Sovereign over all *these* to the ruling of them utterly down. *A Throne of Grace.* By this then, God plainly declareth that he is resolved *this* way to rule, and that he pointeth at sin as his deadly foe: and if so, then *where sin abounded grace must much more abound.* For it is the wisdom and discretion of all that rule, to fortify themselves against them that rebel against them, what they can. Wherefore, he saith, again, *sin shall not have dominion over you, for you are not under the Law, but under Grace.* Sin seeks for the dominion, and Grace seeks for the dominion: but sin shall not rule, because it has no Throne in the Church, among the godly. Grace is King. Grace has the Throne, and the People of God are not under the dominion of sin, but of the Grace of God, the which they are here implicitly bid to acknowledge, in that they are bid to come *boldly to it for help.* That we may obtain mercy and find Grace to help: to help in time of need. For as from the hand and Power of the King, comes help and sucker to the subject, when assaulted by an Enemy: so from the Throne of Grace, or from Grace, *as it Reigns*, comes the help and health of Gods People. Hence it is said again, *A glorious high Throne from the beginning is the place of our sanctuary.* Here then the Saints take shelter from the roaring of the Devil, from the rageing of their lusts, and from the fury of the wicked. That also is a very notable place, *He will subdue our iniquities, and thou wilt cast all our sins into the depth of the Sea.* He speaks here of God as solacing himself in mercy, and as delighting of himself in the Salvation of his People, and that without comparison. *Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.* Thus is mercy and grace got into the Throne, reigns, and will assuredly conquer all. Yea, will conquer and that with a shout, *mercy rejoyceth against Judgment.* Yea, glorieth when it getteth the victory of sin, and subdueth the sinner unto God and to its own Salvation, as is yet more fully shewed in the parable of the prodigal Son. But this briefly to shew you something of the nature of the Terms, and what must necessarily be implied thereby.

Rom. 5. 21.

ver. 20.

Rom. 6. 14.

Jer. 17. 12.

Mic. 7. 19.

ver. 18.

Jam. 2. 13.

Luke 15.

7. WE will in the next place, shew what is to be inferred from hence. And,

First, To be sure this is inferred, *That Converted Men are not every way, or in every sense free from the being of sin.* For were they, they need not betake themselves to a Throne of Grace for help; when it saith there is grace in God, it inferreth that there is sin in the godly; and when it saith, Grace reigns; as upon a Throne, *&c.* It implies that sin would ascend the Throne, would reign, and would have the dominion over the Children of God. This also is manifest, when he saith, *Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof.* And the only way to prevent it, is to apply our selves, as by the Text we are directed, to the Throne of Grace for help against it.

Rom. 6. 12.

Secondly, the Text implies that at certain times, the most godly Man in the World may be hard put to it, by the sin that dwelleth in him; yea, so hard put to it, as that there can be no ways to save himself from a fall, but by im-

imploring Heaven, and the Throne of Grace
2 Sam. 12. Luke 22. 31. for Help. This is called the *needy time*, the time when the wayfaring Man that knocked at *Davids* door shall knock at ours: or when we are got into the sieve into which *Satan* did get *Peter*; or when those Fists are about our Ears that were about *Pauls*; and when that Thorn
2 Cor. 12. 7, 8. pricks us that *Paul* said was in his flesh. *But why, or how comes it to pass that the godly are so hard put to it at these times*, but because there is in them, that is, in their flesh, no good thing but consequently all aptness to close in with the Devil and his suggestions to the overthrow of the Soul?

But now here we are presented with a Throne of Grace, unto which, as *David* says, we must
Psal. 71. 3. continually resort, and that's the way to obtain relief, and to find help in time of need.

8. THIRDLY, as Christians are sometimes in eminent dangers of *falling*, so sometimes it is so that they are *fallen*, are down, down dreadfully, and can by no means lift up themselves. And this happeneth unto them because they have been remiss as to the conscionable performance of what by this exhortation they are enjoyned to. They have not bin been constant supplicants at this Throne, for preserving Grace; for had they, they should, as the Text suggests, most certainly have kept from such a fall; help should have bin been granted them in their needfull time. But that is it of which such are guilty,
Isa. 43. 22, 28. which is written in the Prophet *Isaiah*, *But thou hast not called upon me O Jacob, but thou hast been weary of me, O Israel.* Therefore thou art profaned, therefore thou art given to reproaches.

Now as they which are *falling*, are kept from coming down, by coming to this Throne of Grace: so those that are *fallen*, must rise, by the Scepter of love extended to them *from thence*. Men may fall by sin, but cannot raise up themselves without the help of Grace.

Wherefore it is worthy of our enquiry after a more thorough knowledge of this Throne of Grace, whence as we may well perceive, our help comes, and by what comes from thence we are made to stand.

I therefore come now to a more particular description of this Throne of Grace, and to shew how the godly know, or may know it, from other Thrones of God.

9. FIRST then, this Throne of Grace is the Humanity or Heart and Soul of Jesus Christ, IN which God sits and resteth for ever, in love towards them that believe in him: For as much as Christ did by the body of his flesh,
Isa. 22. 22, 23. when here, reconcile them unto the Father. *The key of David, saith God, I will lay upon his Shoulder: so he shall open and none shall shut, and he shall shut and none shall open. And I will fasten him as a nail in a sure place, and he shall be for a glorious Throne to his Fathers House.* For a glorious Throne to his Fathers House, that is, for his Fathers House to come to their Father by, for that they shall always find him *thereon*,
2 Cor. 5. 19, 20. or as another Scripture saith, *in him*, reconciling them unto him, not imputing to them their trespasses and sins. Nor is it possible that we lay aside the humane nature of Christ, for us to find any such thing, as a Throne of Grace: either in earth or Heaven, for that *then* nothing can be found to be the rest of God. *This* Mat. 3. 17. *is my well beloved Son in whom I am well pleased*, is Gods one language, but there is none other of whom he hath so said. Wherefore he resteth in him towards us, and in him only. Besides, Grace cannot be extended towards us but in a Gen. 3. 24. way of Justice. For that the law, and our sin, obstructeth another way; but lay the humane nature of Christ aside, and where will you find THAT that shall become such a Sacrifice to Justice for the sin of Men, as that God for the sake of that shall both forgive, and cause that Grace forever should reign towards us in such a way? It reigns through Rom. 5. 21. Righteousness, or Justice, by Jesus Christ, and no way else. Christ Jesus therefore is this Throne of Grace, or him, or that by which Grace reigns towards the Children of God.

That Scripture also gives us a little light herein. *And I beheld, and lo in the midst of* Revel. 5. 6. *the Throne, &c. stood a lamb as it had been slain.* This is to shew the cause why Grace is so freely let out to us, even for that there stands there in the midst of the Throne and in the midst of the Elders, a Lamb as it had been slain, or as it was made a Sacrifice for our sin; for as a *slain Lamb* he now lives in the midst of the Throne, and is the meritorious cause of all the Grace that we enjoy. And though it seems by this Text, that the Throne *is one thing*, and the *Lamb another*: yet the Lamb of God is the Throne, though not as a Lamb or Sacrifice, *but as one* that by his Sacrifice has made way for Grace to run like a River into the World. The Son of God, Jesus Christ, is ALL; he is the Throne, the Altar, the Priest, the Sacrifice, and all; but he is the Throne, the Priest, the Altar, and the Sacrifice under divers considerations. He is not the Throne, as he is the Priest; he is not the Priest, as he is the Sacrifice; he is not the Sacrifice, as he is the Altar: yet is truly all these; yea, there is no Throne of Grace, no High-priest, no propitiatory Sacrifice, *&c.* but he; of all which we may yet speak further before we conclude this Treatise.

I conclude then, that Christ Jesus in his humane nature is this Throne of Grace: in his humane nature, I say he has by that compleatly accomplished all things necessary for the making way for Grace to be extended to Men: and that that is not only Gods place of rest, but that by, and from which, as upon a glorious Throne, his Grace shall reign over Devil, Death, Sin, Hell, and the Grave for ever.

This humane nature of Christ is also called the *tabernacle* of God, for the fulness of the Godhead dwells in it bodily. It is Gods habitation, his dwelling place, his Chear and Throne of State. He doth all in, and by it, and without it he doth not any thing. But to pass this, let us come to the next thing.

SECONDLY, we will now come to dis- 10.
course of the placing of this Throne of Grace, or to discover where it is erected. And for this we must repair to the Type; which as was said Heb. 9. 4, 5. before, is called the *Mercy-seat*. The which we find, not in the *outward* Court, nor yet within

within the *first* vail, which ſignifies, not in the World, nor in the Church on earth: but in the Holy of the Holies, or after the ſecond vail, the fleſh of Chriſt. There then is this Throne of God, this Throne of Grace, and no where here below. And for as much as it is called the Throne of God, of Grace, and is there; it ſignifieth, that it is the higheſt, and moſt honourable. Hence he is ſaid to be far above all Heavens, and to have a name above every name.

Wherefore he that will come to *this* Throne of Grace, muſt know what manner of coming it is by which he muſt approach it, and that is, not *perſonally*, but by runnings out of heart; not by *himſelf*, but by his Prieſt, his Highprieſt; for ſo it was in the Type. Into the ſecond, where the Mercy-ſeat was, went the Highprieſt alone, that is, perſonally, and the People by him, as he made interceſſion for them.

This then muſt be done by thoſe that will approach this Throne of Grace: They muſt go to God, as he is inthroned IN Chriſt, BY Chriſt as he is the Highprieſt of his Church: and they muſt go to him, in the Holieſt, by him.

But again, as this Throne of Grace is in the Holieſt, not in the World, not in the Church on Earth; ſo it is in this Holieſt, ſet up *above the Ark of the teſtimony*: for ſo was the *Mercy-ſeat*; it was ſet up in the moſt holy place above the Ark of the teſtimony. The Ark of the teſtimony, what was that? why it was the place of the Law, the Ark in which it was kept; the teſtimony was the Law, the Ark was prepared to put that in. This Ark in which was put this Law, was ſet up in the Holieſt, and the *Mercy-ſeat* was ſet above it; for ſo was *Moſes* commanded to place them, *Thou ſhalt make an Ark*, ſaith God, *and thou ſhalt make a Mercy-ſeat: the Ark* ſhall be called the Ark of the teſtimony, *and there thou ſhalt put the teſtimony which I give thee* (that is, the Law) *and thou ſhalt put the Mercy-ſeat above upon the Ark, and there will I meet with thee, from above the Mercy-ſeat between the two Cherubims which are upon*, that is, *above the Ark of the teſtimony, ſhadowing the Mercy-ſeat.*

Thus then were things of old ordained in the Type, by which we gather what is now to be minded in our worſhiping of God: There was an Ark made, and the two Tables of ſtone, in which the Law was writ, was put therein. This Ark with theſe two Tables were put into the Holieſt, and this *Mercy-ſeat* was ſet above it. The Holy Ghoſt in my mind, thus ſignifying, that Grace ſits upon a Throne, that is higher than the Law, above the Law, and that Grace therefore is to rule before the Law, and notwithſtanding all the ſentence of the Law, for it ſitteth, I ſay, upon a Throne, but the Law ſits on none; a Throne, I ſay, which the Law inſtead of accuſing, juſtifieth & approveth. For although it condemneth all Men, yet it excepteth Chriſt, who in his Manhood is this Throne of Grace. Him, I ſay, it condemneth not, but approveth, and liketh well of all his doings; yea, it granteth him, as here we ſee, as a Throne of Grace, to be exalted above it ſelf; yea, it cannot but ſo do, becauſe by wiſdom and Holineſs it ſelf, which is alſo the Lord of the Law, it is appointed ſo to do. Here then is the Throne of God, the Throne of Grace, namely above the Ark of the Teſtimony; on this God and his Grace, ſits, reigns, and gives leave to ſinners to approach his preſence for Grace and Mercy. He gives, I ſay, for thoſe ſinners ſo to do, that have waſhed before in the brazen Laver that is prepared to waſh in firſt, of which we may ſpeak more anon.

NOW behold the wiſdom of God in his thus ordaining of things, in his placing, in the firſt place the *Law*, and Chriſt the *Ark of the teſtimony*, and the *Mercy-ſeat*, or Throne of Grace, ſo nigh together; for doubtleſs twas wiſdom that thus ordained them, and it might ſo ordain for theſe reaſons. II.

1. That we that approach the Throne of Grace, might when we come there, be made ſtill to remember that we are ſinners (for by the Law is the knowledge of ſin) and behold juſt before us, is this Ark in which are the two Tables that condemn all fleſh. Yea, we muſt look that way, if we look at all; for juſt above it is the Mercy-ſeat, or Throne of Grace. So then here is a *Memento* for them that come to God, and to his Throne of Grace for Mercy, to wit, *The Law*, by which they are afreſh put in remembrance of themſelves, their ſins, and what need they have of freſh ſupplies of Grace. I read that the Laver of Braſs and the Foot of it, was made of the Looking-glaſſes of the Women that aſſembled at the door of the Tabernacle, methinks to ſignify, that Men might ſee their Smyrches when they came to waſh; ſo here, you ſee, the Law is placed *even* with the Mercy-ſeat (only that ſtood above) whereby thoſe that come to the Throne of Grace for Mercy might alſo yet more be put in mind that they are ſinners. Rom. 3. 20. Exod. 28. 8.

2. This alſo tendeth to ſet an edge upon Prayer, and to make us more fervent in Spirit when we come to the Throne of Grace. Should a King ordain that the Ax and Halter ſhould be before all thoſe that ſupplicate him for mercy; it would put yet an edge upon all their petitions for his Grace, and make them yet the more humbly and fervently implore his Majeſty for favour.

But behold, the *Mercy-ſeat* ſtands ABOVE, is ſet up *above* the Ark and Teſtimony that is in it. Here therefore we have incouragement to look for good. For obſerve, though here is the Law, and that too in the Holieſt of all, whether we go; yet above it is the *Mercy-ſeat* and Throne of Grace *Triumphant*, unto which we ſhould look, and to which we ſhould direct our Prayers. Let us therefore come boldly, to the Throne of Grace, notwithſtanding the Ark and Teſtimony is by; for the Law cannot hurt us when Grace is ſo nigh; beſides, God is now not in the Law, but upon the Throne of Grace that is above it, to give forth pardons, and Grace and helps at a time of need.

This then may ſerve to inform ſome, whereabout they are, when they are in their Cloſets, and at Prayer: Art thou moſt dejected when thou art at Prayer? Hear me, thou art not far from the Throne of Grace; for thy dejection proceedeth from thy looking into the Ark, into which God hath ordained, *that whoſoever looks ſhall die*. Now if thou art indeed ſo near 1 Sam. 6. 19.

as

as to see thy sins by thy reading of thy self by the Tables in the Ark, cast but up thine Eyes a little higher, and behold, there is the *Mercy seat* and *Throne of Grace* to which thou *wouldest* come, and by which thou must be saved. When *David* came to pray to God,
Psal. 5. 3. he said, *he would direct his prayer to God, and would look up.*

As who should say, when I pray, I will say to my prayers, *O my Prayers! mount up*, stay not at the Ark of the Testimony, for there is the Law and condemnation; but fore aloft to the Throne that stands above, for there is God, and there is Grace displayed, and there thou mayest obtain what is necessary to help in time of need.

12. SOME indeed there be that know not what these things mean: they never read their sin nor condemnation for it, when they are upon their Knees at their devotion, and so are neither dejected at the sight of what they are, nor driven with sense of things to look higher for help at need; for need, *indeed*, they see none. Of such I shall say, they are not concerned in our Text, nor can they come *hither*, before they have been prepared so to do, as may appear before we come to an end.

And thus have I shewed you what this Throne of Grace is, and where it stands: And now I shall come to shew you how you shall find it, and know when you are come to it by several other things.

Rev. 4. 1, 2, 3. First then, *about the Throne of Grace there is a Rain-bow, in sight like unto an Emerald.* This was the *first* sight that *John* saw after he had received his Epistles for the seven Churches. Before he received them, he had the great vision of his Lord, and heard him say to him,
*Chap. 1. 17, 18. *I am he that was dead and am alive, or that liveth and was dead, and behold I am alive, for ever more, and have the Keys of Hell and of death.* And a good preparation it was for a work of that nature that now he has called unto; to wit, that he might the more warmly and affectionately and confidently attest the truth which his Lord had now for him to testify to them.

So here, before he entreth upon his prophecy of things to come, he hears a *first voice*, and sees a *first sight.* The *first* voice that he heard, was *come up hither*, and the first sight that he saw, was *a Throne with a Rainbow round about it. And immediately*, saith he, *I was in the Spirit; and behold, a Throne was set in Heaven, and one sat upon the Throne. And he that sat was to look upon like a Jasper, and a Sardin-stone, and there was a Rainbow round about the Throne.*

The first time that we find in Gods Word, mention made of a *Rainbow*, we read also of its Spiritual signification, to wit, that it was
Gen. 9. 8, 18. a token of the firmness of the Covenant that God made with *Noah*, as touching his not drowning the Earth any more with the waters of a Flood. *I do set*, saith he, *my Bow in the*
ver. 13. *Cloud, and it shall be a token of a Covenant between me and the earth. And it shall come to pass when I bring a Cloud over the earth, that the Bow shall be seen in the Cloud. And I will remember my Covenant which is between me and you, and every living creature of all flesh; and the waters shall no more become a Flood to destroy all flesh.*

The first use therefore of the *Rain-bow*, it was 13.
to be a token of a Covenant of mercy, and kindness to the World; but that was not the utmost end thereof. For *that Covenant* was but a shadow of the *Covenant* of Grace which God hath made with his elect in Christ, and *that Bow* but a shadow of the *token* of the permanency and lastingness of that Covenant. Wherefore the next time we read of the *Rainbow*, is in the first of *Ezekiel*, and there we read of it, ver. 28.
only with reference to the excellencies of its *colour*: For that it is there said to be exactly like the colour of the *glory* of the Man that the Prophet there saw, as sitting upon a Throne. Zech. 6. 13.
The *glory*, that is, the *Priestly Robes*, for he is a Priest upon the Throne, and his Robes become his glory and beauty. His ROBES, what Exod. 28. 1, 2.
is, or are they, but his blessed Righteousness Ezek. 16. 8.
with the Skirts of which he covereth the sinful nakedness of his People, and with the Isa. 61. 10.
perfection of which he decketh and adorneth them as a Bride adorneth her self with Jewels.

Now here again, in the third place, we find *a Rainbow*; a Rainbow *round about the Throne*; Round about the Throne *of Grace*. A Rainbow, that is, a token of the Covenant, a token of the Covenant of Grace in its lastingness, and that token is the appearance of the Man Christ. The *appearance*, that is, his Robes, his Righte- Ezek. 1.
ousness, from the appearance of his loins even 27.
upwards, and from the appearance of his loyns even downwards, even down to the Foot, as you Rev. 1. 13.
have it in the Book of the Revelations. *As the appearance of the Bow that is in the Cloud in the day of Rain: so was the appearance of the bright-* Ezek. 1.
ness round about: this was the appearance of the 28.
likeness of the glory of the Lord, &c.

14. THE sum then is, that by the *Rainbow* round about the Throne of Grace upon which God sitteth to hear and answer the petitions of his People, we are to understand the obediential Righteousness of Jesus Christ, which in the days of his flesh he wrought out and accomplished for his People; by which Gods Justice is satisfied and their persons Justified and they so made acceptable to him. This Righteousness, that shines in Gods Eyes, more glorious than the Rainbow in the Cloud doth in ours, saith *John*, *is round about the Throne.* But for what purpose? Why, to be looked upon. But who must look upon it? why God and his People; the People when they come to pray, and God when he is about to hear and give. *And the Bow shall be in the Cloud, says God, and I* Gen. 9.
will look upon it; that I may remember the ever- 17.
lasting Covenant between God and every living creature of all flesh that is upon the Earth.

And I say, as the Bow is for God to look on, so it is also for our sight to behold. A Rainbow round about the *Throne*, *in sight*; in whose sight? in *John's*, and his companions, *like unto an Emerald.*

We read of *Solomon's* great Throne of Ivory, that though there was not its like in any King- 1 Kin.
dom, yet he was not willing that the *Bow* of it 18, 19.
should stand before him. It was *round behind.* Oh but, Gods Throne has the Bow before, even round about, to view, to look upon in sight. *Solomon's* was but a shadow, and therefore fit to be put *behind*: But *this* is the *sum*

and

and *ſubſtance*, and therefore fit to be before, in view, in ſight for God and his People to behold.

Thus you ſee that a Rain-bow is round about the Throne of Grace, and what this Rain-bow is. Look then when thou goeſt to Prayer, for the Throne, and that thou mayeſt not be deceived with a fancy, look for the *Rain-bow* too. The *Rain-bow*, that is, as I have ſaid, the perſonal performances of Chriſt thy Saviour for thee. Look, I ſay, for that, it is his Righteouſneſs; the token of the everlaſtingneſs of the Covenant of Grace; the object of Gods delight, and muſt be the matter of the Juſtification of thy Perſon and performances before God. God looks at it, look thou at it, and at
74. it only. For in Heaven or Earth, if that be caſt away, there it nothing to be found that can pleaſe God or juſtify thee. If it be ſaid, Faith pleaſes God. I anſwer, Faith is a relative Grace; take then the relative away, which, as to Juſtification, is this ſpangling Robe, this Rain-bow, this Righteouſneſs of Chriſt, and Faith dies and becomes as to what we now treat of, extinct and quenched as Tow.

75. AND a very fit emblem the Rain-bow is of the Righteouſneſs of Chriſt, and that in theſe particulars.

1. The *Rain-bow* is an effect of the Sun that ſhines in the firmament; and the Righteouſneſs by which this Throne of Grace is encompaſſed, the work of the Son of God.

2. The *Rain-bow* was a token that the wrath of God in ſending the Flood was appeaſed; this Righteouſneſs of Chriſt is that for the ſake of which God forgiveth us all Treſpaſſes.

3. The *Rain-bow* was ſet in the Cloud that the ſinful Man might look thereon and wax confident in common mercy; this Righteouſneſs is ſhewed us in the Word that we may by it believe unto ſpecial mercy.

4. The *Bow* is ſeen but now and then in the Cloud; Chriſts Righteouſneſs is but here and there revealed in the Word.

5. The *Bow* is ſeen commonly upon, or after Rain: Chriſts Righteouſneſs is apprehended by faith upon, or ſoon after the apprehenſions of wrath.

6. The *Bow* is ſeen ſometimes more, ſometimes leſs; and ſo is this Righteouſneſs, even according to the degree or clearneſs of the ſight of faith.

ck. 16. 7. The *Bow* is of that nature as to make whatbel. 1. ever you ſhall look upon through it, to be of the ſame colour of it ſelf, whether that thing be Buſh, or Man, or Beaſt. And the Righteouſneſs of Chriſt is that that makes ſinners, when God looks upon them through it, to look beautiful, and acceptable in his ſight, for we are made comely through his comelineſs and made accepted in the beloved.

One word more of the *Rainbow*, and then to ſome other things. As here you read that the *Rainbow* is round about the Throne: ſo if you read on even in the ſame place, you ſhall find the glorious effects thereof to be far more than all that I have ſaid. But,

16. SECONDLY, as the Throne of Grace is known by the *Rain-bow* that is round about it: ſo alſo thou ſhalt know it, by this, *The High-prieſt is Continually Miniſtring before it*; the High-prieſt, or Chriſt as Prieſt is there before God in his Pigh-prieſts Robes making continual interceſſion for thy acceptance there.

Now, as I ſaid before, Chriſt is Prieſt and Throne and all; Throne in one ſenſe, Prieſt in another; even as he was Prieſt, and Sacrifice, and Altar too, when he became our reconciler to God.

As a Prieſt here, he is put under the notion of an Angel, of an Angel that came and ſtood at the Altar to offer Incenſe for the Church all the time that the ſeven Angels were to ſound out with Trumpets the Alarum of Gods wrath againſt the Antichriſtian World; leſt that wrath ſhould ſwallow them up alſo. Revel. 8. 1, 2.

And, ſaith John, *another Angel came and ſtood at the Altar having a Golden Cenſer; and there was given unto him much incenſe, that he ſhould offer it with the prayers of all Saints upon the Golden Altar which was before the Throne. And the ſmoak of the incenſe which came with the prayers of all Saints, aſcended up before God out of the Angels Hand.* ver. 3.

Here then you have before the Throne, that is, the Throne or Mercy-ſeat, the High-prieſt; for there it was that God appointed that the Altar of incenſe, or that to burn incenſe on, ſhould be placed. This incenſe Altar in the Type, was to be over-laid with Gold; but here the Holy Ghoſt implies that it is all of Gold. This Throne then is the *Mercy ſeat*, or Throne of Grace, to which we are bid to come; and as you ſee, here is the Angel, the High-Prieſt with his Golden Cenſer, and his incenſe, ready to wait upon us: for ſo the Text implies, for he is there to ofter his incenſe with the prayers of all Saints that are waiting *without* at his time of offering incenſe within. So then, at the Throne of Grace, or before it, ſtands the High-prieſt of our propitiation Chriſt Jeſus, with his Golden Cenſer in his hand, full of incenſe, therewith to perfume the Prayers of Saints, that come thither for Grace and mercy to help in time of need. And he ſtands there, as you ſee, under the name of an Angel, for he is the Angel of Gods preſence and meſſenger of his Covenant. Exod. 30. 1, 2, 3, 4, 5, 6, 7. Luk. 1. 10.

But now 'tis worth our conſidering, to take notice how, or in what method the High-prieſt under the Law was to approach the *Incenſe-altar*. When he came to make interceſſion for the Saints before the Throne, he was to go in thither to do this work in his Robes, and ornaments; not without them, leſt he died. The principal of theſe ornaments were, a *Breaſt-plate*, an *Ephod*, a *Robe*, a broidered *Coat*, a *Miter*, and a *Girdle*. Theſe are briefly called his *garments*, (in *Revelations* the firſt) and in the general they ſhew us, that he is cloathed with Righteouſneſs, girded with Truth and faithfulneſs, (for that is the girdle of his Reins to ſtrengthen him) and that he beareth upon his heart the names of the Children of *Iſrael* that are *Iſraelites* indeed: for as on *Aarons* Breaſt-plate was fixed the names of the twelve Tribes of *Iſrael*, and he was to bear the weight of them by the ſtrength of his Shoulders, ſo are we on the heart of Chriſt. Exod. 28. ver. 4. Iſa. 11. 5. Chap. 22. 31.

Thus therefore is our High-prieſt within the Holieſt to offer Incenſe upon the golden Altar of Incenſe, that is, before the Throne. Wherefore when thou goeſt thither, even to the *Throne of Grace*, look for him, and be not content though thou ſhouldſt find God there, if thou findeſt there not him, (I ſuppoſe now an impoſſibility for edifications ſake) for without him nothing can be done: I ſay without him as a Prieſt. He is the Throne and without him as a Throne, God has no reſting place as to us; he is a Prieſt, and without him as ſuch, we can make no acceptable approach
1 Pet. 2. 5. Heb. 13. 15. to God. For by him, as Prieſt, our Spiritual Sacrifices are accepted. *By him therefore let us offer the Sacrifice of praiſe to God continually, giving thanks and confeſſing to, and in his name.*

And for our further edification herein, let us conſider that as God has choſen and made him his Throne of Grace; ſo he has ſworn that he ſhall be accepted as a Prieſt for ever there. For his natural qualifications we may ſpeak ſomething to them afterwards; in the mean time know that there is no coming to God, upon pain of death, without him.

Nor will it out of my mind, but that his wear-
Revel. 10. 1. Ezek. 1. ing the *Rain-bow* upon his head, doth ſomewhat belong to him as Prieſt, his Prieſtly veſtments being for glory and beauty, as afore was ſaid, compared to the colour of it. But why doth he wear the Rain-bow upon his head? but to ſhew, that the ſign, that the everlaſtingneſs of the Covenant of Grace, is only to be found in him; that he wears it as a Miter or frontlet of Gold, and can always plead it with acceptance to God, and for the ſubduing of the World and good of his People. But,

17. THIRDLY the Throne of Grace is to be known *by the Sacrifice* that is preſented there. The High-prieſt was not to go into the Holieſt, nor come near the Mercy-ſeat, the which as I have ſhewed you, was a Type of
Heb. 9. 7. Levit. 4. 5, 6, 7. Chap. 16. 13, 14, 15. our *Throne of Grace*; without blood. *But into the ſecond went the High-prieſt alone once every year, not without blood, which he offered for himſelf and for the errors of the People.* Yea, the Prieſt was to take of the Blood of his Sacrifice, and ſprinkle it ſeven times before the Lord, that is, before the Mercy-ſeat or Throne of Grace; and was to put ſome of the Blood upon the Horns of the Altar of Incenſe before the Lord. So then the Throne of Grace is known by the Blood that is ſprinkled thereon, and by the attonement that by it is made there. I told you before that before the Throne of Grace there is our High-prieſt, and now I tell you, there is his Sacrifice too: his Sacrifice which he there preſenteth as amends for the ſins of all ſuch as have a right to come with boldneſs to the Throne of Grace. Hence as I mentioned before, there is ſaid to be in the
Revel. 5. 6. midſt of the Throne (the ſame Throne of which we have ſpoken before) *a Lamb as it had been ſlain.* The words are to the purpoſe, and ſignify that in the midſt of the Throne is our Sacrifice, with the very marks of his death upon him, ſhewing to God that ſiteth upon the Throne, the Holes of the *Thorns*, of the Nails, of the Spear; and how he was disfigured with blows and blood when at his command he gave himſelf a ranſom for his People; for it cannot be imagined that either the exaltation or glorification of the body of Jeſus Chriſt, ſhould make him forget the day in which he died the death for our ſins, ſpecially ſince that which puts worth into his whole interceſſion is the death he died, and blood he ſhed upon the croſs for our treſpaſſes. Beſides, there is no ſight more taketh the heart of God than to ſee of the travel of the Soul, and the bruiſings of the body of his Son for our tranſgreſſions. Hence it is ſaid he is in the midſt of the Throne as he died, or as he had been ſlain. It is ſaid again, *The Lamb that is in the midſt of the Throne ſhall feed them.* The Lamb, that is, the Son of God, as a Sacrifice ſhall be always in the midſt of the Throne to feed and comfort his People. He is the Throne, he is the Prieſt, he is the Sacrifice. But then how as a Lamb, is he in the midſt of the Throne? Why, the meaning in mine opinion is, that Chriſt as a dying, and bleeding Sacrifice, ſhall be chief in the reconciling of us to God; or that his being offered for our ſins ſhall be of great virtue when pleaded by him as Prieſt, to the obtaining of Grace, Mercy, and Glory for us. By his blood he entreth into the Holy place, by his blood he hath made an attonement for us before the Mercy-ſeat: his blood it is that ſpeaketh better for us, than the blood of *Abel* did for *Cain*; alſo it is by his blood that we have bold admittance into the Holieſt: wherefore no marvel if you find him here a Lamb, as it had been ſlain, and that in the midſt of the Throne of Grace.

Revel. 5. 17. Heb. 9. 12. Heb. 12. 24. Heb. 10. 19. 18.

WHILE thou art therefore thinking on him as he is the Throne of Grace, forget him not as he is Prieſt and Sacrifice, for as a Prieſt he makes attonement, but there is no attonement made for ſin without a Sacrifice. Now as Chriſt is a Sacrifice, ſo he is to be conſidered as paſſive or a ſufferer; as he is a Prieſt ſo he is active, or one that hath offered up himſelf: as he is an Altar, ſo he is to be conſidered as God; for in, and upon the Power of his Godhead he offered up himſelf. The Altar then was not the Croſs, as ſome have fooliſhly imagined. But as a Throne, a Throne of Grace ſo he is to be conſidered as diſtinct from theſe three things, as I alſo have hinted before.

Wouldeſt thou then know this Throne of Grace, where God ſits to hear Prayers and give Grace? then caſt the Eyes of thy Soul, about; and look till thou findeſt the Lamb there, a Lamb there *as it had been ſlain*: for by this thou ſhalt know thou art right. A ſlain Lamb, or a Lamb *as it had been ſlain*, when tis ſeen by a ſupplicant in the midſt of the Throne whither he is come for Grace, is a bleſſed ſight, a bleſſed ſight indeed, and it informs him he is where he ſhould be.

And thou muſt look for this the rather, becauſe without blood is no remiſſion. He that thinks to find Grace at Gods hand, and yet enters not into the Holieſt by the blood of Jeſus. will find himſelf miſtaken, and will find *a dead* inſtead of *a living* way. For if not any thing below, or beſides blood, can yield remiſſion on Gods part, how ſhould remiſſion be received by us without our acting faith therein? We are Juſtified by his blood,

Heb. 10. 19.

through

Rom.5. 6, 8,9. through Faith in his Blood. Wherefore, I say, look when thou approacheſt the Throne of Grace, that thou give diligence to ſee for the Lamb, that is, *as it had been Slain*, in the midſt of the Throne of Grace: And then thou wilt have, not only a ſign that thou preſenteſt thy Supplications to God, where, and as thou ſhouldſt; but there alſo wilt thou meet with Matter to break, to ſoften, to bend, to bow, and to make thy Heart as thou wouldſt have it; for if the Blood of a *Goat* will, as ſome ſay, diſſolve an *Adamant*, a Stone that is *harder* than *Flint*; ſhall not the ſight of a *Lamb as it had been Slain*, much more diſſolve and melt down the Spirit of that Man that is upon his Knees before the Throne of Grace for Mercy; eſpecially when he ſhall ſee, that not his Prayers, not his Tears, not his Wants, but the Blood of the Lamb has prevailed with a God of Grace, to give Mercy and Grace to an undeſerving Man? This then is the third Sign by which thou ſhalt know when thou art at the Throne of Grace; that Throne is ſprinkled with Blood, yea, in the midſt of that Throne, there is to Rev. 7.17. be ſeen to this day, *a Lamb as it had been ſlain*; and he is in the midſt of it, to feed thoſe that come to that Throne, and to lead them by and to living Fountains of Water. Wherefore,

19. FOURTHLY, The Throne of Grace is to be known by the Streams of Grace that continually proceed therefrom, and that like a River run themſelves out into the World. And Rev. 22.1. ſaith *John*, *He ſhewed me a pure River of Water of Life clear as Chryſtal, proceeding out of the Throne of God and of the Lamb.* Mark you, here is again a Throne, the Throne of God, which as we have ſhewed, is the human Nature of his Son; out of which, as you read, proceeds a River, a River of Water of Life clear as Chryſtal. And the joining of the Lamb alſo here with God, is to ſhew that it comes, I ſay from God, by the Lamb; by Chriſt, who as a Lamb, or Sacrifice for Sin, is the procuring cauſe of the running of this River; it proceedeth out of the Throne of God and of the Lamb. Behold therefore how carefully here the Lamb is brought in, as one from, or through whom proceeds the Water of Life to us: God is the Spring-Head; Chriſt the golden Pipe of conveyance; the Elect, the Receivers of this Water of Life: He ſaith not here, the *Throne of the Lamb*, but *and of the Lamb*, to ſhew, I ſay, that he is out of, or through whom this River of Grace ſhould come. But and if it ſhould be underſtood that it proceedeth from the Throne of the Lamb, it may be to ſhew that Chriſt alſo has Power as a Mediator, to ſend Grace like a River into the Church: And then it amounts to this, that God for Chriſt's ſake, gives this River of Grace, and that Chriſt for his Merits ſake, has Power to do ſo too. And hence is that good wiſh, ſo often mentioned in the Epi-

Rom. 1. 7. 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3. Epheſ. 1. 2. Phil. 1. 2 Col. 1. 2. 1 Theſ. 1. 1. 2 Theſ. 1. 2. 1 Tim. 1. 2. ſtles, *Grace to you, and Peace from God the Father, and the Lord Jeſus Chriſt.* And again, *Grace be to you from God the Father, and from the Lord Jeſus Chriſt.* For Chriſt has Power with the Father, to give Grace and forgiveneſs of Sins to Men: But let us come to the Terms in this Text. Here we have a Throne, a Throne of Grace; and to ſhew that this Throne is it *in-deed*, therefore there proceeds therefrom a River of this Grace put here under the term of *Water of Life*; a term fit to expreſs both the nature of Grace, and the condition of him that comes for it to the Throne of Grace.

2 Tim. 1, 2. Tit. 1. 4. Phil. 3. Joh. 5. 21; 22, 23, 26. Mark 2. 10.

'Tis called by the name of *Water of Life*, to ſhew what a *Reviving Cordial* the Grace of God in Chriſt is, ſhall be, and will be found to be, of all thoſe that by him ſhall drink thereof; *It ſhall be in him*, even in him that drinks it, *a Well* Joh. 4. 14. *of Water ſpringing up unto Everlaſting Life*; It will therefore beget Life and maintain it; yea, will it ſelf be a Spring of Life, in the very Heart of him that drinks it. Ah, it will be ſuch a Preſervative alſo to ſpiritual Health, as that by its vertue the Soul ſhall forever be kept, I ſay, the Soul that drinks it, from total and final Decay; it ſhall be in them a Well of living Water, ſpringing up unto Everlaſting Life.

But there is alſo by this Phraſe or Term, briefly touched the preſent State of them that ſhall come hither to drink; they are not the Healthful, but the Sick: 'Tis with the Throne of Grace, as 'tis with the *Bath*, and other places of Sovereign and Healing Waters, they are moſt coveted of them that are Diſeaſed, and do alſo ſhew their Vertues on thoſe that have their Health and Limbs; ſo I ſay, is the Ezek. 47. 8, 9. Throne of Grace, its Waters are for Healing, for Soul Healing, that is their Vertue. Wherefore as at thoſe Waters above mentioned, the Lame leave their Crutches, and the Sick, ſuch ſigns of their Recovery, as may be a ſign of their receiving Health and Cure there; ſo at the Throne of Grace it is where true Penitents, and thoſe that are Sick for Mercy, do leave their Sighs and Tears; *And the Lamb that is in the midſt of the Throne ſhall feed them, and ſhall* Rev. 7. 17. *lead them unto living Fountains of Waters, and God ſhall* (there) *wipe away all Tears from their Eyes.* Wherefore as *Joſeph* waſhed his Face, and dried his Tears away, when he ſaw his Brother *Benjamin*; ſo all God's Saints ſhall here, even at the Throne of Grace, where God's *Benjamin* or the Son of his right Hand is, waſh their Souls from Sorrow, and have their Tears wiped from their Eyes: Wherefore, O! thou that art diſeaſed, afflicted, and that wouldſt live, come by Jeſus to God as Merciful and Gracious, yea look for this *River* when thou art upon thy Knees before him, for by that thou ſhalt find whereabout is the Throne of Grace, and ſo where thou mayſt find Mercy.

But again; As that which proceeds out of this Throne of Grace, is called *Water of Life*, ſo it is ſaid to be a *River*, a River of Water of Life. This in the firſt place ſhews, that with God is plenty of Grace, even as in a River there is plenty of Water; a Pond, a Pool, a Ciſtern, will hold much, but a River will hold more; from this Throne comes Rivers and Streams of Water of Life, to ſatisfie thoſe that come for Life to the Throne of God.

21. Further, as by *River* is ſhewed what Abundance of Grace proceeds from God through Chriſt; ſo it ſhews the unſatiable Thirſt, and Deſire of one that comes indeed aright to the Throne of Grace for Mercy; nothing but Rivers will ſatisfie ſuch a Soul; Ponds, Pools and Ciſterns will do nothing; ſuch an one is

Job 40.23. like him of whom it is said, *Behold he drinketh up a River, and hasteth not; he trusteth that he can draw up* Jordan *into his Mouth*: This *David* Psal.42.1. testifies, when he saith, *As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God.* Hence the Invitation is proportionable, *Drink abundantly*, and that they that are Song 5.1. saved, are said to receive *abundance of Grace*; Rom.5.17. *they that receive abundance of Grace, and of the Gift of Righteousness, shall reign in life by one Jesus Christ.* And hence it is said again, when the Poor and Needy seek Water and there is none, and their Tongue faileth for thirst; I the Lord will hear, I the God of *Israel* will not forsake them: But Lord how wilt thou quench Isa. 41. 17, 18. their boundless thirst? *I will open Rivers in high Places and Fountains in the midst of the Valleys; I will make the Wilderness a pool of Waters, and the dry Land Springs of Water:* Behold, here is a Pool of Water as big as a Wilderness, enough one would think to satisfie any thirsty Soul: Oh but that will not do! wherefore he will open Rivers, *Fountains* and *Springs*, and all this is to quench the drought of one that thirsteth for the grace of God, that they have enough; *They* Psal.36.8, 9. *shall be abundantly satisfied with the fatness of thy House, and thou shalt make them drink of the River of thy Pleasures, for with thee is the Fountain of Life*, &c.

This *abundance*, the Throne of Grace yieldeth for the help and health of such as would have the Water of Life to drink, and to cure their Diseases withal; it yields a River of Water of Life.

Moreover since Grace is said here to proceed as a *River* from the Throne of God and of the Lamb, it is to shew the *Commonness* of it; *Rivers* you know are common in the *Stream*, however Judg. 3. they are at the *Head*: And to shew the Com- Ezek.47. 8. monness of it, the Apostle calls it the *common Sal-* Zech.14.8. *vation*; and 'tis said in *Ezekiel* and *Zecharias*, to go forth to the *Desert*, and into the *Sea*, the World, to heal the Beasts and Fish of all kinds that are there. This therefore is a Text that shews us what it is to come to a Throne, where the Token of the Covenant of Grace is, where the High Priest ministreth, and in the midst of which there is a Lamb, *as it had been slain*; for from thence there cometh not Drops, nor Showers, but Rivers of the Grace of God, a River of Water of Life.

22. Again, as the Grace that we here read of is said, as it comes from this Throne, to come as a River of Water of Life; so it is said to be Ezek. 34. 19. pure and clear as *Chrystal*; *pure* is set in opposition to *muddy* and dirty Waters, and clear is set in opposition to those Waters that are black, by reason of the cold and icyish nature of them; therefore there is conjoyned to this Job 6. 15, 16. Phrase, the word (*Chrystal*) which all know is clear and shining Stone. Indeed the Life and Spirit that is in this Water, will keep it from looking black and dull; and the Throne from whence it comes, will keep it from being muddy, so much as in the Streams thereof; Prov. 10. 22. *The Blessing of the Lord it maketh rich, and he addeth no Sorrow with it.* Indeed all the Sorrow that is mixed with our Christianity, it proceedeth as the procuring cause, from our selves, not from the Throne of Grace; for that is the place where our Tears, as was shewed you, are wiped away; and also where we hang up our Crutches: The Streams thereof are pure and clear, Psal. 46. not muddy nor frozen, but warm and delightful, and that make glad the City of God.

These words also shew us, that this Water of it self can do, without a mixture of any thing of ours: What comes from this Throne of Grace, is *pure* Grace and nothing else; clear Grace, free Grace, Grace that is not mixed, nor need be mixed with works of Righteousness which we have done; 'tis of it self sufficient to answer all our wants, to heal all our diseases, and to help us at a time of need.

'Tis Grace that chooses, 'tis Grace that calleth, 'tis Grace that preserveth, and 'tis Grace that brings to Glory; even the Grace that like a River of Water of Life proceedeth from this Throne: And hence it is, that from first to last, we must cry Grace, Grace, unto it.

Thus you see, what a Throne the Christian is invited to; 'tis a Throne of Grace whereon doth sit the God of all Grace; 'tis a Throne of Grace before which the Lord Jesus ministreth continually for us; 'tis a Throne of Grace sprinkled with the Blood, and in the midst of which is a Lamb as it had been slain; 'tis a Throne with a Rainbow round about it, which is the Token of the everlasting Covenant, and out of which proceeds, as here you read, a River, a pure River of Water of Life clear as Chrystal.

Look then for these signs of the Throne of Grace all you that would come to it, and rest not until by some of them, you know that you are even come to it; they are all to be seen, have you but Eyes; and the sight of them is very delectable, and has a natural Tendency in them when seen, to revive and quicken the Soul. But,

Fifthly, As the Throne of Grace is known and distinguished by the *things* above-named, so 23. it is by the effects which these things have wrought; *There is about that Throne four and* Rev. 4.4. *twenty Seats, and upon the Seats, four and twenty Elders sitting, cloathed in white Rayment, and they have on their Heads Crowns of Gold.*

There is no Throne that has these Signs and Effects belonging to it but this; wherefore as by these Signs so by the effects of them also, one may know which is, and so when he is indeed come to the Throne of Grace.

And a little, as we Commented upon what went before, we will also touch upon this.

1. By *Seats*, I understand *places of Rest* and *Dignity*; places of *Rest*, for that they that sit Rev. 14 on them, do rest from their Labours; and places 13. of Dignity, for that they are about the Throne; Chap. 11 *And the four and twenty Elders which sat before God on their Seats, fell upon their Faces and worshiped God*: And for as much as the Seats are mentioned before they are mentioned that sat thereon, it is to shew that the places were prepared before they were converted.

2. The *Elders*, I take to be the twelve *Patriarchs* and the twelve *Apostles*, or the first Fathers of the Churches; for they are the Elders of both the Churches, that is, both of the Jewish and Gentile Church of God; they are the *Ancients*, as also they are called in the Prophet *Isaiah*,

a.24.23. *Isaiah*, which are in some sense the Fathers of both these Churches. These Elders are well set forth by *that* four and twenty, that you read of in the book of *Chronicles*, who had every one of them for Sons twelve in number. There therefore the four and twenty are.

Chro. 5. ver. 8. 0 ver. 31.

3. Their sitting denoteth also their abiding in the presence of God; sit thou at my right hand, was the Fathers word to the Son, and also signifieth the same.

Psal. 110.

It is then the Throne of Grace where the four and twenty Seats are, and before which the four and twenty Elders sit.

24. 4. Their white Robes are Christs Righteousness, their own good works and glory; not that their works brought them thither, for they were of themselves polluted, and were washed white in the Blood of the Lamb; but yet God will have all that his People have done in love to him, be rewarded: yea, and they shall wear their own labors, being washed as afore is hinted, as a badge of their honour, before the Throne of Grace, and this is Grace indeed. *They have washed their Robes and made them white in the blood of the Lamb, therefore are they before the Throne of God.* They have washed as others did do before them.

ev. 7. 14, 15.

5. *And they had on their heads Crowns of Gold.* This denotes their victory, and also that they are Kings, and as Kings shall reign with him for ever and ever.

Rev. 5. 10.

6. But what! were they silent! did they say, did they do nothing while they sat before the Throne? yes, they were appointed to be *singers* there. This was signified by the four and twenty that we made mention of before, who with their Sons were instructed in the Songs of the Lord, and all that were cunning to do so then, were two hundred fourscore and eight. These were the figure of that hundred forty and four thousand redeemed from the Earth. For as the first four and twenty, and their Sons, are said to sing and to play upon Cymbals, Psalteries and Harps, and as they are there said to be instructed and cunning in the Songs of the Lord: so these that sit before the Throne, are said also to sing with Harps in their Hands, their Song before the Throne; and such Song it was, and so cunningly did they sing it, that no Man could learn it, but that hundred and forty and four thousand which were redeemed from the Earth.

Chro. 25. 6, 7.

ev. 14. 1, 3, 4.

25. Now, as I said, as he at first began with four and twenty, in *David*; and ended with four and twenty times twelve: so here in *John*, he begins with the same number, but ends with such a company that no Man could number. For, he saith, *after this I looked, and lo, a great multitude which no Man could number, of all nations, and kindreds, and People, and tongues, stood before the Throne, and before the Lamb, cloathed with white Robes and Palms in their hands. And they cried with a loud voice, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb. And all the Angels stood round about the Throne and the Elders, and the four Beasts, and fell before the Throne on their Faces and worshiped God.*

ev. 7. 9, 10, 11.

This numberless number seems to have got the Song by the end; for they cry aloud *Salvation*, Salvation to our God, and to the Lamb; which to be sure is such a Song that none can learn but them that are redeemed from the earth.

But I say, what a brave encouragement is it for one that is come for Grace to the Throne of Grace, to see so great a number already there, on their Seats, in their Robes, with their Palms in their Hands, and their Crowns upon their Heads, singing of Salvation to God, and to the Lamb!

And I say again, (and speak now to the dejected,) methinks it would be strange, O thou that art so fraid that the greatness of thy sins will be a bar unto thee, if amongst all this great number of Pipers and Harpers that are got to glory, thou canst not espie one that, when here, was as vile a sinner as thy self. Look Man, they are there for thee to view them, and for thee to take encouragement to hope when thou shalt consider what Grace and mercy has done for them. Look again, I say, now thou art upon thy Knees, and see if some that are among them has not done worse than thou hast done. And yet behold they are set down, and yet behold they have their Crowns on their Heads, their Harps in their Hands, and sing aloud of Salvation to their God and to the Lamb.

26. This then is a fifth note or sign that doth distinguish the Throne of Grace from other Thrones; there are before that to be seen for our incouragement a numberless number of People sitting and singing round about it: singing I say to God for his Grace, and to the Lamb for his Blood, by which they are secured from the wrath to come. *And the four and twenty Elders fell down before the Lamb, having every one of them Harps, and Golden Vials full of odours, which are the Prayers of Saints, and they Sang a new Song, saying, thou art worthy to take the Book and to open the Seals thereof: for thou wast slain, and hast redeemed us unto God by thy Blood, out of every kindred, and tongue, and people, and nation: and hast made us to our God, Kings, and Priests, and we shall reign on the Earth.* Rev. 5. 6, 7, 8, 9, 10.

Behold tempted Soul, dost thou not yet see what a Throne of Grace here is, and what multitudes are already arrived thither to give thanks unto his name, that sits thereon, and to the Lamb for ever and ever? And wilt thou hang thy Harp upon the Willows, and go drooping up and down the World, as if there was no God, no Grace, no Throne of Grace to apply thy self unto, for mercy and Grace to help in time of need? Hark! *dost thou* not hear them what they say? *worthy*, say they, *is the Lamb that was slain, to receive Power, and riches, and wisdom, and strength, and honour and glory, and blessing. And every creature which is in Heaven* (where they are) *and on the Earth* (where thou art) *and under the Earth, and such as are in the Sea, and all that are therein, heard I, saying, blessing, honour, glory, and power, be to him that sitteth upon the Throne, and unto the Lamb for ever and ever.*

All

27. All this is written for our learning, that we through patience and comfort of the Scriptures might have hope; and that the drooping ones might come boldly to the Throne of Grace, to obtain Grace and find Mercy to help in time of need.

They bleſs, they all bleſs; they thank, they all thank; and wilt thou hold thy Tongue? They have all received of his fulneſs, and Grace for Grace, and will he ſhut thee out! Or is his Grace ſo far gone, and ſo near ſpent, that now he has not enough to pardon and ſecure, and ſave one Sinner more? For Shame leave off this unbelief: Wherefore (doſt thou think) art thou told of all this, but to encourage thee to come to the Throne of Grace? And wilt thou hang back or be ſullen, becauſe thou art none of the firſt? Since he hath ſaid, *The firſt ſhall be laſt, and the laſt firſt.* Behold the Legions, the Thouſands, the untold and numberleſs number that ſtand before the Throne, and be bold to hope in his Mercy.

28. Sixthly, As the Throne of Grace is diſtinguiſhed from other Thrones by theſe; ſo out of this Throne proceeds *Lightnings and Thundrings,* Rev. 4. 5. *and Voices*; alſo before this Throne *are ſeven Lamps of Fire burning, which are the ſeven Spirits of God.* This then is another thing by which the Throne of Grace may be known as an effect of what is before. So again, Chapter Rev. 8. 5. the eighth, it is ſaid, That from the Altar of *Incenſe* that ſtood before the Throne, there was Voices, and Thundrings and Lightnings, and an Earthquake; all theſe then come out of the Holyeſt where the Throne is, and are inflamed by this Throne, and by him that ſits thereon.

1. Lightnings here, are to be taken for the Illuminations of the Spirit in the Goſpel; as Heb. 10. 32. Pſal. 34. 5. Pſal. 77. 18. 'tis ſaid in the Book of *Pſalms, They looked to him (on the Throne) and were lightned*: Or as it is ſaid in other places, *The voice of thy Thunder was in the Heavens, the Lightnings lightned the World*: And again, *His Lightnings inlightned the World, the Earth ſaw it and trembled.*

This Lightning therefore communicates Light to them that ſit in darkneſs; *God,* ſaith the Apoſtle, 2 Cor 4. 6. *who commanded the Light to ſhine out of darkneſs, hath ſhined into our Hearts, to* Act. 9. 3. *give thee Light of the knowledge of the Glory of God in the face of Jeſus Chriſt.* 'Twas from this Throne, that the Light came that ſtruck *Paul* off his Horſe, when he went to deſtroy it, and the People that profeſſed it: Theſe are thoſe Lightnings by which Sinners are made to ſee their ſad condition, and by which they are made to ſee the way out of it: Art thou then made to ſee thy condition how bad it is, and that the way out of it is by Jeſus Chriſt? (For, as I ſaid, he is the Throne of Grace) why then come orderly in the Light of theſe Convictions to the Throne from whence thy Light did come, and cry there, as *Samuel* did to *Ely,* 1 Sam. 3. 8. *Here I am for thou haſt called me*: Thus did *Saul* by the Light that made him ſee, by it he came Act. 9. 6. to Chriſt, and cry'd, *Who art thou Lord, and what wouldſt thou have me to do?* And is it not an Incouragement to thee to come to him, when he lights thy Candle that thou mightſt ſee the way, yea when he doth it on purpoſe that thou mightſt come to him? *He gives Light to them that ſit in darkneſs, and in the Shadow of Death,* (what do to?) *to guide our Feet in the way of Peace.*

This Interpretation of this place, ſeems to me moſt to Cohere with what went before; for firſt you have here a *Throne,* and one ſitting on it; then you have the *Elders,* and in them preſented to you the whole Church, *ſitting round about the Throne*; then you have in the Words laſt read unto you, *a Diſcourſe how they came thither,* and that is by the *Lightnings, Thundrings* and *Voices* that proceed out of the Throne.

2. As you have here *Lightnings,* ſo thereto 29. is adjoyned *Thunders*; there proceeded out of this Throne Lightnings and *Thunders*: By *Thunders,* I underſtand that powerful diſcovery of the Majeſty of God by the word of Truth, which ſeizeth the Heart with a reverential Dread and Awe of him; hence it is ſaid, the Pſal. 29. 4, 5, 6, 7. voice of the Lord is full of Majeſty, the voice of the Lord breaketh the Cedars; the voice, Job 40. 9. Ch. 26. 14. that is, his *Thundring* Voice: Canſt thou Thunder with a voice like him? And the Thunder of his Power who can underſtand? It was upon Mark 3. 16, 17. this Account that *Peter,* and *James,* and *John,* were called the Sons of Thunder, becauſe in the word which they were to Preach, there was to be not only Lightnings, but Thunders; not only Illuminations, but a great ſeizing of the Heart with the Dread and Majeſty of God, to the effectual turning of the Sinner to him.

Lightnings without *Thunder,* are in this caſe dangerous, becauſe they that receive the one without the other, are ſubject to miſcarry: *They were once Enlightned,* but you read of *no* Heb. 6. 4, 5, 6. Thunder they had, and they were ſubject to fall into an irrecoverable State. *Saul* had *Thunder* with his Lightnings to the ſhaking of his Act. 9. Chap. 2. Soul; ſo had the three thouſand; ſo had the Chap. 16. *Jaylor*: They that receive Light without *Thun-* Rom. 3. 8. *der,* are ſubject to turn the grace of God into Jud. 4. Wantonneſs; but they that know the *Terror* of 2 Cor. 5. 11. God, will perſwade Men. So then, when he decrees to give the Rain of his Grace to a Man, *He makes a way for the Lightning and Thunder*; Job 28. 26. not the one without the other, but the one following the other. Lightning and *Thunder* is made a cauſe of Rain, but Lightning alone, is not: *Who hath divided a Water-courſe for the overflowing of Waters? and a way for the Light-* Chap. 38. *ning and Thunder to cauſe it to rain on the Earth,* 25, 26. *where no Man is; on the Wilderneſs wherein there is no Man?*

Thus therefore you may ſee how in the dark- 33. eſt Sayings of the Holy Ghoſt, there is as great an Harmony with Truth as in the moſt plain and eaſie; there muſt be Thunder with Light, if thy Heart be well poiſed and ballanced with the fear of God: We have had great Lightnings in this Land of late years, but little Thunders; and that is one Reaſon why ſo little Grace is found where Light is, and why ſo many Profeſſors run on their Heads in ſuch a day as this is, notwithſtanding all they have ſeen.

Well then, this alſo ſhould be an help to a Soul to come to the Throne of Grace; the God

of

of Glory has thundred, has thundred to awaken thee, as well as ſent Lightnings to give thee Light; to awaken thee to a coming to him, as well as to the enabling of thee to ſee his things; this then has come from the Throne of Grace, to make thee come hither: Wherefore obſerve where it is by theſe Signs made mention of before, and by theſe effects; and go, and come to the Throne of Grace.

3. As there proceeds from this Throne Lightnings and Thunders, ſo from hence 'tis ſaid, *Voices* proceed alſo; now theſe Voices may be taken for ſuch as are ſent with this Lightning and Thunder to *inſtruct*, or for ſuch as this Lightning and Thunder begets in our Hearts.

31. 1. It may be taken in the firſt ſenſe, for *Light* and *Dread* when it falleth from God into the Soul, is attended with a Voice or Voices of Inſtruction to the Soul, to know what to do. Act. 2. 3, 4, 5, 6, 7. Thus it was in *Paul*'s Caſe; he had Light and Dread, and Voices for his Inſtruction; he had Lightnings and Thundrings, and Voices: *Good and Upright is the Lord; therefore will he teach* Pſal. 25. 8, 9. *Sinners in the way: The Meek will he guide in judgment, the Meek will he teach his way.*

2. Or by *Voices* you may underſtand, ſuch as the *Lightning* and *Thunder* begets in our Hearts; for though a Man is as mute as a Fiſh to Godward, before this *Thunder* and *Lightning* comes to him, yet after that, he is full of Voices; (and how much more numerous are the *Voices*, that in the whole Church on Earth are begot by theſe *Lightnings* and *Thunders*, that proceed from the Throne of Grace) their Faith has a Voice, their Repentance has a Voice, their Subjection to God's word has a Voice in it; yea, there is a Voice in their Prayers, a Voice of their Cry, a Voice in their Tears, a Voice in their Groans, in their Roarings, in their Bemoaning of themſelves, and in their Triumphs.

2 Cor. 4. 13. Ch. 7. 13. 1 Theſ. 1. 2, 3, 6, 7, 8, 9, 10. Pſal. 5. 3. Pſal. 7. 7. Pſal. 202. 5. Pſal. 43. 1. Pſal. 128. 15. Pſal. 22. 1. Jer. 31. 18.

This then is an effect of the Throne of Grace; hence it is ſaid, that they *proceed from it*, even the Lightning and the Thunder, and the Voices; that is, effectual Converſion to God.

It follows then, that if all theſe are with thy Soul, the operations of the Throne of Grace have been upon thee to bring thee to the Throne of Grace; firſt in thy Prayers, and then in thy Perſon: And this leads me to the next thing propounded to be ſpoken to, which is to ſhew who are the Perſons invited here to come to the Throne of Grace. *Let us therefore come.*

Now the Perſons here called upon to come to the Throne of Grace, are not all or every ſort of Men, but the Men that may properly be comprehended under this Word (Us) and (We) let (Us) therefore come boldly, that (We) may obtain. And they that are here put under theſe particular Terms, are expreſſed both before and after by *thoſe* that have Explication in them.

32. They are called.

Heb. 2. 1. 1. Such as give the more earneſt Heed to the Word which they have heard.

9, 2. They are ſuch as ſee Jeſus Crowned with Glory and Honour.

14, 3. They are called the Children.

4. They are called the Seed of *Abraham*. 16,

5. They are called Chriſt's Brethren. 17.

So Chapter the third, they are called Holy Brethren, and ſaid to be Partakers of the Heavenly Calling, and the People of whom it is ſaid, that Chriſt Jeſus is the Apoſtle and High-Prieſt of their Profeſſion. Ch. 8. 1, 6.

They are called Chriſt's own Houſe, and are ſaid to be Partakers of Chriſt. 14.

They are ſaid to be the Believers, thoſe that do enter in into reſt, thoſe that have Chriſt for an High-Prieſt, and with the feeling of whoſe Infirmities he is touched and ſympathizeth. Chap. 4. 3, 14, 15.

So in Chapter the ſixth, they are called Beloved and the Heirs of Promiſe; they that have fled for Refuge to lay hold on the Hope ſet before them, they are called thoſe that Hope as an Anchor, and thoſe for whom Chriſt as a Fore-runner hath entred and taken poſſeſſion of Heaven. Chap. 6. 9, 17, 18, 19, 20.

So Chapter the Seventh, they are ſaid to be ſuch as draw nigh unto God. Ch. 7. 19.

And Chapter the Eighth, they are ſaid to be ſuch with whom the New Covenant is made Chriſt. Chap. 8.

Chapter the Ninth, they are ſuch for whom Chriſt has obtained Eternal Redemption, and ſuch for whom he has entred the Holy Place. Chap. 9. 12, 24.

Chapter the Tenth, they are ſuch as are ſaid to be ſanctified by the will of God, ſuch as have boldneſs to enter into the Holyeſt, by the Blood of Jeſus; ſuch as draw near with a true Heart, in full aſſurance of Faith (or that have liberty to do ſo) having their Hearts ſprinkled from an evil Conſcience, and their Bodies waſhed with pure Water; they were thoſe that had ſuffered much for Chriſt in the World, and that became Companions of them that ſo were uſed. Chap. 10. 10, 19, 22, 23, 24, 25.

Yea, he tells them in the Eleventh Chapter, that they and the Patriarchs muſt be made perfect together. 33. Ch. 11. 40.

He alſo tells them in the twelfth Chapter, that already they are come to Mount Sion, to the City of the living God, the Heavenly *Jeruſalem*, and to an innumerable company of Angels; to the general aſſembly and Church of the firſt born which are written in Heaven, and to God the Judge of all, and to the Spirits of juſt Men made perfect, and to Jeſus the Mediator of the New Teſtament, and to the blood of ſprinkling that ſpeaketh better things than that of *Abel*. Chap. 12. 22, 23.

Thus you ſee what Terms, Characters, Titles, and Privileges they are inveſted with, that are here exhorted to come to the Throne of Grace: from whence we may conclude that every one is not capable of coming thither, no not every one that is under convictions, and that hath a ſenſe of the need of, and a deſire after the Mercy of God in Chriſt.

Wherefore, we will come in the next place to ſhew the orderly coming of a Soul to the Throne of Grace for Mercy: and for this we muſt firſt apply our ſelves to the Old Teſtament, where we have the ſhadow of what we now are about to enter upon the diſcourſe of, and then we will come to the Antitype where yet the thing is far more explained.

Firſt

Exod. 12. 43,44,45. Ezek. 44. 6, 7, 8, 9. Exod. 12. 48, 49.

First then, the Mercy-seat was for the Church, not for the World; for a Gentile could not go immediately from his natural state to the Mercy-seat by the High-priest, but must first, orderly joyn himself, or be joyned to the Church, which then consisted of the body of the *Jews*.

The stranger then must first be circumcised, and consequently profess Faith in the *Messias* to come, which was signified by his going from his Circumcision directly to the Passover, and SO orderly to other privileges, specially to this of the Mercy-seat, which the High-priest was to go but once a year into.

34. 2. The Church is again set forth unto us by *Aaron* and his Sons. *Aaron* as the head, his Sons as the members; but the Sons of *Aaron* were not to meddle with any of the things of the Holiest, until they had washed in a Laver.

Exod. 30. 17, 18, 19, 20, 21. Chap. 40. 30, 31, 32.

And the Lord spake unto Moses, saying, thou shalt also make a Laver of Brass, and his Foot also of Brass, to wash in; and thou shalt put it between the Tabernacle of the Congregation and the Altar, and thou shalt put water therein. And Aaron and his Sons shall wash their Hands and their Feet thereat. When they go into the Tabernacle of the Congregation, they shall wash with water, that they die not; or when they come near to the Altar to minister, to burn offerings made by fire unto the Lord. So they shall wash their Hands and their Feet that they die not: and it shall be a Statute for ever unto them, even to him, and to his seed in their generations. See the Margent.

3. Nay so strict was this Law, that if any of *Israel* as well as the stranger were defiled

Levit. 17. 15, 16. by any dead thing, they were to wash before they partook of the Holy things, or else still to abstain; but if they did not, their sin should

Chap. 22. 4, 5, 6. remain upon them. So again, *The Soul that hath touched any such uncleanness, shall be unclean until even, and shall not eat of the Holy things (much less come within the inner veil) unless he wash his flesh in water.*

35. Now I would ask, what all this should signify, if a sinner, as a sinner before he washes, or is washed, may immediately go unto the Throne of Grace?

Heb. 10. 22. Yea, I ask again, why the Apostle supposes washing, as a preparation to the *Hebrews* entring into the Holiest, if Men may go immediately from under convictions to a Throne of Grace? For thus he says, *let us draw near, the Holiest* (ver. 19.) *with a true heart in full assurance of faith, HAVING our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* Let us draw near: He saith not, that we *may* have; but having FIRST been washed and sprinkled.

The Laver then must first be washed in, and he that washed not first there, has not right to come to the Throne of Grace; wherefore you have here also *a Sea of Glass* standing before

Rev. 4. 6. the Throne, to signify this thing. It stands *before* Throne, for them to wash in, that would indeed *approach* the Throne of Grace. For this Sea of Glass is the same that is shadowed forth by the Laver made mention of before, and with the brazen Sea that stood in *Solomon's* Temple, whereat they were to wash before they went into the Holiest. But you may ask me what the Laver or molten Sea should signify to us in the New Testament? I answer, it signifieth *the word of the New Testament*, which containeth the cleansing Doctrin of remission of sins by the precious blood of Jesus Christ. Wherefore we are said to be clean through the Word, *through the washing of water by the word.* The meaning then is, *A Man must first come to Christ, as set forth in the word, which is this Sea of Glass, before he can come to Christ in Heaven, as he is the Throne of Grace. For the word I say, is this Sea of Glass that stands before the Throne*, for the sinner to wash in first. Know therefore who ever thou art that art minded to be saved, thou must first begin with Christ Crucified, and with the promise of remission of sins through his Blood. Which Crucified Christ thou shalt not find in Heaven as such, for there he is alive, but thou shalt find him in the Word, for there Gal. 3. 1. he is to this day set forth in all the circumstances of his death, as crucified before our eyes. There thou shalt find THAT he died; WHEN he died; WHAT death, he died; WHY he died: and the Word open to thee to come and wash in his Blood. The Word therefore of Christ's Testament is the Laver for all New Testament Priests (and every Christian is a Priest to God) to wash in.

Joh. 15. 3. Tit. 3. 5.

36. *Here* therefore, thou must receive thy Justification, and that before thou goest one step further. For if thou art not Justified by his Rom. 5. 9, 10. Blood, thou wilt not be saved by his life. And the Justifying efficacy of his Blood is left behind, and is here contained in the molten Sea, or Laver, or word of Grace for thee to wash in.

Indeed there is an interceding voice in his Blood for us before the Throne of Grace, or Mercy-seat; but that is still to bring us to wash, or for them that have washed therein, as it was shed upon the Cross. We have boldness therefore to enter into the Holiest by the blood of Jesus, that is, by faith in his blood as shed without the Gate, for as his Blood was shed without the Gate, so it sanctifies the believer and makes him capable to approach the Holy of Holies. Wherefore after he had said, *That he might sanctify the People with his own Blood, he suffered without the gate*; let us by him *therefore*, that is, because we are first sanctified by faith in his Blood, offer to God the Sacrifice of praise continually, that is, the fruits of our Lips, giveing thanks in his name. Wherefore the Laver of regeneration, or Christ set forth by the Word, as Crucified is for all coming sinners to wash in, unto Justification; and the Throne of Grace is to be approached by Saints, or as sinners justified by faith in a crucified Christ; and so, as washed from sin in the Sea of his Blood, to come to the Mercy-seat.

Heb. 13. 11, 12, 13, 14, 15.

37. And it is yet far more evident; for that those that approach this Throne of Grace, they must do it through believing; for saith the Apostle, how shall they call on him, in whom they have not believed? of whom they have not heard, and *in* whom they have not believed? for to that purpose runs the Text.

How

Rom. 10. *How then ſhall they call on him in whom they have not believed* (antecedent to their calling on him) *and how ſhall they believe in him, of whom they have not heard* (firſt)? So then hearing, goes before believing, and believing before calling upon God, as he ſits on the Throne of Grace. Now believing, is to be according to the ſound of the beginning of the Goſpel, which preſenteth us, not firſt, with Chriſt as aſcended, but as, Chriſt dying, buried, and riſen. *For I delivered unto you firſt of all, that which I alſo received; how that Chriſt died for our ſins, according to the Scriptures, and that he was buried, and that he roſe again the third day, according to the Scriptures.*

I conclude then, as to this, that the order of Heaven is, that Men waſh in the Laver of regeneration, to wit, in the Blood of Chriſt, as held forth in the word of the truth of the Goſpel which is the ordinance of God; for there ſinners as ſinners, or Men as unclean may waſh, in order to their approach to God as he ſits upon the Throne of Grace.

38. And beſides, Is it poſſible that a Man that paſſeth by the doctrin of Chriſt as dead, ſhould be admitted with acceptance to a juſt and Holy God for life? or that he that ſlighteth and trampleth under foot the Blood of Chriſt as ſhed on the Croſs, ſhould be admitted to an intereſt in Chriſt as he is the Throne of Grace! it cannot be. He muſt then waſh THERE firſt, or die; let his profeſſion, or pretended faith, or Holineſs be what it will. For God ſees iniquity in all Jer. 2. 22. Men, nor can all the Niter or Sope in the World, cauſe that our iniquity ſhould not be marked before God; for without ſhedding of Heb. 9. 22. Blood, is NO remiſſion.

Nothing that polluteth, that defileth, or that is unclean, muſt enter into God's Sanctuary; much leſs, into the moſt Holy part thereof, but by their Sacrifice, by which they are purged, and for the ſake of the perfection thereof, they believing, are accepted. *We have therefore Brethren, boldneſs to enter into the holieſt by the Blood of Jeſus, and no way elſe.*

But this will yet be further manifeſt by what we have yet to ſay, of the manner of our approach unto the Throne of Grace.

Firſt then, we muſt approach the Throne of Grace *by the ſecond veil*; for the Throne of Grace is *after* the *ſecond* veil. So then, though a Man cometh into the Tabernacle, Heb. 9. 3. or Temple, which was a figure of the Church, yet if he entred but within the *firſt* veil, he only came, where there was no Mercy-ſeat or Throne of Grace.

39. And what is this ſecond veil, in at, or through which, as the Phraſe is, we muſt, by Blood, enter into the Holieſt? Why as to the Law, the ſecond veil did hang up between the Holy and the moſt Holy place, and it did hide what was within the Holieſt from the Eyes or ſight of thoſe that went no further than into the firſt Tabernacle. Now this ſecond veil in the Tabernacle or Temple, was a figure of the ſecond veil, that all thoſe muſt go through that will approach the Throne of Grace. And that veil is the *Fleſh of Chriſt.*

This is that which the Holy Apoſtle teſtifies in his exhortation, where he ſaith, *we have boldneſs to enter into the Holieſt by the Blood of Jeſus, by a new and living way which he hath conſecrated for us through the veil, that is to ſay, his fleſh.* The ſecond veil then, is the fleſh of Chriſt, the which, until a Man can enter or go through by his Faith, 'tis impoſſible that he ſhould come to the Holieſt where the Throne of Grace is, that is, to the Heart and Soul of Jeſus, which is the Throne. Heb. 10. 19, 20.

The Body of Chriſt is the *Tabernacle* of God, and ſo that in which God dwells, for the fulneſs of the Godhead dwells in him bodily. Therefore, as alſo has been hinted before, *Chriſt Jeſus is the Throne of Grace.* Now, ſince his fleſh is called the veil, 'tis evident, that the glory that dwells within him, to wit God reſting in him, cannot be underſtood but by them that by faith can look through, or enter through his fleſh to that glory. *For the glory is within the veil*; there is the Mercy-ſeat, or Throne of Grace; there ſitteth God as delighted, as at reſt, in, and with ſinners, that come to him by and through that fleſh, and the offering of it for ſin without the Gate. *I am the way*, ſaith Chriſt: But to what? and how? Why to the Father, through my fleſh. *And having made peace through the Blood of his Croſs, by him to reconcile all things to himſelf; by him, I ſay whether they be things in Earth, or things in Heaven. And you that were ſometime alienated, and Enemies in your mind by wicked works, yet now hath he reconciled,* (but how) *in the body of his fleſh,* (that then muſt be firſt; to what?) *to preſent you Holy, and unblamable, and unreprovable in his ſight*; that is, when you enter into his preſence, or approach by this fleſh, the *Mercy-ſeat* or the Throne of Grace. Coloſ. 2. 9. Joh. 14. 6. Coloſ. 1. 20, 11. 22.

This Therefore is the manner of our coming (if we come aright to the Throne of Grace for Mercy,) we muſt come by Blood through his fleſh, as through the veil by which, until you have entred through it, the glory of God and that he is reſolved that Grace ſhall reign, will be utterly hid from your eyes. 40.

I will not ſay, but by the notion of theſe things, Men may have their *whirling* fancies, and may create to themſelves, wild notions, and flattering imaginations of Chriſt, the Throne of Grace, and of glory; but the Goſpel knowledge of this, is of abſolute neceſſity to my right coming to the Throne of Grace for Mercy. I muſt come by his Blood, through his fleſh, or I cannot come at all: for here is no back door. This then is the ſum, Chriſts body is the Tabernacle, the Holieſt; *thy law, ſaith he, is* within *my Heart*, or in the midſt of my Bowels: In this Tabernacle then God ſitteth, to wit, on the Heart of Chriſt, for that is the Throne of Grace. Through this Tabernacle Men muſt enter, that is, by a Godly underſtanding of what by this Tabernacle or fleſh of Chriſt has been done to reconcile us to God that dwells in him. This is the way, *all* the way, for there is no way but this to come to the Throne of Grace. This is the *new* way, into the Heavenly Paradice (for the old way is Hedged & Ditch'd up by the Flaming Pſal. 40. 7, 8.

Gen. 3. 24. Sword of *Cherubims*) the new and LIVING way (for to go the other, is present death) so then, this NEW and *living* way which he has consecrated *for us through the veil, that is to say, his flesh*, is the only way into the Holiest where the Throne of Grace is.

41. Secondly, we must approa ch this Throne of Grace, as having *our Hearts*, first *sprinkled from an evil conscience*. The Priest that was the representator of all *Israel*, when he went into the Holiest, was not to go in, *but as* Exod. 29. *sprinkled with Blood first*. Thus it is written in the Law; *not without blood*; thus it is written in the Gospel. And now since by the Gos- Heb. 9.7. pel we have all admittance to enter in through the veil, by faith, we must take heed that we enter not in without Blood; for if the Blood (virtually) be not seen upon us, we die, instead of obtaining Mercy and finding the help of Grace.

This I press the oftner, because there is nothing to which we are more naturally inclined, than to forget this. Who, that understands himself, is not sensible how apt he is to forget to act Faith in the Blood of Jesus, and to get his conscience sprinkled with the virtue of that, that attempteth to approach the Throne of Grace. Yet the Scripture calls upon us to take heed Heb. 10. that we neglect not THUS to prepare our 21. selves. Chap. 9. *Let us draw near with a true Heart in* 14. *full assurance of Faith, having our heart sprinkled from an evil conscience*, (to wit with the Blood of Christ) lest we die. In the Law all the People were to be sprinkled with Blood, and 'twas necessary that the Patterns of things in the Heavens should be purified which these (that is, with the Blood of Bulls) But the Heavenly things themselves with better Sacrifices than these, (that is) with the offering of the body, and shedding of the Blood of Christ. By this then must thou be purified and sprinkled, who by Christ wouldst approach the Throne of Grace.

42. Thirdly, therefore it is added, and our bodies washed with pure water. This the Apostle taketh also out of the Law; where it was appointed, (as was shewed before,) Christ also just before he went to the Father, gave his Disciple a signification of this, saying to Joh. 13.8. *Peter*, and by him, to all the rest,

If I wash thee not, thou hast no part with me. This pure water is nothing but the wholsome Doctrin of the word mixed with Spirit, by which, as the Conscience was before sprinkled with Blood, the Body and outward conversation is now sanctified and made clean, *now ye* Joh. 15.3. *are clean through the word*, saith Christ, *which I have spoken unto you*. Hence, *washing*, and *sanctifying*, and *justifying*, are put together, and are said to 1 Cor. 6. come by the name of our Lord Jesus Christ, 10, 11. and by the Spirit of our God. Thou must then be washed with Water and sprinkled with Blood, if thou wouldst orderly approach the Throne of Grace: if thou wouldst orderly approach it with a true Heart, in full assurance of; or if thou wouldst, as the Text biddeth thee here, to wit, *come boldly to the Throne* of Grace to obtain Mercy and find Grace to help in time of need.

To tell you *what* it is to come boldly, is one thing; and to tell you *how* you should come boldly, is another. Here you are bid to come boldly, and are also shewed HOW that may be done. It may be done through the Blood of sprinkling, and through the sanctifying operations of the Spirit which are here by Faith to be received. And when what can be said, shall be said to the utmost, there is no boldness, godly boldness, but by Blood; the more the Conscience is a stranger to the sprinkling of Blood, the further off it is of being rightly bold with God, at the Throne of Grace; Lev. 17. for it is the Blood that *makes the attonement*, 11. *and that gives boldness to the Soul*. It is the Heb. 10. Blood, the Power of it by Faith upon the 19. Conscience, that drives away guilt, and so fear; and consequently that begetteth boldness. Wherefore, he that will be bold with God at the Throne of Grace, must first be well acquainted with the doctrin of the Blood of Christ; namely, that it was shed, and *why*; and that it has made peace with God, and for *who*. Yea, thou must be able by Faith to bring thy self within the number of those that are made partakers of this reconciliation, before thou canst come boldly to the Throne of Grace. But,

43. 1. There is a coming to the Throne of Grace *before* or *without* THIS *Boldness*; but that is not the coming, to, which by these Texts we are exhorted; yet that coming be it never so deficient, if it is right, it is through some measure an inlet into the Death and Blood of Christ, and through some management, though but very little or perhaps scarce at all discerned of the Soul, to hope for Grace from the Throne; I say, it must arise, the Incouragement must, from the Cross, and from Christ as dying there. Christ himself went that way to God, and it is not possible but we must go the same way too. So then the Incouragement be it little, be it much (and it is little or much, even as the Faith is in Strength or Weakness, which apprehendeth Christ) it is according to the proportion of Faith; strong Faith gives great boldness, weak Faith doth not so, nor can it.

2. There is a *sincere* coming to the Throne of Grace without this boldness, even a coming in the uprightness of ones Heart without it: Hence a *true Heart* and *full* assurance, are distin- Heb. 10. guished, *Let us draw near with a true Heart in* 20. *full assurance of Faith*. *Sincerity* may be attended with a great deal of weakness, even as boldness may be attended with Pride; but be it what kind of coming to the Throne of Grace it will, either a coming with boldness, or with that doubting which is incident to Saints; still the cause of that coming or ground thereof, is some knowledge of Redemption by Blood, Redemption which the Soul *seeth* it has Faith in, or *would* see it has Faith in; for Christ is precious, sometimes in the sight of the *Worth*, sometimes in the sight of the *Want*, and sometimes in the sight of the Injoyment of him.

44. 3. There is an *earnest* coming to the Throne of Grace, even with all the desire of ones Soul: Psal 38. When *David* had Guilt and Trouble, and that 1, 2, 3, 4. so heavy that he knew not *what* to do, yet he 5, 6, 7, 8. could say, *Lord, all my desire is before thee, and*

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my groaning is not hid from thee. He could come earneſtly to the Throne of Grace, he could come thither with all the deſire of his Soul; but ſtill this muſt be from that knowledge that he had of the way of remiſſion of Sins by the Blood of the Son of God.

4. There is alſo a conſtant coming to the Throne of Grace; *Lord*, ſaid *Heman*, *I have cryed night and day before thee, let my Prayer come before thee, incline thine Ear unto my Cry, for my Soul is full of Trouble, and my Life draweth nigh unto the Grave.* Pſal. 88. 1, 2, 3.

Here you ſee is conſtant crying before the Throne of Grace, crying *night and day*; and yet the Man that cries, ſeems to be in a very black Cloud, and to find hard work to bear up in his Soul; yet this he had, namely, the knowledge of how God was the God of Salvation; yea, he called him his God as ſuch, though with pretty much difficulty of Spirit, to be ſure.

45. Wherefore it muſt not be concluded that they come not at all to the Throne of Grace, that come not with a full aſſurance; or that Men muſt forbear to come, till they come with aſſurance: But this I ſay, they come not at all aright, that take not the ground of their coming from the Death and Blood of Chriſt; and that they that come to the Throne of Grace with but little knowledge of Redemption by Blood, will come but with little hope of obtaining Grace and Mercy to help in time of need.

I conclude then, that it is the Privilege, the the Duty and Glory of a Man, to approach the Throne of Grace as a Prince, as *Job* ſaid, *Could be but find it, he would beſure to do: O that I knew where I might find him*, ſaith he, *that I might come even to his Seat! I would order my cauſe before him, and would fill my Mouth with Arguments; I would know the words that he would anſwer me, and underſtand what he would ſay unto me: Will he plead againſt me with his great Power? No, but he would put Strength into me: There the Righteous might diſpute with him; ſo ſhould I be delivered forever from my Judge.* Indeed God ſometimes tries us. Job 23. 3, 4, 5, 9, 7.

Job 26. 9. He *holdeth back*, ſometimes, *the face of his Throne, and ſpreadeth a Cloud upon it:* And this ſeems to be *Job*'s Caſe here, which made him to confeſs he was at a loſs, and to cry out, *O that I knew where I might find him!* And this he doth for tryal, and to prove our Honeſty and Conſtancy; for the Hypocrite will not pray always, will he always call upon God? No verily, eſpecially not when thou bindeſt them, afflicteſt them, and makeſt praying hard work to them. Job 27. 10. Ch. 36. 13.

But difficulty as to finding of God's preſence, and the ſweet ſhining of the Face of his Throne, doth not always lye in the weakneſs of Faith; ſtrong Faith may be in this perplexity, and may be hard put to it to ſtand at times. 'Tis ſaid here, that God did hold back the Face of his Throne, and did ſpread a Cloud upon it; not to weaken *Job*'s Faith, but to try *Job*'s Strength, and to ſhew to Men of after Ages, how valiant a Man *Job* was. Faith if it be ſtrong, will play the Man in the dark, will like a metled Horſe flounce in bad way, will not be diſcouraged at Tryals, at many or ſtrong Tryals, *Though he ſlay me, yet will I truſt in him*, is the Language of that Invincible Grace of God.

There is alſo an aptneſs in thoſe that come to the Throne of Grace, to caſt all degrees of Faith away, that carrieth not in its Bowels ſelf-evidence of its own being and nature, thinking that if it be Faith, it muſt be known to the Soul; yea, if it be Faith, it will do ſo and ſo; even ſo as the higheſt degrees of Faith will do: When alas! Faith is ſometimes in a calm, ſometimes up, and ſometimes down, and ſometimes at it with Sin, Death, and the Devil, as we ſay, Blood up to'th Ears. Faith now has but little time to ſpeak Peace to the Conſcience; 'tis now ſtrugling for Life, 'tis now fighting with Angels, with Infernals; all it can do now is to cry, groan, ſweat, fear, fight and gaſpe for Life. 46.

Indeed the Soul ſhould now run to the Croſs, for there is the Water, or rather the Blood and Water that is provided for Faith, as to the maintaining of the comfort of Juſtification; but the Soul whoſe Faith is thus attacked, will find hard work to do this, though much of the well managing of Faith, in the good ſight of Faith, will lye in the Souls hearty, and conſtant adhering to the Death and Blood of Chriſt; but a Man muſt do as he can.

Thus now have I ſhewed you the manner of right coming to the Throne of Grace, for Mercy and Grace to help in time of need.

The next thing that I am to handle is, firſt, *To ſhew you, that it is the Privilege of the Godly to diſtinguiſh from all Thrones whatſoever, this Throne of Grace.*

This, as I told you, I gathered from the Apoſtle in the Text, for that he only maketh mention *thereof*, but gives no ſign to diſtinguiſh it by; no ſign, I ſay, though he knew that there were more Thrones than it; *Let us come boldly*, ſaith he, *to the Throne of Grace*; and ſo leaves it, knowing full well that they had a good underſtanding of his meaning, being Hebrews: They being now alſo enlightned from what they were taught by the placing of the Ark of the Teſtimony, and the Mercy-ſeat in the moſt holy Place; of which Particular the Apoſtle did then count it, not of abſolute neceſſity diſtinctly to diſcourſe. Indeed the Gentiles, as I have ſhewed, have this Throne of Grace deſcribed, and ſet forth before them by thoſe Tokens which I have touched upon in the Sheets that go before (for with the Book of *Revelations* the Gentiles are particularly concerned) for that it was writ to Churches of the Gentiles; alſo the great things Propheſied of there, relate unto Gentile Believers, and to the downfal of Antichriſt, as he ſtandeth among them. Heb. 9. 1, 2, 3, 4, 5, 6, 7, 8.

But yet, I think, that *John*'s diſcourſe of the things attending the Throne of Grace, were not by him, *ſo much* propounded, becauſe the Gentiles were uncapable of finding of it without ſuch deſcription, as to ſhew the anſwerableneſs of the Antitype with the Type; and alſo to ſtrengthen their Faith and illuſtrate the Thing: For they that know, may know more, and better of what they know; yea, may be greatly comforted with another's dilating on what they know. Beſides, the Holy Ghoſt by the word, doth always give the moſt perfect 47.

description of things; wherefore to that we should have recourse for the compleating of our knowledge: I mean not by what I say, in the least to intimate, as if *this* Throne of Grace was to be known without the Text, for 'tis that that giveth Revelation of Jesus Christ; but my meaning is, that a Saint as such, has such a working of things upon his Heart, as makes him able by the word, to find out this Throne of Grace, and to distingnish it to himself from others. For,

48. First, The Saint has strong guilt of Sin upon his Conscience, especially at first; and this makes him better judge, what Grace in the nature of Grace is, than others can that are Act. 16. 29,30, 31. not sensible of what Guilt is. *What 'twas to be saved*, was better relished by the Jaylor when he was afraid of, and trembled at the Apprehensions of the Wrath of God, than ever it was with him all his life before: *Peter* then also saw what saving was, when he began to sink Mat. 1.14. into the Sea, *Lord save me*, said he, *I perish.* Sin is that without a sense of which, a Man is not apprehensive what Grace is; Sin and Grace, Favour and Wrath, Death and Life, Hell and Heaven, are Opposites, and are set off or out, in their Evil or Good, Shame or Glory, one by another. What makes Grace so good to us, as Sin in its Guilt and Filth? What makes Sin so horrible and damnable a thing in our Eye, as when we see there is nothing can save us from it, but the infinite Grace of God? Further there seems, if I may so term it to be, a kind of natural Instinct in the new Creature to seek after the Grace of God; for so saith the Word, Rom. 8. *They that are after the Flesh, do mind the things of the Flesh; and they that are after the Spirit, the things of the Spirit.* The Child by nature nuzels in its Mother's Bosom for the Breast; the Child by Grace, does by Grace seek to live by the Grace of God. All Creatures, the Calf, the Lamb, *&c.* so soon as they are fallen from 1 Pet. 2. 1, 2, 3. their Mothers Belly, will by nature look for, and turn themselves toward the Teat, and the new Creature doth so too: For *Guilt* makes it Hunger and Thirst, as the hunted Hart does pant after the Water-brooks. Hunger directs to Bread, Thirst directs to Water; yea, it calls Bread and Water to mind: Let a Man be doing other business, Hunger will put him in mind of his Cupboard, and Thirst of his Cruse of Water; yea, 'twill call him, make him, force him, command him, to bethink what nourishing Victuals is, and will also drive him to a search out after where he may find it, to the satisfying of himself: All right talk also to such an one, sets the Stomach and Appetite a craving; yea, into a kind of a running out of the Body, after this Bread and Water that is might be fed, nourished, and filled therewith. Thus it is by Nature, and thus it is by Grace; thus it is for the Bread that perisheth, and for that which endureth to everlasting Life. But,

49. Secondly, As Nature, the new Nature, teaches this by a kind of Heavenly Natural Instinct; so Experience also herein, helpeth the Godly much: For they have found all other places, the Throne of Grace excepted, empty, and places or things that hold no Water. They Exod. 19 have been at Mount *Sinai* for help, but could find nothing there but Fire and Darkness, but Thunder and Lightning, but Earthquake and Heb. 12. 2 Cor. 3. Trembling, and a Voice of killing Words; which Words they that heard them once, could never endure to hear them again; and as for the sight of Vengeance, there revealed against Sin, it was so terrible that *Moses*, even *Moses* said, *I exceedingly fear and quake.*

They have sought for Grace by their own Performances, but alas! they have yielded them nothing but Wind and Confusion; not a Performance, not a Duty, not an Act in any part Isa. 64. 5, of religious Worship; but they looking upon 6, 7, 8. it in the Glass of the Lord, do find it spaked and defective.

They have sought for Grace by their Resolutions, their Vows, their Purposes, and the like, but alas! they all do as the other, discover that they have been very imperfectly managed, and so such as can by no means help them to Grace.

They have gone to their Tears, their Sorrow and Repentance, if perhaps they might have found some help there; but all has either fled away like the early Dew, or if they have stood, they have stunk even in the Nostrils of those whose they were; how much more then in the Nostrils of an Holy God?

They have gone to God as the great Creator, 50. and have beheld how wonderful his Works have been; they have looked to the Heavens above, to the Earth beneath, and to all their Ornaments, but neither have these, nor what is of them, yielded Grace to those that had sensible want thereof.

Thus have they gone, as I said, with these Pitchers to their Fountains, and have returned empty and ashamed; they found no Water, no River of Water of Life; they have been as the Woman with her bloody Issue, spending, and spending till they have spent all, and been Mark 5. nothing better, but rather grew worse.

Had they searched into nothing but the Law, it had been sufficient to convince them that there was no Grace nor Throne of Grace in the World. For since the Law, being the most excellent of all the things of the Earth, is found to be such as yieldeth no Grace (for Grace and Joh. 1.17. Truth comes by Jesus Christ, not by *Moses*) how can it be imagined that it should be found in any thing inferiour?

Paul therefore, not finding it in the Law, dispares to find it in any thing else below, but Phil. 3. 6, presently betakes himself to look for it there, 7, 8. where he had not yet sought it (for he some- Rom. 9. times sought it not by Faith, but as it were by 29, 30, 31. the works of the Law) he looked for it, I say, Chap. 5. by Jesus Christ, who is the Throne of Grace 1, 2, 3. where he found it, and rejoyced in Hope of the Glory of God. But,

Thirdly, Saints come to know and distin- 51. guish the Throne of Grace from other Thrones, by the very direction of God himself: as it is said of the Well that the Nobles digged in the Wilderness, *They digged it by the direction of the Law-giver*: So Saints find out the Throne of Grace, by the direction of the *Grace-giver.* Hence *Paul* prays, *That the Lord would direct the* 2 Thes. 3. *Hearts of the People into the love of God.* Man as 5. Man, cannot aim directly at this Throne, but will

will drop his Prayers ſhort, beſides, or the like, if he be not helped by the Spirit. Hence the Son ſaith of himſelf, no Man can come to me, except the Father which hath ſent me, draw him; which Text doth not only juſtifie what is now ſaid, but inſinuates that there is an unwillingneſs in Man of himſelf, to come to this Throne of Grace; he muſt be drawn thereto; he ſetteth us in the way of his Steps, that is, in that way to the Throne, by which Grace and Mercy is conveyed unto us.

Fourthly, we know the Throne of Grace from other Thrones, by the Glory that it always appears in, when revealed to us of God; its Glory out-bids all: There is no ſuch Glory to be ſeen any where elſe, either in Heaven or Earth. But I ſay this comes by the ſight that God gives, not by any Excellency that there is in my natural Underſtanding as ſuch; my Underſtanding and Apprehenſion, ſimply as natural is Blind and Fooliſh; wherefore, when I ſet to work in mine own Spirit, and in the Power of mine own Abilities to reach to this Throne of Grace, and to perceive ſomewhat of the Glory thereof, then am I dark, rude, fooliſh, ſee nothing; and my Heart grows flat, dull, ſavourleſs, lifeleſs, and has no warmth in the duty; but it mounts up with Wings like an Eagle, when the Throne is truly apprehended.

52. Fifthly, Therefore that is another thing by which the Chriſtian knows the Throne of Grace from all others; it meets with that good there, that it can meet with no where elſe. But at preſent, let theſe Things ſuffice for this.

I come now to the Motives by which the Apoſtle ſtirreth up the *Hebrews*, and incourageth them to come boldly to the Throne of Grace.

Firſt, the firſt is, becauſe we have there *ſuch*, or an High-prieſt ſo and ſo qualified.

Secondly, Becauſe we that come thither for Grace, are ſure there to ſpeed, or find Grace and obtain it.

For the firſt of theſe, to wit, we have an Incouragement to move us to come with boldneſs to the Throne of Grace, becauſe we have an High-prieſt there; becauſe we have ſuch an High-prieſt there, *For we have not an High-prieſt that cannot be touched with the feeling of our Infirmities, but was in all points tempted like as we are; yet without Sin; let us therefore come boldly to the Throne of Grace.*

Of this High-prieſt I have already made mention before, to wit, ſo far as to ſhew you that Chriſt Jeſus is he, as well as *He* is the *Altar* and *Sacrifice* and *Throne* of Grace, before which he alſo himſelf makes Interceſſion: But for as much as by the Apoſtle here, he is not only preſented unto us as a Throne of Grace, but as an High-prieſt miniſtring before it; it will not be amiſs, if I do ſomewhat particularly treat of his Prieſthood alſo: But the main or chief of my diſcourſe will be to treat of his qualifications to his Office, which I find to be in general of two ſorts.

First, *Legal*.

Secondly, *Natural*.

53. When I ſay *Legal*, I mean, as the Apoſtle's Expreſſion is, *not by the Law of a Carnal Commandment, but by an Eternal Covenant, and the power of an endleſs Life thereby*; of which the Prieſthood of old was but a Type, and the Law of their Prieſthood but a Shadow. But becauſe their Law and their entrance into their Prieſthood thereby, was, as I ſaid, a Shadow of good Things to come; therefore where it will help to illuſtrate, we will make uſe thereof ſo to do; and where not, there we will let it paſs. Heb.7.16. Chap.9. 15, 24. Ch. 10. 1.

The thing to be now ſpoken to, is, that the conſideration of Jeſus Chriſt, being an High-prieſt before the Throne of Grace, is a Motive and Incouragement to us, to come boldly thither for Grace; *Seeing then that we have a great High-prieſt that is paſſed into the Heavens, Jeſus the Son of God*, Let us hold faſt the Profeſſion, and come boldly to the Throne of Grace. Heb.4.14.

Now how he was made an High-prieſt, for ſo is the Expreſſion, made an High-prieſt forever after the order of *Melchiſedec*. Heb.6.20.

Firſt he took not his Honour upon himſelf without a lawful Call thereto; thus the Prieſts under the Law were put into Office; and thus the Son of God; no Man taketh this Honour to himſelf, but he that he is called of God, as was *Aaron*: So alſo Chriſt glorified not himſelf to be made an High-Prieſt, but he that ſaid unto him, *Thou art my Son, this day have I begotten thee*: *Wherefore he was called of God to be an High-prieſt after the order of Melchiſedec*. Thus far therefore the Law of his Prieſthood anſwereth to the Law of the Prieſthood of old; they both were made Prieſts by a legal Call to their Work or Office. Heb. 5. 4, 6, 10.

But yet the Law by which this Son was made High-prieſt excelleth, and that in theſe Particulars. 54. Heb.7.17.

1. He was made a Prieſt after the ſimilitude of *Melchiſedec*, *for he* teſtifieth, *thou art a Prieſt forever after the order of Melchiſedec*: Thus they under the Law were not made Prieſts, *but after the order of Aaron*; that is, by a carnal Commandment, not by an everlaſting covenant of God.

2. And, ſaith he, in as much as not without an Oath he was made Prieſt, for thoſe Prieſts were made without an Oath, but this with an Oath, by him that ſaid unto him, *The Lord ſware and will not repent, thou art a Prieſt forever after the order of Melchiſedec*. Verſ. 20. 21.

3. The Prieſthood under the Law, with their Law and Sacrifices were fading, and were not ſuffered to continue, by reaſon of the death of the Prieſt, and Ineffectualneſs of his Offering; but this Man becauſe he continueth ever, hath an unchangeable Prieſthood: For the Law maketh Men High-prieſts which have Infirmity, but the word of an Oath which was ſince the Law, maketh the Son who is conſecrated for evermore. Verſ. 23, 24. Ver. 28.

From what hath already been ſaid, we gather,

1. What kind of Perſon it is that is our High-prieſt. 55.

2. The manner of his being called to, and ſtated in that Office.

Firſt, what manner of perſon he is: He is the SON, the Son of GOD, JESUS the Son of God. Hence the Apoſtle ſaith, *we have a great High-prieſt*, SUCH *an High-Prieſt that is paſſed into the Heavens. Such an High-Prieſt* Heb.4.14. Ch, 7. 26.

prieſt, as is made higher than the Heavens. And why doth he thus dilate upon the dignity of his Perſon, but becauſe thereby is inſinuated the excellency of his Sacrifice, and the prevalency of his interceſſion, by that, to God for us. Therefore he ſaith again, every (Aaronical) *Prieſt ſtandeth dayly Miniſtring,* Chap. 10. 1, 11. *and offering oftentimes the ſame Sacrifice which can never take away ſin. But THIS Man, this GREAT Man, this Jeſus, this Son of God,* Chap. 9. 25, 26. *after he had offered one (one only, one once, but one) Sacrifice for ſin, ſat down on the Right Hand of God, from henceforth expecting till his enemies be made his Foot-ſtool. For by one offering he hath perfected forever them that are ſanctified.* Thus I ſay, the Apoſtle toucheth upon the greatneſs of his perſon, thereby to ſet forth the excellency of his Sacrifice, and prevalency of his interceſſion. Wherefore Holy Brethren partakers Heb. 3. 1. of the Heavenly Calling, conſider the Apoſtle and High-prieſt of our profeſſion Chriſt Jeſus. Or as he ſaith again, making mention of *Mel-* Chap. 7. 4. *chiſedec*; conſider how great this Man was, we have ſuch an High-prieſt, ſo great an High-prieſt; one that is entred into the Heavens; Jeſus the Son of God.

Secondly, the MANNER alſo of his being called to, and ſtated in his Office, is not to be overlooked. He is made a Prieſt after the power of an endleſs life, or is to be ſuch an one as long as he lives, and as long as we have need of his mediation: Now Chriſt being raiſed from the dead, dyes no more, death hath no more dominion over him. He is him- Heb. 7. 24, ſelf the Prince of life. Wherefore it follows, *he* 25. *hath an unchangeable Prieſt-hood:* and what then? why, *then he is able to ſave to the utmoſt all them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

56. But again, he is made a Prieſt with an Oath, *the Lord ſware and will not repent, thou art a Prieſt forever.* Hence I gather

1. That before God there is no High-prieſt but Jeſus, nor ever ſhall be.

2. That God is to the full pleaſed with his High-prieſt-hood; and ſo with all thoſe for whom he maketh interceſſion. For this Prieſt, though he is not accepted for the *ſake* of ano- Heb. 5. 1, ther, yet he is upon the *account* of another. 2. *For every High-prieſt taken from among Men, is ordained for Men, in things pertaining to God,* Chap 9. 24. *to make reconciliation for the ſins of the People.* And again, *he is intred into Heaven it ſelf, now to appear in the preſence of God for us.*

God therefore in that he hath made him a Prieſt with an Oath, and alſo determined that he will never repent of his ſo doing, declareth that he IS, and for ever WILL, be *ſatisfied* with his offering. And this is a great incouragement to thoſe that come to God by him; they have by this Oath, a firm ground to go upon, and the Oath is, *thou art a Prieſt forever* (ſhalt be accepted for ever; for every one for whom thou makeſt interceſſion; nor will I ever reject any body that comes to me by thee) therefore here is ground for Faith, for Hope and rejoycing; for this conſideration, a Man has ground to come boldly to the Throne of Grace.

57. Secondly, But again, as Chriſt is made a Prieſt by call and with an Oath, and ſo, ſo far legally: ſo he, being thus called, has other preparatory legal qualifications. The High-prieſt under the Law, was not by Law, to come into the Holieſt, but in *thoſe Robes* that were ordained for him to Miniſter in before God; which Robes were not to be made according to the fancy of the People, but according to the commandment of *Moſes.* Exod. Chriſt our High-prieſt in Heaven, has alſo his Holy garment with which he covereth the nakedneſs of them that are his, which Robe was not made of corruptible things, as Silver and Gold, *&c.* but by a patient continuance in a Holy life according to the Law of *Moſes*, both moral and ceremonial; not that either of theſe were that eternal Teſtament by which he was made a Prieſt; but the Moral Law was to be ſatisfied, and the Types of the ceremonial Law, to be as to this, eminently fulfilled, and he was bound by that eternal Covenant by which he is made a Mediator to do ſo. Wherefore before he could enter the Holyeſt of all, he muſt have theſe Holy Garments made, neither did he truſt others, as in the caſe of *Aaron*, to make theſe Garments for him, but he wrought them all himſelf, acccording to all that *Moſes* commanded.

This Garment Chriſt was a great while a making. What time, you may ask, *was required?* And I anſwer, all the days of his life; for all things that were written concerning him, as Joh. 19. 28, 29, 30 to this, were not compleated till the day that he hanged upon the Croſs. For then it was that he ſaid, *it is finiſhed*, and he bowed his Head and gave up the Ghoſt.

This Robe is for glory and for beauty. This 58. is it that afore I ſaid was of the colour of the *Rain-bow*, and that compaſſeth even round about this Throne of Grace, unto which we are bid to come. This is that Garment that reaches down to his Feet and that is girt to him with a golden Girdle. This is that Garment that covereth all his body myſtical, and that hideth the blemiſhes of ſuch members from the Eye of God, and of the Law. And it is made up of his obedience to the Law, by his compleat, Rom. 5. perfect obedience thereto; this Chriſt wears al- 19. ways; he never puts it off, as the High-prieſt puts off theirs by a ceremonial command. He ever lives to make interceſſion, conſequently he ever wears this Prieſtly Robe. He might not go into the Holy place without it, upon danger of death, or at leaſt of being ſent back again: but he died not, but lives ever; is not ſent Joh. 16. back, but is ſet down at Gods right Hand, 10. and there ſhall ſit till his foes are made his Foot-ſtool.

This is that for the ſake of which all are made welcome, and imbraced, and kiſſed, forgiven and ſaved, that come unto God by him.

This is that Righteouſneſs, that Mantle ſpotleſs, that *Paul* ſo much deſired to be found *wrapt* in; for he knew that being found in that, he muſt be preſented thereby to God a glorious Man, not having ſpot, or wrinkle, or any ſuch thing.

This therefore is another of the Lord Jeſus his legal qualifications, as preparatory to the executing

executing of his High-prieſts Office, in Heaven. But of this ſomething has been ſpoken before, and therefore I ſhall not enlarge upon it here.

Thirdly, When the High-prieſt under the
59. Law was thus accompliſhed by a legal call, and a Garment ſuitable to his Office, then again, there was another thing that muſt be done in order to his regular execution of his Office: and that was, he muſt be conſecrated, and ſolemnly uſhered thereunto by certain offerings, firſt preſented to God for himſelf.

This you have mention made of in the Levitical Law, you have there firſt commanded that in order to the High-prieſt's approaching the Holieſt for the People, there muſt firſt be an offering of conſecration for himſelf, and
od. 29. this is to ſucceed his call, and the finiſhing of
5,7,19, his Holy Garments. For this ceremony was
21,22. not to be obſerved until his Garments were made and put upon him: Alſo the Blood of the Ram of conſecration was to be ſprinkled upon
v. 8. him, his Garments, *&c.* that he might be hallowed and rightly ſet apart for the High-prieſts Office. The Holy Ghoſt, I think, this ſignifying, that Jeſus the Son of God, our great High-Prieſt, was not only, to ſanctify the People with his Blood; but firſt, by Blood muſt to that work be ſanctified himſelf. *For their*
n. 17. *ſakes*, ſaith he, *ſanctify I my ſelf that they may be ſanctified through thy truth.*

60. But it may be asked, *when was this done to Chriſt, or what Sacrifice of conſecration had he, precedent to the offering up of himſelf for our ſins?*

k. 22 44. I anſwer, it was done in the Garden when he was waſhed in his own Blood, when his ſweat was is great drops of Blood falling down to the ground. For there it was that he was ſprinkled with his Blood, not only the tip of his Ear, his Thumb, and Toe, but there he was waſhed all over; there, therefore was his moſt ſolemn conſecration to his Office: at leaſt, ſo I think. And this, as *Aron's* was, was done by *Moſes*, 'twas *Moſes* that ſprinkled *Aaron*, 'twas *Moſes* that Sprinkled *Aaron's* Garments. It was by vertue of an agony alſo that his bloody ſweat was produced; and what was the cauſe of that agony, but the apprehenſion of the Juſtice and curſe of *Moſes's* Law, which now he was to undergo for the ſins of the People?

With this Sacrifice he then ſubjoined another,
od. 29. which was alſo preparatory to the great acts of his High-prieſts Office, which he was after to perform for us. And that was his drink-
mb. 7. offering, his tears, which were offered to God with ſtrong cries. For this was the place and time that in a ſpecial manner he cauſed his ſtrong Wine to be poured out, and that he drank his Tears as Water. This is called his offering, his offering for his own acceptance with God. *After he had offered up Prayers and*
b. 5. 7. *ſupplications, with ſtrong crying and Tears unto him that was able to ſave him, he was heard for his piety*, for his acceptance as to this Office: for he merited his Office, as well as his People. Wherefore it follows, and being made perfect, that is, by a compleat performance of all that was neceſſary for the orderly attaining of his
. 5. 9. Office as High-prieſt, he became the author of eternal Salvation unto all them that obey him.

For your better underſtanding of me as to this, mind that I ſpeak of a twofold perfecti- 61.
on in Chriſt, one as to his Perſon, the other as to his performances. In the perfection of his Perſon, two things are to be conſidered: Firſt the perfection of his humanity, as to the nature of it; it was at firſt appearing wholly without pollution of ſin, and ſo compleatly perfect: But yet this humanity was to have joined to this, another perfection, and that was a perfection of Stature and Age. Hence 'tis ſaid, that as to his humanity he *increaſed*, that is, grew more perfect. For *this* his increaſing, was in order to a perfection, not of nature, ſimply as nature, but of ſtature; Jeſus increaſed Luke 2.
in wiſdom and ſtature. The paſchal Lamb, 52.
was a Lamb the firſt day it was *eaned*; but it was not to be Sacrificed until it attained ſuch a perfection of age, as by the Law of God was appointed to it. It was neceſſary there- Exod. 12.
fore, that Chriſt as to his Perſon ſhould be per- 5, 6.
fect in both theſe ſenſes. And indeed in due time Chriſt died for the ungodly.

Again, as there was a perfection of Perſon, 62.
or of nature and perſonage in Chriſt; ſo there was to be a perfection of performances in him alſo. Hence it is ſaid, that Jeſus *increaſed* Luk. 2. 52.
in favour with God; that is, by perfecting of his obedience to him for us. Now his performances were ſuch, as had a reſpect to his bringing in of Righteouſneſs for us, in the general; or ſuch as reſpected preparations for his Sacrifice as an High-prieſt. But let them be applyed to both, or to this or that in particular; it cannot be, that while the moſt part of his performances were wanting, he ſhould be as perfect, as when he ſaid, *the things concerning me have an end.*

Not but that every act of his obedience was perfect, and carried in it, a length and bredth proportionable to that Law by which it was demanded; nor was there at any time in his obedience, that which made to interfere one commandment with another. He did all things well, and ſo ſtood in the favour of God. But yet one act was not actually all, though vertually any one of his actions might carry in it, a merit ſufficient to ſatisfy and quiet the Law. Hence, as I ſaid it is told us, not only that he is the Son of Gods love, but that he *increaſed* in favour with God; that is, by a going on in doing; by a continning to do that always, that pleaſed the God of Heaven.

A Man that pays mony at the day appointed, beginning firſt at one *Shilling*, or one *Pound*, and ſo ceaſeth not until he hath in current Coyn told over the whole ſum to the Creditor, does well at beginning: But the firſt Shilling, or firſt Pound, not being the full Debt, cannot be counted, or reckoned the whole, but a part; yet is it not an imperfect part: nor doth the Creditor find fault at all, becauſe there is but ſo much now told; but concludes that all is at hand, and accepteth of this firſt, as a firſt-fruits: So Chriſt, when he came into the World, began to pay, and ſo continued to do, even until he had paid the whole Debt; and ſo increaſed in favour with God.

There

63. There was then a gradual performance of duties, as to the number of them, by our Lord when he was in the World, and consequently a time wherein it might be said that Christ had not, as to act, done all, as was appointed him to do, to do as preparatory to that great thing which he was to do for us. Wherefore in conclusion he is said to be *made perfect*, and being made perfect he became the Author of Eternal Salvation to all them that obey him.

It will be objected then, *that at sometime it might be said of Christ, that he was imperfect in his obedience.*

Answ. There was a time, wherein it might have bin said, Christ had not done all that he was to do for us on Earth. But it doth not follow thereupon, that he therefore was imperfect in his obedience, for that all his acts of obedience were done in their proper time, and when they should, according to the will of God. The timing of performances adds or diminishes as to the perfection of obedience, or the imperfection of it. Had these Exod. 12. 6. *Jews* kill'd the passover three days sooner than Josh. 6. 12. 13, 14, 15. the time appointed, they had transgressed. Had the *Jews* done that on the four thday to *Jericho*, which was to have bin done on the seventh day, they had sinned. Duty is beautiful in its time, and the Son of God observed the time; *I must*, saith he, *work the works of him that sent me, while it is day*; That is, in their seasons. You must keep in mind that we speak all this while, of that part of Christs perfection as to duties, *which stood in the number* of performances, and not in the nature or quality of acts. And I say, as to the thing in hand, Christ had duty to do, with respect to his Office as High-priest, for us, which immediately concerned himself; such duties as gave him a legal admittance unto the execution thereof; such duties, the which, had they not orderly bin done the, want of them would have made him an undue approacher of the presence of God, as to that: Wherefore, as I said afore, by what he did *thereabout*, he consecrated, or sanctified himself for that work, according to God, and was accepted for his piety, or in that he feared, and did orderly do, what he should do.

64. Fourthly, The next thing preparatory to the execution of this Office of High-Priest was, the *Sacrifice it self*. The Sacrifice you know, must as to the *being* of it, needs preceed the offering of it. It must be, before it can be offered. Nor could Christ have bin a High-Priest, had he not had a Sacrifice to offer. Heb. 8. 3. *For every High-priest is ordained to offer gifts and Sacrifices: wherefore it is of necessity, that this Man have somewhat also to offer.*

And I bring in the Sacrifice as the last thing preparatory, not that it was last, as to being, for it was before he could be capable of doing any of the afore named duties, being his body, in, and by which he did them; but it was the last as to fitness; it was not to be a Sacrifice Heb. 10. 5. before the time, the time appointed of the Father. For since he had prepared it to that end, 'twas fit as to the time of its being offered that that should be when God thought best also.

Behold then, here is the High-priest with his Sacrifice; and behold again, how he comes to offer it. He comes to offer his burnt offering at the call of God; he comes to do it in his Priestly Garments, consecrated, and sanctified, in his own blood; he comes with Blood and Tears, or by Water and Blood, and offereth his Sacrifice, himself a Sacrifice unto God for the sin of the World: and that too, at a time when God began to be weary of the service and Sacrifices of all the World. *Wherefore when he cometh into the World, he saith, Sacrifice and Offerings thou wouldst not, but a body hast thou prepared me, (thou hast fitted me) in burnt Offerings and Sacrifices for Sin thou hast no pleasure: then said I, lo I come (in the volume of thy Book it is written of me) to do thy will O God.*

Thus you see how our High-Priest proceeded to the execution of his Priestly Office: And now we are come to his Sacrifice we will consider a little of the parts thereof, and how he offered, and pleads the same. 65.

The Burnt Offering for sin had two parts, the *Flesh* and the *Fat*, which Fat is called the Fat of the inwards, of the kidneys, and the like. Answerable to this, the Sacrifice of Christ had two parts, *the body and the Soul.* The Body, is the Flesh, and his Soul the Fat; that inward part that must not by any means be kept from the Fire. For without the burning of the Fat, the Burnt Offering and sin offering, both which was a figure of the Sacrifice of our High-priest, was counted imperfect, and so not acceptable. Lev. 3. 12, 13, 14, 15, 16. Isa. 53. 10.

And it is observable that in these kind of Offerings when they were to be burned, the Fat and the Head must be laid, and be burned together. *And the Priest shall cut it in pieces with his Head and his Fat; and the Priest shall lay them in order upon the wood that is on the Fire which is upon the Altar*; To signify, methinks, the feeling sense that this Sacrifice of his body and Soul should have of the curse of God due to sin all the while that it suffered for sin. And therefore it is from this that this Sacrifice has the name of Burnt Offering (it is the burnt Offering) for the burning, because of the burning upon the Altar all night, until the morning; and the fire of the Altar shall be burning in it. Lev. 1. 12.

The Fat made the flame to increase, and to ascend; wherefore God speaks *affectionately* of the Fat, saying, the Fat of mine Offerings. And again, he shall see of the travail of his Soul and be satisfied. The Soul-groans, the Soul-cries, the Soul-conflicts that the Son of God had, together with his Soul-submission to his Fathers will, when he was made a Sacrifice for sin, did doubtless flame bright, ascend high, and cast out a sweet savour unto the Nostrils of God, whose Justice was now appeasing for the sin of Men. 66. Isa. 53. 10.

His flesh also was part of this Sacrifice, and was made to feel that Judgment of God for sin, that it was capable of. And it was capable of feeling much, so long as natural life, and so, bodily sense remained. It also *began* to feel, *with the Soul*, by reason of the union that was betwixt them both; the Soul felt, and the body bled; the Soul was in an agony,

Agony, and the Body ſweat Blood; the Soul wreſtled with the Judgment and Curſe of the Law, and the Body to ſhew its ſenſe and ſympathy, ſent out dolorous cries, and pour-ed out Rivers of Tears before God: We will not here at large ſpeak of the Laſhes, of the Crown of Thorns, of how his Face was bluſt with Blows and Blood; alſo how he was Wounded, Pierced, and what Pains he felt while Life laſted, as he ſuffered for our Sins; though theſe things are alſo pre-figured in the
v. 1. old Law, by the nipping or wringing of the Head, the cutting of the Sacrifice in pieces, and burning it in the Fire.

67. Now you muſt know, that as the High-prieſt was to offer his Sacrifice, ſo he was to bring the Blood thereof to the Mercy-ſeat or Throne of Grace, where now our Jeſus is; he was to offer it at the door of the Taber-nacle, and to carry the Blood within the Veil: Of both which a little.

1. He was to offer it, and how? Not grudg-ingly, nor as by compulſion, but of a voluntary Will and chearful Mind; *If his Offering be a burnt Sacrifice of the Herds, let him offer a Male without blemiſh; he ſhall offer it of his own vo-luntary Will.* Thus did Chriſt when he offer-ed up himſelf, as is manifeſt by that which follows,

eb.7.27. 1. He offered a Male, himſelf, without
at. 20. Blemiſh.
8.
eb.10.18. 2. He *gave* himſelf a Ranſom, he gave his
uk.12.5. Life a Ranſom.

3. He *laid* down his Life of himſelf.

4. He *longed* for the day of his Death, that he might die to redeem his People.

5. Nor was he *ever* ſo joyful in *all* his Life, that we read of, as when his Sufferings grew near; then he takes the Sacrament of his Body and Blood into his own Hands, and with Thankſgiving beſtows it among his Diſciples; then he ſings an Hymn, then he Rejoyces, then he comes with A *Lo, I come.* Oh the Heart, the great Heart, that Jeſus Chriſt had for us to do us good! He did it with all the deſire of his Soul.

2. He did it, not only Voluntary and of a free Will, but of Love and Affection to the life of his Enemies: Had he done thus for the life of his Friends, it had been much; but ſince he did it out of love to the life of his
om. 5.7, Enemies, that's much more: *Scarcely for a righteous Man will one die, yet peradventure for a good Man ſome would even dare to die; but God commended his love towards us, in that while we were yet Sinners, Chriſt died for us.*

3. He did it without relinquiſhment of Mind, when he was in: No diſcouragement diſheart-ned him; cry and bleed he did, yea, roar by reaſon of the Troubles of his Soul, but his Mind was fixed: His Father ſware and did not repent, that he ſhould be his Prieſt; and he
Pſal. 13. vowed and ſaid, he would not repent, that
3, 14. he had threatned to be the Plague and Death of Death.

4. He did it effectually and to purpoſe; he hath ſtopped the Mouth of the Law with Blood, he hath ſo pacified Juſtice, that it now can forgive: He hath carried Sin away from before the face of God, and ſet us quit in his ſight; he hath deſtroyed the Devil, aboliſhed Death, and brought Life and Immortality to Light through the Goſpel; he hath wrought ſuch a change in the World by what he has done, for them that believe, that all things work together for their good, from thence forward and forever.

I ſhould now come to the ſecond part of the Office of this High-prieſt, and ſpeak to that; as alſo to thoſe things that were prepa-ratory unto his executing of it; but firſt, I think convenient a little to treat of the Altar alſo, upon which this Sacrifice was offered to God. 68.

Some I conceive, have thought the *Altar*, to be the *Croſs* on which the Body of Chriſt was Crucified, when he gave himſelf an Offer-ing for Sin; but they are greatly deceived, for he alſo himſelf was the Altar, through which he offered himſelf; and this is one of the Treaſures of Wiſdom which are hid in him, and of which the World and Antichriſt are utterly ignorant. I touched this in one hint before, but now a little more expreſs.

The *Altar* is always greater than the Gift; and ſince the Gift was the Body and Soul of Chriſt, for ſo ſaith the Text, *He gave himſelf for our Sins*: The Altar muſt be ſomething elſe than a ſorry bit of Wood, or than a cur-ſed Tree.

Wherefore I will ſay to ſuch, as one wiſer than *Solomon* ſaid to the Jews, when they ſu-perſticiated the Gift, in counting it more Ho-nourable than the Altar: *Ye Fools and Blind,* Mat. 23.
for whether is it greater, the Gift, or the Alar that 18, 19.
ſanctifieth the Gift?

If the Altar be greater than the Gift, and yet the Gift ſo great a thing as the very Hu-manity of Chriſt, can it, I will now direct my Speech to the greateſt Fool, can that greater thing be the Croſs? Is, was the Croſs, the wooden Croſs, the curſed Tree that ſome worſhip, greater than the Gift, to wit, than the Sacrifice which Chriſt offered, when he gave himſelf for our Sins? O Idolatry! O Blaſphemy!

Queſt. *But what then was the Altar?* 69.

Anſw. The divine Nature of Chriſt, *that* Heb.9.14.
Eternal Spirit, by and in the aſſiſtance of which, he offered himſelf without ſpot to God; he through the Eternal Spirit offered himſelf.

1. And it muſt be THAT, becauſe as was ſaid, *The Altar is greater than the Gift*; but there is nothing but Chriſt's divine Nature, greater than his Human; to be ſure a ſorry bit of Wood, a Tree, the ſtock of a Tree, is not.

2. It muſt be this, becauſe the Text ſays plainly, the *Altar ſanctifies the Gift*, that is, puts Worth and Vertue into it; but was it the *Tree* or the Godhead of Chriſt, that put Ver-tue and Efficacy into this Sacrifice that he of-fered to God for us? If thou canſt but tell thy Fingers, judge.

3. The Altar was it of old, that was to bear up the Sacrifice until it was conſumed; and with reference to the Sacrifice under con-ſideration, the Tree could not bear up that; for our Sacrifice being a Man conſiſting of Soul and Body, that which could bear him up in

his ſuffering Condition, muſt be that that could apply it ſelf to his reaſonable and ſenſible part for Relief and Succour, and that was of Power to keep him even in his Spirit, and in a compleat ſubmiſſiveneſs to God, in the preſent condition in which he was; and could the Tree do this, think you? Had the Tree that Command and Government of the Soul and Senſe of Chriſt, of the Reaſon and Feeling of the Lord Jeſus, as to keep him in this bitter Suffering, in that evenneſs and ſpotleſneſs in his Torment, as to cauſe that he ſhould come off this great Work, without the leaſt ſmell or tang of Imperfection? No, no, *It was through the Eternal Spirit, that he offered himſelf without ſpot to God.*

70. Queſt. *Wherefore then ſerved the Croſs?*

Anſw. I ask, and wherefore then ſerved the Wood by which the Sacrifices were burned? The Sacrifices were burned with Wood upon the Altar, the Wood then was not the Altar, the Wood was that Inſtrument by which the Sacrifice was conſumed, and the Croſs that by which Chriſt ſuffered his Torment and Affliction. The Altar then was it that did bear both the Wood and Sacrifice, that did uphold the Wood to burn, and the Sacrifice to abide the burning: And with reference to the matter in hand, the Tree on which Chriſt was Hanged, and the Sacrifice of his Body, were both upheld by his Divine Power; yet the Tree was no more a Sacrifice, nor an Altar, than was the Wood upon the Altar; nor was the Wood, but the Fire, holy, by which the Sacrifice was conſumed. Let the *Tree* then be the *Tree*, the *Sacrifice* the *Sacrifice*, and the *Altar* the *Altar*; and let Men have a care how in their Worſhip, they make Altars, upon which, as they pretend they offer the Body of Chriſt; and let them leave off fooliſhly to dote upon Wood, and the works of their Hands: The Altar is greater than the Gift or Sacrifice, that was or is upon it.

We come now to the ſecond part of the Office of this High-prieſt, and to ſhew how he performeth that. In order to which, I muſt, as I did with reference to the firſt, ſhew you what things, as preparatory, were to preceed the execution of it.

We have here, as you ſee, our Paſſover ſacrificed for us, for our Incouragement to come to the Throne of Grace; and now let us look to it, as it is preſented in the Holyeſt of all, and to the order of its being ſo preſented.

71. Firſt then, before there was any thing further done, I mean by this High-prieſt, as to a further Application of his Offering, the judgment of God was waited for by him, with reſpect to his eſtimation of what was already done, to wit, how that was reſented by him; the which he declared to the full by raiſing him from the dead: For in that he was raiſed from the dead, when yet he died for our Sins, 'tis evident that his Offering was accepted, or eſteemed of value ſufficient to effect that, for the which it was made a Sacrifice, which was for our Sins; this therefore was in order to his being admitted into Heaven. God by raiſing him from the dead, juſtified his Death, and counted it ſufficient for the ſaving of the World. And this Chriſt knew would be the effect of his Death, long before he gave himſelf a Ranſom; where he ſaith, *This alſo ſhall pleaſe the Lord better than an Ox or a Bullock, that has Horns and Hoofs*: And again, *For the Lord God will help me, therefore I ſhall not be confounded; therefore I have ſet my Face like a Flint, and I know I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? Let us ſtand together; who is mine Adverſary? let him come near me. Behold, the Lord God will help me, who is he that ſhall condemn me? Lo, they all ſhall wax old like a Garment, the Moth ſhall eat them up.* All this is the work of the Lord God, his Father, and he had Faith therein, as I ſaid before. And ſince it was God who was to be appeaſed, 'twas requiſit that he ſhould be heard in the Matter, to wit, whether he was pacified or no; the which he has declared, I ſay, in raiſing him up from the dead. Pſal. 69. Iſa. 50. 7, 8, 9.

And this the Apoſtles, both *Paul* and *Peter* inſinuate, when they aſcribe his Reſurrection to the Power of another, rather than to his raiſing of himſelf, ſaying, *This Jeſus hath God raiſed up; God hath raiſed him up from the dead; but God raiſed him from the dead*, and the like. I ſay therefore that God by raiſing up Chriſt from the dead, hath ſaid, that thus far his Offering pleaſed him, and that he was content. Act. 2. 32. Ch. 3. 15. Ch. 4. 10. Ch. 5. 30. Ch. 8. 40. Ch. 13. 30.

72. Secondly, But leſt the World being beſotted by Sin, ſhould not rightly interpret Actions; therefore God added to his raiſing him up from the dead, a ſolemn expoſing of him to view, not to all Men, but to ſuch as were Faithful, and that might be truſted with the communicating of it to others, *Him*, ſaith *Peter*, *God raiſed from the dead, and ſhewed him openly, not to all the People, but to Witneſſes choſen before of God, even to us who did eat and drink with him, after he roſe from the dead.* Act. 10. 40, 41.

And this was requiſit, not for that it added any thing to the value and worth of his Sacrifice, but for the help of the Faith of them that were to have Eternal Salvation by him. And it is for this cauſe that *Paul* ſo enlargeth upon this very thing, to wit, that there were them that could teſtifie, that God had raiſed him up from the dead, namely that Men might ſee that God was well pleaſed, and that they had Incouragement to come boldly by him to the Throne of Grace for Mercy. And this expoſing of him to view, was not for the length of a ſurprizing or dazling Moment, but Days and Nights, to the number of no leſs than forty; and that to the ſelf-ſame Perſons, to wit, the Apoſtles whom he had choſen: *To whom alſo*, ſays the Text, *he ſhewed himſelf alive after his Paſſion, by many Infallible Proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the Kingdom of God.* 1 Cor. 15. 1, 2, 3, 4, 5, 6, 7, 8. Act. 1. 3.

Thus God therefore being willing more abundantly to ſhew him unto the World, ordered this great ſeaſon betwixt his Reſurrection and Aſcenſion, that the World might ſee, that they had ground to believe an Attonement was made for Sin.

Thirdly,

73. Thirdly, But again, a third thing that was to preceed the execution of the second part of this his Prieſtly Office, was the *manner and order* of his going into the Holyeſt. I ſay, the *manner and order* of his going. He was to go thither in that ROBE, of which mention was made before, to wit in the virtue of his obedience, for 'twas that which was to make his way for him, as now ſprinkled with his blood. He was to go thither with a noiſe which the Holy Ghoſt calls a *ſhout*, ſaying, *God is gone up with a ſhout, the Lord with the ſound of a Trumpet.* This was prefigured by the BELLS, as I ſaid, which did hang on the border of *Aarons* garments. This ſhout ſeems to ſignifie the voice of Men and Angels: and this Trumpet, the Voice and Joy of God, for ſo it ſays, *he ſhall deſcend.* For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the Voice of the Arch-angel, and with the Trump of God. Even as he aſcended and went up; for *Aarons* BELLS were to be heard when he went *into*, and when he came *out* of the Holy place. But *what* Men were to aſcend with him? but, as was ſaid afore, the Men that came out of their Graves after his Reſurrection; and *what* Angels? but thoſe that Miniſtred to him here in the day of his humiliation. As for the evil ones, he then rode in triumph over their Heads, and cruſht them, as Captives, with his Chariot Wheels. *He is aſcended on high, he has led Captivity Captive, he has received gifts for Men.*

Pſal. 47. 6.

Exod. 28. 33, 34, 35. Mat. 27. 52, 53.

Eph. 4. 8.

Thus then he aſcended unto, into the Holy Paradice, where he was waited for of a multitude of the Heavenly Hoſt, and of thouſands of Millions of the Spirits of Juſt Men made perfect: So approaching the higheſt Heavens, the place of the ſpecial preſence of God, he was bid ſit down at his right Hand, in token that for his ſufferings ſake, God had made him the higheſt of every Creature, and given him a name above every name, and commanded that at the name of Jeſus, *now* all things in Heaven ſhould bow, and promiſed that at the day of Judgment, all on Earth and under it ſhould do ſo too, to the glory of God the Father.

Philip. 2. 6, 7, 8, 9, 10, 11.

74. Thus he preſented himſelf on our behalf unto God, a Sacrifice of a ſweet ſmelling Savour, in which *God* reſteth for ever, for that the Blood of this Sacrifice has always with *him* a pleaſing and prevailing Voice. It cannot be denied, it cannot be out weigh'd by the Heavineſs, circumſtances, or aggravations of any ſin whatſoever, of them that come unto God by him. He is always, as I ſaid before, in the *midſt* of the Throne, and *before* the Throne *a Lamb as it had been ſlain*, now appearing in the preſence of God for us. Of the manner of his interceſſion, whither it is *vocal*, or *vertual*, whether by Voice of Mouth, or merit of deed, or both, I will not determin; we know but little, while here, how things are done in Heaven, and we may ſoon be too *carnal*, or *fantaſtical* in our apprehenſions. Interceſſion he makes, that is, he manages the efficacy and worth of his ſuffering with God, for us; and is always, prevalent in his thus managing of his merits on our behalf. And as to the manner, tho' it may be in it ſelf infinitely beyond what we can conceive while here: yet God hath ſtooped to our weakneſs, and ſo expreſſed himſelf in this matter, that we might ſomewhat, though but Childiſhly apprehend him. And we do not amiſs if we conceive as the word of God hath revealed, for the Scriptures are the green *Popler*, *Hazel*, and *Cheſnut* Rods that lie in the Gutters where we ſhould come to drink; all the difficulty is, in ſeeing the White ſtrakes, the very mind of God there, that we may conceive by it.

Heb. 12. 24.

1 Cor. 13. 11, 12.

But the Text ſays, he prayeth in Heaven, he makes interceſſion there. Again, it ſaith, his blood ſpeaks, and conſequently, why may not his groans, his tears, his ſighs, and ſtrong cries, which he uttered here in the days of his fleſh? I believe they do, and have a ſtrong voice, with God for the Salvation of his People. He may then interceed both *vocally*, and vertually; *vertually* to be ſure he does, and we are allowed ſo to apprehend, becauſe the Text ſuggeſteth ſuch a manner of interceſſion to us: And becauſe our weakneſs will not admit us to underſtand fully the thing as it is, our belief that he maketh interceſſion for us, has alſo the advantage of being purged from its faultineſs by his interceſſion, and we ſhall be ſaved thereby becauſe we have relied upon his blood-ſhed, and the prevalency of the worthineſs of it with God for us; though as to this circumſtance, the manner of his interceeding we ſhould be ſomething at a loſs. 75.

The Word ſays that we have yet, but the Image of heavenly things, or of things in the Heavens. I do not at all doubt, but that many of thoſe that were ſaved before Chriſt came in the fleſh; though they were as to the main, right, and relied upon him to the ſaving of their Souls; yet came far ſhort of the knowledge of many of the circumſtances of his ſuffering for them: Did they all know that he was to be betrayed of *Judas*? that he was to be ſcourged of the Souldiers? that he was to be Crowned with Thorns? that he was to be Crucified between two Thieves, and to be pierced till Blood and Water came out of his Side? or that he was to be buried in *Joſeph*'s Sepulcher? I ſay, did all that were ſaved by faith that he was to come and die for them, underſtand theſe, with many more circumſtances that were attendants of him to death, it would be rude to think ſo; becauſe for it we have neither Scripture nor reaſon.

Heb. 10. 1.

Even ſo, we now, that believe that he ever lived to make interceſſion for us, are alſo very ſhort of underſtanding of the manner, or mode of his ſo interceeding. Yet we believe that he died, and that his merits have a voice with God for us; yea, that he manages his own merits before God in way of interceſſion for us, far beyond what we, while here, are able to conceive. 76.

Coloſ. 2. 9.

The Text ſaith, that all the fulneſs of the Godhead dwells in him bodily. It ſaith alſo, that he is the Throne of God, and yet again, that he ſits on the right hand of the Throne.

Iſa. 22. 23. Heb. 12. 2.

These things are so far from being comprehended by the weakest, that they strain the wits and parts of the strongest, yet there is a heavenly truth in all. Heavenly things are not easily believed, no not of believers themselves, while here on Earth, and when they are, they are so but weakly and infirmly.

I believe that the very appearing of Christ before God is an intercession as a Priest, as well as a Plea of an Advocate; and I believe again, that his very life there, is an intercession there, a continual intercession.

Heb. 9. 24.

Rom. 5. 10.

But there is yet something further to be said: Christ, the humanity of Christ, if in it dwells *all* the fulness of the Godhead bodily, how then appears he before him to make intercession? or if Christ is the Throne of Grace and Mercy-seat, how doth he appear before God as sitting there, to sprinkle that how with his blood? Again; if Christ be the Altar of Incense, how stands he as a Priest by that Altar to offer the Prayers of all Saints thereon, before the Throne?

77. That all this is written, is true; and that it is all truth, is as true; but that it is all understood by every one that is saved, I do not believe is true. I mean so understood as that they could all reconcile the seeming contradictions that are in these Texts.

There are therefore three Lessons, that God has set us as to the perfecting of our Understanding in the Mysteries of God.

First, Letters.

Secondly, Words.

Thirdly, Meanings:

First, *Letters.* I call the ceremonial Law so; for there all is set forth distinctly, every thing by it self, as *Letters* are to Children: There you have a Priest, *a* Sacrifice, *an* Alter, *a* Holy place, *a* Mercy-seat; and all distinct.

Secondly, Now in the Gospel, these Letters are put all into a *word*, and Christ is that Word, that Word of Gods mind; and therefore the Gospel makes Christ, *that* Priest; Christ, *that* Sacrifice; Christ, *that* Altar; Christ, *that* Holy place; Christ, *that* Throne of Grace; and all: for Christ is all: all these meet in him, as several Letters meet in one

78. Word.

Thirdly, Next to the *Word*, you have the *meaning*, and the *meaning*, more difficult to be learned than either the *Letters*, or the *Word*; and therefore the perfect understanding of that, is reserved till we arrive to a *higher form*, till we arrive to a perfect Man, *and when that which is perfect is come, that knowledge which is in part, shall be done away.* Mean time our business is to learn to bring the Letters into a Word; to bring the Ceremonies to Christ, and to make them terminate in him: I mean, to find the Priest-hood, in Christ; the Sacrifice, in Christ; the Altar, in Christ; the Throne of Grace, in Christ; and also God in Christ reconciling the World unto himself by him. And if we can learn this well, while here, we shall not at all be blamed: for this is the utmost Lesson set us, to wit, to learn Christ, as we find him revealed in the Gospel. *I determined, saith Paul, not to know any thing among you, save Jesus Christ, and him Crucified.* And Christians after some time, I mean those that *pray*, and *pry* into the Word well, do attain to some good measure of knowledge of him. *Tis life eternal to know him*, as he is to be known here, as he is to be known by the Holy Scriptures. Keep then close to the Scriptures, and let thy Faith obey the Authority of them; and thou wilt be sure to increase in Faith: for therein is the righteousness of God revealed from Faith to Faith: as it is written, the Just shall live by Faith.

1 Cor. 2. 2.

Joh. 17. 3.

Rom. 1. 16, 17.

Chap. 3. 25, 26, 30.

Believe then that Christ died, was buried, rose again, ascended, and ever lived to make intercession for thee; and take heed of prying to far, for in Mysteries Men soon lose their way. Tis good therefore that thou rest in this, to wit, *that he doth so*, though thou canst not tell *how* he doth it. A Man at Court gets by his intercession, a pardon for a Man in the Country; and the party concerned, after he hath intelligence of it, knows that such an one hath obtained his pardon, and that by his interceeding; but for all that he may be ignorant of his methods of intercession, and so are we, at least, in part, of Christ. The meaning then is, that I should believe, that for Christs sake, God will save me, since he has Justified me with his blood, *being justified by his blood we shall be saved from wrath through him.* Through his intercession, or through his coming between the God whom I have offended, and me a poor sinner, through his coming between, with the *voice of his blood* and merits, which speaketh on my behalf to God, because that blood was shed for me, and because those merits, in the benefit of them, are made over to me, by an act of the Grace of God, according to his Eternal Covenant made with Christ. This is what I know of his intercession; I mean with reference to *the act it self*; to wit, HOW he makes intercession. And since ALL the fulness of the Godhead dwells in him bodily: and since he also, as to his humanity, is the Throne of Grace; yea, and since he also is the Holiest of all, and the rest of God for ever; it has been some scruple to me whether it be not too carnal to imagine as if Christ stood distinct in his humanity, distinct I say as to space, from the Father as sitting upon a Throne, and as so presenting his merits, and making vocal Prayers for the Life and Salvation of his People. The more true meaning in my apprehension is, that the presence and worth of the humane nature, being with the Divine, yea, taken into Union with God for ever, for the Service that was done for God, by it, in the World, in reconciling his elect unto him, is still, and ever will be so deserving in his sight as to prevail (I know not how else to express it) with the Divine Nature (in whom alone is a Power to subdue all impossibilities to it self) to preserve those so reconciled to Eternal Life.

79.

Rom. 5. 9.

When

80. When I ſpeak of the Human Nature, I mean the Man Chriſt, not bereft of Senſe and Reaſon, nor of the Power of *willing* and *affecting*; but thus I mean, that the Human Nature ſo terminates in the Will of the Divine; and again, the Will of the Divine, ſo terminates, as to ſaving of Sinners in the Merit and Will of the Human, that what the Father *would*, the Son *wills*; and what the Son *wills*, the Father acquieſces in forever. And this the Son wills, and his Will is backed with infinite Merit, in which alſo the Father reſts; that thoſe, all thoſe, whom the Father hath given him, be with him where he is, that they may behold his Glory. And now I am come to the *Will* and *Affections* of the High-prieſt, this leads me to the ſecond Head, namely, to the natural Qualifications of him. And,

h. 17.

81. Firſt, This is one thing that I would urge, he is not of a *Nature* foreign to that of Man; the Angels love us well, but they are not SO capable of ſympathizing with us in our diſtreſſes, becauſe they are not *Partakers of our Nature.*

Nature has a peculiar ſympathy in it; now he is *naturally* one with us, Sin only excepted, and that is our advantage too. He is Man, as we are; Fleſh and Blood, as we are; born of a Woman, and in all points made like unto us, that excepted which the Holy Ghoſt excepteth; *For as much then as the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame. For verily he took not on him the nature of Angels; but he took the ſeed of Abraham.* This doth qualifie him much, for as I ſaid before, there is a ſympathy in nature. A Man will not be ſo affected with the hurt that comes to a Beaſt, as he naturally will with the hurt that comes to a Man: A Beaſt will be more affected with thoſe attempts that are made upon its own Kind to hurt it, than it will be with thoſe that are made upon Man; wherefore? Why there is a ſympathy in Nature. Now that Chriſt the High-prieſt of the Houſe of God, is naturally one with us, you ſee the Scriptures plainly affirm: God ſent forth his Son made of a Woman; he was made of the Seed of *David* according to the Fleſh; the Fathers of whom, as concerning the Fleſh, Chriſt came, *&c.* and this muſt needs tend to make him a well qualified High-prieſt. We will not now ſpeak of the neceſſity of his taking upon him the Human Nature, to wit, that he might deſtroy him that had the Power of Death, that is, the Devil, and deliver his People; for that would be here too much beſide our Matter, and be a diverſion to the Reader: We are now upon his High-prieſt's Office, and of thoſe natural Qualifications that attend him, as to that; and I ſay, Nature is a great Qualification, becauſe in Nature there is ſympathy; and where there is ſympathy, there will be a provocation to help, a provocation to help with Jealouſie and Indignation againſt thoſe that afflict.

eb.2.14, 6.

al. 4. 4. om. 1. 3. hap. 9. 5. im 2. 8.

eb. 2. 14, 6.

A Bear robbed of her Whelps is not more provoked, than is the Lord Jeſus, when there is means uſed, to make them miſs of Life Eternal, for whom he hath died, and for whom he ever lives to make Interceſſion. But,

82. Secondly, As there is *natural* ſympathy in Chriſt to thoſe for whom he is an High-prieſt, ſo there is *relative* ſympathy; he has not only taken to or upon him our *Nature*, but he is become one *Brotherhood* with us; now you know Brotherhood will carry a Man *further* than *Nature*: So then, when Nature and Relation meet, there is a double Obligation. Now both he that ſanctifieth (which is Chriſt) and they who are ſanctified (his Saints) are all of one (which is God) they are all of God, as Children of a Father; *for which cauſe he is not aſhamed to call them Brethren, ſaying, I will declare thy Name unto my Brethren, in the midſt of the Church will I ſing praiſe unto thee.* Heb. 2. 11, 12. Now a *Relation* is much, and a natural Relation moſt of all. Why, here is a natural Relation betwixt Chriſt the High-prieſt, and thoſe for whom he *ever liveth to make Interceſſion*; a natural Relation, I ſay, and that with reſpect to the Humanity, which is the nature ſubject to Affliction and Diſtreſs; *For as much then as the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame:* So then it is for a Brother that he is ingaged, for a Brother that he doth make Interceſſion.

When *Gideon* knew by the Confeſſion of *Zeba* and *Zalmunna*, that the Men that they ſlew at *Tabor* were his Brethren, his Fury came into his Face, and he ſware they ſhould therefore die: Relation is a great matter. And therefor it is ſaid again, *In all things it behoved him to be made like unto his Brethren, that he might be a mercyful High-prieſt*: A Brother is born for Adverſity, and a Brother will go far. Judg. 8. 18, 19.

This therefore is a ſecond Thing or another Qualification, with which Chriſt Jeſus is furniſhed to be an High-prieſt; he is a Brother, there is a Brotherly Relation betwixt him and us, therefore by vertue of this Relation, he maketh Interceſſion for us more affectionatly.

83. Thirdly, There is another thing in Chriſt Jeſus that makes him naturally of an excellent Qualification with reference to his Prieſthood for us; and they are the Temptations and Infirmities wherewith he was exerciſed in the days of his Humiliation. 'Tis true Temptations and Infirmities ſtrictly conſidered, are none of our Nature, no more are they of his; but yet, if it be proper to ſay Temptations and Afflictions have a nature, his and ours were naturally the ſame, and that in all points too, for ſo ſays the Text, *He was tempted in all points, like as we are*, yet without Sin. Are we tempted to diſtruſt God? So was he: Are we tempted to murder our ſelves? So was he: Are we tempted with the bewitching Vanities of this World? So was he: Are we tempted to commit Idolatry, and to worſhip the Devil? So was he. So that herein we alſo were alike; yea, from his Cradle to his Croſs he was a Man of Sorrows and acquainted with Griefs, a Man of Affliction throughout the whole courſe of his Life. Heb. 4. 15. Mat. 4. 3, 10. Luk. 4. 3, 12.

And

And obſerve it, he was *made ſo*, or ſubjected thereto, by the Ordinance of God; nay further, *It behoved him to be made ſo*, that is, to be made like unto us in all things, the better to capacitate him to the work of his Prieſthood, with the more Bowels and Compaſſion; we will read to you the Text; *Wherefore in all things it behoved him to be made like unto his Brethren; that he might be* (qualified to be) *a merciful and faithful High-prieſt, in things pertaining to God, to make Reconciliation for the Sins of the People: For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.*

Heb.2.17, 18.

84. See here how he is qualified, and to what end; he was tempted as we are, ſuffered by temptations as we do, in all points and things as we are; that he might be Bowels, that he might be a merciful and faithful High-prieſt in things pertaining to God, to make up the difference that is made by Sin, between God and his People, to make Reconciliation for the Sins of the People.

Yea, he by being tempted, and by ſuffering as he did, he is prepared and enabled ſo to do; for in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted.

Wherefore, I alſo call this Qualification, both *natural* and *neceſſary*; natural, becauſe in kind the ſame with ours; that is, his temptations were the ſame with ours; the ſame in nature, the ſame in deſign, the ſame as to their own natural tendency; for their natural tendency was to have ruined both him and us, but God prevented. They alſo were neceſſary, though not of themſelves, yet made ſo by him, that can bring Good out of Evil, and Light out of Darkneſs; made ſo, I ſay, to us, for whoſe ſakes they were ſuffered to aſſault and afflict him, namely, that he might be able to be merciful, faithful and ſuccouring to us.

85. Fourthly, Another Qualification with which our High-prieſt is furniſhed for the better fitting of him to make Interceſſion for us is, that we are his Members; to be a Member is more than to be of the ſame nature, or the neareſt of Relations, that excepted. So then now he makes Interceſſion for his own ſelf, for his own Body, and for the ſeveral Members of his Body. The High-prieſt under the Law, did uſe to offer up Sacrifice for himſelf; firſt for himſelf, for his own Sins, and then for the Errors of the People. I will not ſay that Chriſt had any Sin that was perſonally or by his act, his own, for that would be to blaſpheme the Name of that Holy One; but yet I will ſay, he made the Sins of the People his own, yea, God the Father made them his; thoſe alſo for whom he ever liveth to make Interceſſion are united to him, made Members of his Body, of his Fleſh, and of his Bones; and ſo are any part of himſelf.

Pſal.69.5. 2 Cor. 5. 21.

But we are now about his natural Qualifications, and this is one; that they for whom he ever liveth to make Interceſſion are his Members, the Members of his Body, *we are Members of his Body, of his Fleſh, and of his Bones*, ſo ſaith the Word. Wherefore here is a near concern, for that his Church is part of himſelf; 'tis his own concern, 'tis for our own Fleſh; *Never Man yet hated his own Fleſh, but nouriſheth and cheriſheth it* (Things are thus ſpoken becauſe of the Infirmity of our Fleſh.) So that had Chriſt no love to us as we are Sinners, yet becauſe we are part of himſelf he cannot but care for us, Nature puts him upon it; yea, and the more infirm and weak we are, the more he is touched with the feeling of our Infirmities, the more he is afflicted for us; *For we have not an High-prieſt that cannot be touched with the feeling of our Infirmities.* He at no time loſeth this his Fellow-feeling, becauſe he always is our Head, and we the Members of his. I will add, the infirm Member is moſt cared for, moſt pitied, moſt watched over to be kept from harms, and moſt conſulted for.

Eph. 5. 30.

Verſ. 29.

Heb. 4. 15.

86. I love to play the Child with little Children, and have learnt ſomething by ſo doing: I have met with a Child that has had a ſore Finger, yea, ſo ſore as to be all together at preſent uſeleſs, and not only ſo, but by reaſon of its Infirmity, has been a let or hindrance to the uſe of all the Fingers that have been upon that Hand; then have I began to bemoan the Child, and ſaid, alas my poor Boy or Girl, *haſt got a ſore Finger?* Ah quoth the Child with water in its Eyes, and hath come to me to be bemoaned. Then I have begun to offer to touch the ſore Finger; Oh! ſaith the Child, *pray do not hurt me*: I then have replyed, canſt thou do nothing with this Finger? No, ſaith the Child, nor with this Hand neither: Then have I ſaid, ſhall we cut off this Finger, and buy my Child a better, *a brave golden Finger?* At this the Child has ſtarted, ſtared in my Face, gone back from me and entertained a kind of Indignation againſt me, and has no more cared to be intimate with me.

Then have I begun to make ſome uſe of that good Sermon which this little Child has Preach'd unto me; and thus have I gone on: If Memberſhip be ſo dear, if this Child has ſuch tenderneſs to the moſt Infirm, the moſt uſeleſs of its Members; if it counts me his Friend no longer than I while have a Mouth to bemoan, and carriages that ſhew tenderneſs to this uſeleſs Finger; what an Intereſt doth Memberſhip give one in the Body, and what Compaſſions hath the Soul for ſuch a uſeleſs thing, becauſe it is a Member? And turning all this over to Jeſus Chriſt, then inſtead of Matter and Corruption, there preſently comes Hony to me out of this Child's ſore Finger: I take leave to tell you now, how I uſe to play. And though I have told you this Tale upon ſo grave a Truth, as is the Memberſhip of Chriſtians with their Head, yet bear with me; no Child can be ſo tender of its ſore Finger, as is the Son of God of his afflicted Members; he cannot but be touched with the feeling of our Infirmities.

Ah! who would not make many Supplications, Prayers and Interceſſions for a Leg, for an Eye, for a Foot, for a Hand, for a Finger, rather than they will loſe it? And can it be

be imagined that Christ alone should be like the foolish *Ostrich*, hardned against his young, yea, against his Members! it cannot be.

Should he lose a member, he would be disfigured, maimed, dismembred, imperfect, next to Monstrous. For his Body is called his fulness, yea, the fulness of him that fills all in all. This therefore shews you that Christ as High-priest, has naturally a respect for those for whom he ever liveth to make intercession; yea, an unfathamable respect them, because they are his Members.

87. Fifthly, But again, when Nature, Relation, and Member-ship is urged to shew the fit qualifications wherewith Christ is indued, I intend not to intimate, as if the bottom of all lay here, for then it might be urged, that one imperfect, has all these; for who knows not, that *sinful* Man, has all these qualifications in him, towards his *Nature*, Relations, and *Members*? I have therefore, as I said, thus discoursed, only for demonstration sake, and to suit my self with the infirmity of your Flesh. I might come also in the next place to tell you, that Jesus Christ our High-priest is thus, with reference to other designs. We are his purchase, and he counts us so; his Jewels, and he counts us so; his Estate real, and he counts us so. And you know, a Man will do much, speak much, interceed much, and long for that which he thus is interested in: But we will come to speak more particularly of the exceeding excellency of his natural qualifications, and shew you, that he hath such as are peculiar to himself alone, and that we are concerned in them.

88. First, Then, he is HOLY, and so a suitable High-Priest. There is a Holiness that sets further from, and a Holiness that brings one nearer to, and to be concerned the more with the condition of those in affliction, and THAT Holiness is that which is intailed unto office. When a Man is put into an Office, the more unholy he is, the worse he performs his Office and the more Holy, the better he performs his Office. For his Holiness obliges him to be faithful unto Men, wherein he is concerned by his Office. Hence you read that he is a *faithful* High-priest, because he is a *Holy one*, and such an High-priest became us, who is HOLY, &c. Good and Upright is the Lord *Jehovah*, Christ Jesus, *therefore he will teach sinners in the way*. He that ruleth among Men must be Just, ruling in the fear of God. I mention these Texts to shew you, that *Holiness* when intailed to Office, makes a Man do that Office the better. Now then, *Christ is Holy*, and he is made, called and made of God an High-priest after the order of *Melchisedec*, and is to manage that his Office for thee with God; that is to say, to continue to make reconciliation for iniquity, for that iniquity, that cleaveth unto thee, and that spureously breaketh, or issueth from thy flesh after thou art called and converted. For we are now upon the second part of the execution of the Priest-hood of Christ: that which he executeth I say, and by executing takes away the iniquity of our Holy things, and of our Life after our turning to God by him. Now he that is to do this, *is Holy*, and so one that will make conscience of performing that Office for us, with which he is intrusted of God. Hence he is set in opposition to those High-priests that had infirmitities, *that were not Holy*, and upon *this very account*, preferred above them. *For the Law maketh Men High-priests that have infirmities, but the Word of an Oath which was since the Law, maketh the Son, who is Consecrated, Perfected, or Holy for ever more.* Heb. 17. 28.

This therefore is a great thing, to wit, that we have an High-priest that is Holy, and so one that will not fail to perform to the utmost, the trust committed to him on our behalf, to wit, to offer both Gifts and Sacrifices for sin, this is one thing. Heb. 5. 1.

89. 2. There is added to this of his Holiness, another; and that is HARMLESS. *For such an High-Priest became us who is Holy, Harmless. A harmful* Man, when he is in Office, Oh how much mischief may he do! Such an one is *partial* in doing his Office, such an one will put the Poor by his right, such an one will buy and sell a cause, a Man, an interest, will do, or not do, as his harmfulness prompts him to it; *So is an evil ruler among the poor People.* But now our Jesus, our High-priest is *Holy, harmless.* He will wrong no Man, he will deprive no Man, he will contemn no Man, he will deny to no Man that comes to God by him, the benefit and advantage of his blessed intercession; *He respecteth not persons, nor taketh reward.* A harmful Man will stomach, and hate, and prejudice a Man, will wait for an opportunity to do him a mischief, will take the advantage if he can, to deny him his right, and keep from him his due, when yet it is in the power of his hand to help him. Oh! but Christ is harmless, harmless as a Dove, he thinks no ill, intends no ill, doth no ill; but graciously, innocently, *harmlessly*, makes intercession for thee; nor will he be prevailed with to prejudice thy person, or to forbear to take up thy name into his Lips, be thy infirmities, and weaknesses, and provocations never so many, if thou indeed comest to God by him. He is Holy, and harmless, and so the more fit to become our High-priest, and to make intercession for us.

90. 3. But again, this is not all, he also is undefiled; for such an High-priest became us, who is holy, harmless, UNDEFILED. This term is put in to shew, that he neither is, nor can be found, neither now, nor at any time, faulty in his Office. A Man that is *Holy*, may yet be defiled; a Man that is *harmless*, may yet be defiled. We are bid to be Holy and harmless; and in a *Gospel* sense so every Christian is: Oh! but Christ is so in a legal sense, in the Eye of the Law, perfectly so. This is a great matter, for it shews, that as nothing done *by us*, can tempt him to be hurtful to us, so there is nothing *in himself* that can tempt him so to be. A Man that is *defiled*, has that within him

him, that will put him upon using of his Office unfaithfully, though he should have no provocation from those for whose good he is to execute his Office: But he that is *undefiled*, undefiled in a *Law-sense*, as our Lord Jesus is, is such an one that *doth not*, only not do hurt, and not act falsly in his Office, but one that *cannot*, one that *knoweth not* how to be unfaithful to his trust. He is Holy, harmless, *undefiled*, this therefore is a great thing. He has not the *original* of hurtfulness in him, there is no such *Root* there; *there is a Root of bitterness springing up in us, by which, not only our selves, but oftentimes others are defiled.* Oh! but our High-priest is *undefiled*, he is not corrupt, nor corrupteth; he doth his Office fairly, Faithfully, Holily, Justly, according to, or answering our necessities, and the trust reposed in him, and committed to him. But,

Heb. 12. 15.

91. 4. This is not all; as he is Holy, Harmless, and *undefiled*; so he is *separate from sinners*, both in his *conception*, in his *composition*, and the place ordained for him to execute this part of his High-priests Office in. He was not conceived in the Womb, by carnal generation; he was not made up of polluted and defiled nature; he officiateth not with those materials that are corrupt, stained, or imperfect; but with those that are unspotted; even with the spotless Sacrifice of his own unblemished offering. He, nor his offering, has any such tang, as had the Priests, and their Sacrifices under the Law, to wit, sin, and imperfection; he is separate from them in this respect, further than is an *Angel* from a *Beast*. He has none of the qualities, actions, or inclinations of sinners; his ways are only his own; he never saw them, nor learnt them, but of the Father: There is none upright among Men, wherefore he is separated from them to be a Priest. Again,

92. 5. As he is thus, so again, he is said to be *higher than the Heavens.* For such an High-priest became us, who is holy, harmless, undefiled, separate from sinners, *and made higher than the Heavens.* The Text saith that neither Saint nor Heavens are clean in Gods sight. *Behold he putteth no trust in his Servants, he chargeth his Angels with folly*; and again, *behold he putteth no trust in his Saints, yea, the Heavens are not clean in his sight.* Wherefore by this expression, he shews us, that our High-priest is more noble, than either Heaven, or Angel; yea, more clean and perfect than any. It shews us also that all the Heavenly Host are at his command, to do as his intercession shall prevail with the Father for us. All Angels worship him, and at his word they become, they all become ministring Spirits for them who shall be Heirs of Salvation.

Job 5. 18. Chap. 15. 15.

Besides, by this word he shews that it is impossible that our High-priest should degenerate or decay: for that he is made *higher than the Heavens*; the Spirits, sometimes in the Heavens, have decayed; the Heavens themselves decay and wax old; and that is the fartheſt that by the word we are admitted to go. But as for him that is above the Heavens; that is made higher than the Heavens; that is ascended up far above all Heavens: *He is the same, and his years fail not; the same yesterday to day and for ever.*

2 Pet. 2. 4. Heb. 1. 10, 11, 12. Heb. 7. 8.

This therefore is added to shew that Christ is neither as the Angels, nor Heavens, subject to decay, or degenerate or to flag and grow cold in the execution of his Office; but that he will be found even at the last, when he is come to the end of this work, and is about to come out of the Holy place, as affectionate, as full of love, as willing, and desirous after our Salvation as he was the first moment that he was made High-priest, and took upon him to execute that his blessed Office for us. 93.

Wherefore our High-priest is NO such one as you read of in the Law. He is no Dwarf, hath no Blemish, nor any Imperfection; therefore is not subject to flag or fail in the due execution of his Office; but is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them. Lev. 21. 18.

And it is well worth our consideration, that it is said, he is MADE thus; that is, appointed, instituted, called, and qualified *thus* of God; this shews the Fathers Heart, as well as the Sons, to us wards; to wit, that this Priest-hood was of him, and the glorious effects thereof by him. Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy and find Grace to help in time of need.

I come now to the second Motive, to wit, that we may find Grace and Mercy to help in time of need; or we shall find Grace and Mercy to help, if we come as we should, to the Throne of Grace. 94.

In this Motive we have these three things considerable.

1. That Saints are like to meet with needy times while they are in this World.

2. That nothing can carry us through our needy times, but more, or a continual supply of Mercy and Grace.

3. That Mercy and Grace is to be had at the Throne of Grace, and we must fetch it from thence by Prayer, if we would, as we should, go through those needy times.

For the first of these, that Saints are like to meet with needy times; or with such times as will shew them, that they need a continual assistance of the Grace of God, that they may go rightly through this World. This is therefore a Motive, that weareth a Spur in the Heel of it, a Spur to prick us forward to supplicate at the Throne of Grace. This *needy time*, is in other places, called the *perilous time*, the *evil day*, the *hour and power of darkness*, the *day of temptation*, the cloudy and dark day. 2 Tim. 3. 1. Ephes. 6. 13. Luke 22. 53.

And indeed, in the general, all the days of our Pilgrimage here, *are evil*, yea, *every day* has a sufficiency of evil in it to destroy the best Saint that breatheth, were it not for the Grace of God. But, there are also, as I have hinted, particular, special times, times more eminently dangerous, and hazardous unto Saints. As, 95.

Heb. 3. 8. Ezek. 36. 12. Gen. 47. 9. Matth. 6. 34.

There

1. There are their young days, the days of their Youth, and Child-hood in Grace. This day is usually attended with much evil towards him, or them that are asking the way to *Zion* with their Faces thitherward. Now the Devil has lost a sinner: there is a Captive has broke Prison, and one run away from his Master: now Hell seems to be awaked from Sleep, the Devils are come out, they roar, and roaring they seek to recover their *runaway*. Now tempt him, threaten him, flatter him, stigmatize him, throw dust in his Eyes, poyson him with error, spoil him while he is upon the Potters Wheel; any thing to keep him from coming to Jesus Christ. And is not this a needy time? doth not such an one want abundance of Grace? is it not of absolute necessity that thou, if thou art the Man thus beset, shouldest ply it at the Throne of Grace for Mercy and Grace to help thee in such a time of need as this?

To want a Spirit of Prayer now, is as much as thy life is worth. O therefore, you that know what I say, you that are broke loose from Hell, that are fled for refuge to lay hold on the hope set before you, and that do hear the Lyon roar after you, and that are kept awake with the continual voice of his chinking chain; cry as you fly; yea, the promise is, that they that come to God with weeping, with supplication, he will lead them.

Well, This is *one* needy time, now thy Hedg is low, now thy Branch is tender, now thou art but in the bud. Pray that thou beest not marr'd in the Potters Hand.

96 2. The time of *prosperity* is also a time of need, I mean, of thy Spiritual *prosperity*. For as Satan can tell how to suit temptations for thee in the day of thy want, so he has those that can intangle thee in the day of thy fulness. He has his spiritual wickednesses in the high and Heavenly places. He can tell how to lay a snare for thee in the land of *Canaan*, as well as in the wilderness; in thy time of receiving good things, as well as in thy hungry and empty hours. Nay, such times seem to be the most dangerous, not in themselves, but through the deceits of our heart. Hence *Moses* gives this caution to the Children of *Israel*, that when God had given them the Promised land, and Vinyards, and Wells, and Olive Trees, and when they had eaten and were full: *Then, says he, beware lest thou forget the Lord which brought thee fourth of the land of Egypt; from the House of Bondage.* And again, he doubleth this caution, saying; when thou hast eaten and art full: then thou shalt bless the Lord thy God, for the good land which he has given thee. Beware that thou forget not the Lord thy God in not keeping his Commandments, and his Judgments, and his Statutes, which I command thee this day; lest when thou hast eaten and art full, and thou in all good things art increased, then thy heart be lifted up and thou forget the Lord thy God, which brought thee forth out of the land of *Egypt* from the House of Bondage; all this may be applied spiritually. For there are, as I said, snares layed for us in our best things, and he that has great enjoyments, and forgets to pray for Grace to keep him humble then, shall quickly be where *Peter* was, after his knowledge of the Lord Jesus by the *Revelation* of the Father.

Ephes. 5. 12.

Deut. 6. 10, 11, 12, 13.

Chap. 8. 10, 11, 12, 13, 14.

3. Another needy time, is a time when Men are low and empty as to worldly good; this time is full of temptations and snares. At this time, Men will, if they look not well to their *doings*, and *goings*, be tempted to strain curtesies both with conscience, and with Gods word, and adventure to do things that are dangerous, and that have a tendency to make all their Religion and profession vain. This, *Holy Agur* was aware of, so he prayed, let me not be rich and full, lest I deny thee; let me not be poor, lest I steal and take the name of my God in vain. There are many inconveniences that attend him that is fallen into decay in this World. It is an evil day with him, and the Devils will be as busy with him as the Flies are with a lean and scabbed Sheep. It shall go hard but such a Man shall be full of *Magots*; full of silly, foolish, idle inventions to get up, and to abound with fulness again. It is not a time now, will Satan say, to retain a tender conscience, to regard thy word or promise, to pay for what thou buyest, or to stick at pilfering, and filch from thy neighbour. This *Agur* was afraid of; therefore he prayed that God would keep him from that which would be to him a temptation to do it. How many in our day have, on these very accounts, brought Religion to a very ill savour, and themselves into the snare of the Devil, and all because they have not addicted themselves to pray to God for Grace to help in *this time of need*, but rather have left off the thing that is good, and given up themselves to the temptations of the Devil, and the subtil and insnaring motions of the flesh?

97. Prov. 30. 7, 8, 9.

4. Another needy time is the day of Persecution; this is called, as was hinted before, the hour of darkness, the cloudy and dark day. This day therefore is full of snares and of evils of every kind. Here is the fear of Man, the terrors of a prison, of loss of goods and life. Now all things look black, now the firey tryal is *come*. He that cannot now pray; he that now applieth not himself to God on the Throne of Grace, by the Priesthood of Jesus Christ, is like to take a fall before all Men upon the stage; a foul fall, a fall that will not only break his own bones, but also the hearts of those that fear God and behold it. *Come therefore boldly to the Throne of Grace, that you may obtain Mercy, and find Grace to help in time of need.*

5. Another time of need is, *that time wherein thou changest thy condition, and entrest into a new relation.* For here also the snares and Traps ly waiting for thee. There is a hopeful Child goes to service, or to be an Apprentice: There is a young Man, a young Maid, entreth into a married condition, and though they pray before, yet they leave off to pray

98.

then: Why, these People are oftentimes ruined and undone; the reason is, this change is attended with new snares, with new cares, and with new temptations, of the which, because through unwatchfulness they are not aware, they are taken, drawn to perdition and destruction by them.

Many in my short day, have gone, I doubt, down to the pit *this* way, that have sometimes bin to appearance the very formost, and hopefullest in the place where they have lived. Oh how soon has their fire gone out, has their Lamps forborn to burn! How quickly have they lost their love to their Ministers, by whom they were illuminated, and to the warmest Christians, through communion with whom they used to be kept awake and savoury! How quickly have they found them out new friends, new companions, new ways and methods of life, and new delights to feed their foolish minds withal! Wherefore, Oh thou that art in this fifth head concerned, *come boldly to the Throne of Grace, to obtain Mercy and find Grace to help in time of need.*

99. 6. Another time of need is, *when the generality of professors are decayed*; when the custom of fancies and fooleries have taken away all gravity and modesty from among the Children of Men. Now pray, or thou diest; yea, pray against those decays, those vain customs, those foolish fancies, those light and vain carriages that have overtaken others; else they will assuredly knock at thy door, and obtain favour at thy hand, the which if they do, they will quickly bring thee down into the dirt with others, and put thee in peril of damnation as well as they.

100. 7. Another time of need is, the time of *guilt contracted*, and *of the hiding of Gods Face.* This is a dangerous time. If thou now shalt forbear to pray, thou art undone, for the natural tendency of guilt is to drive a Man from God. So it served our first Father; and oft times when God hides his Face, Men run into desperation, and so throw up all duties, and say as he of old, *Why should I wait upon the Lord any longer?* Now thy great help against this is Prayer, continuing in Prayer. Prayer *wrestleth* with the Devil and will overthrow him: Prayer *wrestleth* with God and will overcome him: Prayer wrestleth with all temptations, and makes them fly. Great things have been done by Prayer, even by the Prayer of those that have contracted guilt, and that have by their sins lost the smiles, and sense of the favour of God.

Wherefore, when this needy, this evil time has overtaken thee, pray. *Come boldly to the Throne of Grace, to obtain Mercy, and find grace to help in time of need.*

101. 8. The day of *reproach and slander*, is another time of need, or a day in which thou wilt want supplies of Grace. Sometimes we meet with such days wherein we are loaden with reproaches, slanders, scandals, and lies. Psal. 69.7. Christ found the day of reproach a burdensome day unto him; and there is many a professor driven quite away from all conscience towards God and open profession of his name, by such things as these. Reproach is, when cast at a Man, as if he was stoning to death with stones. Now ply it hard at the Throne of Grace, for Mercy and Grace to bear thee up, or thou wilt either miscarry or sink under ground by the wait of reproach that may fall upon thee.

102. 9. Another time of need, is that, *wherein a Mans friends desert, and forsake him, because of his Gospel principles, or of those temptations that attend his profession.* This is a time that often hapeneth to those that are good. Thus it was with *Christ*, with *Paul*, with *Job*, with *Heman*, and so has been with many other of Gods Servants in the day of their temptations in this World. And a sore time it is. *Job* complained under it, so did *Heman*, *Paul*, and *Christ*. Now a Man is as forlorn as a *Pelican* in the Wilderness, as an *Owl* in the desert, or as a *Sparrow* upon the House top. If a Man cannot now go to the Throne of Grace by Prayer through Christ, and so fetch Grace for his support from thence, what can he do? he cannot live of himself; wherefore this is a sore evil.

Joh. 6. 66. 2 Tim. 4. 15. Job 19. 13, 14, 15, 16, 17, 18, 19. Psal. 88. 18. Joh. 15. 4.

103. 10. Another time of need, is, *the day of death*; when I am to pack up and to be gone from hence the way of all the earth. Now the greatest trial is come, excepting that of the day of Judgment. Now a Man is to be stript of all, but that which cannot be shaken: now a Man grows near the borders of eternity: now he begins to see into the skirts of the next World. Now death is death, and the grave the Grace indeed. Now he begins to see what 'tis for Body and Soul to part, and what to go and appear before God: now the dark entry, and the thoughts of what is in the way from a death bed to the Gate of the Holy Heaven, comes nearer the heart than when health and prosperity do compass a Man about. Wherefore this is like to be a trying time, a time of need indeed. A prudent Man will make it one of the great concerns of his whole life, to get, and lay up a stock of Grace for this day (tho' the Fool will rage, and be confident.) For he knows all will be little enough to keep him *warm* in his Soul, while *cold* death stroaks his Hand over his Face, and over his Heart, and is turning his Blood into Jelly; while *strong* death is loosing his Silver Cord and breaking his Golden Bowl. Wherefore I say this Motive weareth a Spur on his Heel, a Spur to prick us on to the Throne of Grace for Mercy and Grace to help in time of need.

Eccles. 12. 5. Eccles. 12. 6.

104. But Secondly, I come now to the next thing, which is to shew, *that nothing can carry us through our needy times, but more, or a continual supply of Mercy and Grace.* This the Text fully implies, because it directeth us to the Throne of Grace for Mercy and Grace for that very end. And had there been any thing else that could have done it, the Apostle would have made mention of it, and would also have directed the Saints unto it. But for as much as he here makes mention of the needy time, and directs them to the Throne of Grace for Mercy and Grace to help, it followeth that

that Mercy and Grace, and that only, can help us in the evil time.

Now *Mercy* and *Grace* are to be distinctly considered.

1. *Mercy*, for that by it we have through Christ the continuation and multiplication of forgivenesses, without which there is no Salvation.

2. *Grace*, for that by it we are upheld, supported, and inabled to go through our needy times, as Christians, without which there is no Salvation neither. The first, all will grant, the second is clear. *If any Man draws back, my Soul shall have no pleasure in him; but we are not of them that draw back unto perdition, but of them that believe to the saving of the Soul.* Heb. 10. 38, 39.

105. First, Mercy is that by which we are pardoned, even all the falls, faults, failings and weaknesses that attend us, and that we are incident to in this our day of temptation; and for THIS Mercy we should pray, and say, *our Father, forgive us our trespasses.* For though Mercy is free in the exercise of it to us-ward, yet God will have us ask, that we may have; as he also saith in the Text, *let us come boldly to the Throne of Grace that we may obtain Mercy.* Here then we have one help, and that is, the Mercy of God is to be extended to us from his Throne through Jesus Christ, for our pardon and forgiveness in all those weaknesses that we are attended with in the needy, or evil times; and we should come to God for this very thing. This is that which *David* means, when he says, *surely Goodness and Mercy shall follow me all the days of my life, and I will dwell in the House of the Lord for ever.* And again, *when I said my Foot slipt, thy Mercy O Lord held me up.* Set me clear and free from guilt, and from the imputation of sin unto death, by Christ. Matt. 6. 9, 10, 11, 12. Psal. 23. 6.

Nor can any thing help where this is wanting: For our parts, our knowledge, our attainments, nor our Graces cannot so carry us through this World, but that we shall be guilty of that that will sink us down to Hell, without Gods pardoning Mercy. It is not the Grace that we have received can do it, nor the Grace that is to be received that can do it; nothing can do it but the pardoning Mercy of God; for because all our Graces are here imperfect, they cannot produce a spotless obedience. But where there is not a spotless obedience, there must of necessity follow a continuation of pardon and forgiveness by Mercy, or I know what will become of the Soul.

106. Here therefore the Apostle lays an obligation upon thee to the Throne of Grace, to wit, that thou mayest obtain Mercy, a continuation of Mercy, Mercy as long as thou art like to live this vain life on the earth; Mercy that will reach through all thy days: for there is not a day, nor a duty; not a day that thou livest, nor a duty thou doest, but will need that Mercy should come after to take away thy iniquity. Nay, thou canst not receive Mercy so clearly as not to stand in need of another act of Mercy to pardon weakness in thy no better receiving the last. We receive not our Mercies, so humbly, so readily, so gladly, and with that thankfulness as we should; and therefore for the want of these, have the need of another, and another act of Gods sin-pardoning Mercy, and need shall have thereof as long as evil time shall last with us.

But is not this *great* Grace that we should thus be called upon *to come to God for Mercy*! Yea, is not God unspeakably good, in providing such a *Throne* of Grace, such a *Sacrifice*, such an *High-priest*, and so much Mercy for us, and then to invite us to come with boldness to him for it? Nay, doth not his kindness yet further appear, by giving of us Items and intimations of needy times, and evil days, on purpose to provoke us to come to him for Mercy?

This then shews us, as also we have hinted before, that the Throne of Grace, and Christ Jesus our High-priest are both provided upon the account of our imperfections, namely, that we who are called, might not be by remaining weaknesses hindred of, but obtain eternal inheritance. Weaknesses, such weaknesses remain in the justified, and such slips and failings are found in and upon them, that call for a course of Mercy, and forgiveness to attend them.

Farther, This also intimates that Gods People should not be dejected at the apprehensions of their imperfections; I say, not so dejected, as therefore to cast off Faith, and Hope, and Prayer; for a Throne of Grace is provided for them, to the which they may, they must, they ought continually to resort for *Mercy*, sin-pardoning *Mercy*.

107. Secondly, As we are here to obtain *Mercy*, so we are here to find Grace. They that *obtain Mercy*, shall *find Grace*, therefore they are put together. That they may obtain Mercy and find Grace; only they must obtain Mercy first; for as forgiveness at first, goes before sanctification in the general, so forgiveness afterwards goes before particular acts of Grace for further sanctification: God giveth not the Spirit of Grace to those that he has not first forgiven by *Mercy* for the sake of Christ: Also so long as he as a Father forbears to forgive us as his adopted, so long we go without those further additions of Grace that are here suggested in the Text. But when we have obtained *Mercy* to forgive, then we also find Grace to our renewing. Therefore he saith, first obtain *Mercy*, and then find Grace.

Grace here, I take to be that Grace, which God has appointed for us, to dwell in us; and that by, and through the continual supply of which, we are to be inabled to do and suffer, and to manage our selves in doing and suffering according to the will of God. Let us have Grace whereby we may serve him acceptably with reverence and godly fear. So again, he giveth more Grace; wherefore he saith, God resisteth the proud, but giveth Grace to the humble. The Grace therefore that this Text intends is, Grace given or to be Heb. 12. 28. Prov. 3. 34. Jam. 4. 6. 1 Pet. 5. 5.

given; Grace received or to be received. Grace, a Root, a Principle of Grace with its continual ſupplies for the perfecting of that Salvation that God has deſigned for us.

108. This was that which comforted *Paul*; when the Meſſenger of Satan was ſent to buffet him, 'twas ſaid unto him by Chriſt, *My grace is ſufficient for thee*; As who ſhould ſay, *Paul*, be not utterly caſt down, I have where-withal to make thee ſtand, and overcome, and that is *my Grace*, by which thou ſhalt be ſupported, ſtrengthened. comforted and made to live a triumphant life, notwithſtanding all that oppreſs thee. But this came to him upon his praying; for this I prayed to God thrice, ſaid he. So again, *God is able to make all Grace abound towards you, that ye always having all-ſufficiency in all things, may abound to every good work.* Thus you ſee that by Grace in theſe places is meant that Spirit, and thoſe Principles of Grace, by the increaſe and continual ſupply of which we are inwardly ſtrengthened and made to abound to every good work.

2 Cor. 12. 9.

2 Cor. 9. 8.

This then is the concluſion; That as there is mercy to be obtained by us, at the Throne of Grace for the pardon of all our weakneſſes; ſo there is alſo Grace there to be found that will yet ſtrengthen us more, to all good walking and living before him. He giveth more Grace, and they receive one time or another abundance of Grace that ſhall reign in life by one *Jeſus Chriſt*.

109. This then teaches us ſeveral things, ſome of which I will mention: As

1. That nature, as nature, is not capable of ſerving of God; no, not nature where Grace dwels, as conſidered abſtract from that Grace that dwels in it. Nothing can be done aright without Grace, I mean no part nor piece of Goſpel duty. *Let us have Grace whereby we may ſerve him acceptably.* Nature managed by Grace, ſeaſoned with Grace, and held up with Grace, can ſerve God acceptably. Let us have Grace, ſeek for and find Grace to do ſo; for we cannot do ſo but by Grace. *By the Grace of God I am what I am; and his Grace which was beſtowed on me was not in vain; but I laboured more abundantly than they all; yet not I, but the Grace of God which was in me.*

1 Cor. 15. 10.

What can be more plain than this beautiful Text? For the Apoſtle doth here quite ſhut out nature, ſanctified nature, (for he indeed was a ſanctified Man) and concludes that even he, as of himſelf, did nothing of all the great works that he did; but they were done, he did them by the Grace of God that was in him. Wherefore nature, ſanctified nature, as nature, can of it ſelf do nothing to the pleaſing of God the Father.

110. Is not this the experience of all the godly? can they do that at all times, which they can do at ſome times? can they pray, believe, love, fear, repent, and bow before God always alike? No. Why ſo? they are the ſame Men, the ſame humane nature, the ſame Saints: Ay, but the ſame Grace, in the ſame degree, operation and life of Grace, doth not ſo now work on that Man, that nature, that Saint; therefore notwithſtanding he is what he is, he cannot do at all times alike.

Thus therefore it is manifeſt that nature ſimply as ſuch is a great way off of doing that which is acceptable with God. Refined, purified, ſanctified nature cannot do but by the immediate ſupplies, lifts, and helps of that Spirit and principle of Grace by the which it is ſo ſanctified.

111. 2. As nature, even *where* Grace is, cannot without the aſſiſtance of *that* Grace do any thing acceptably before God; *ſo Grace received, if it be not alſo ſupplied with more Grace, cannot cauſe that we continue to do acceptable ſervice to God.* This alſo is clear by the Text. For he ſpeaketh there to them that had received Grace; yea, puts himſelf into the number, ſaying, let us come boldly to the Throne of Grace, that we may find Grace to help in time of need. If Grace received would do, what need of more? What need we pray for more? what need we go to the Throne of Grace for more? This very exhortation ſaith it will not: Preſent ſupplies of Grace are proportioned to our *preſent* need, and to help us to do a *preſent* work or duty. But is our *preſent* need *all* the need that we are like to have, and the *preſent* work, *all* the work that we have to do in the World? Even ſo the Grace that we have received at preſent, though it can help us to do a preſent work, it cannot without a further ſupply help us to do what is to be done hereafter. Wherefore the Apoſtle ſaith, that his continuing to do was through his obtaining help, continual help of God. *Having therefore*, ſaith he, *obtained help of God, I continue to this day witneſſing both to ſmall and great*, &c. There muſt be a dayly imploring of God for dayly ſupplies from him, if we will do our dayly buſineſs as we ſhould.

Acts 26. 22.

112. A preſent diſpenſation of Grace, is like a good *meal*, a *ſeaſonable* ſhower, or a *penny* in ones *pocket*, all which will ſerve for the preſent neceſſity. But will *that* good Meal that I eat *laſt* week, inable me, without ſupply, to do a good days work in *this*? or will *that* ſeaſonable ſhower that fell *laſt* year, be without ſupplies, a ſeaſonable help to the grain and graſs that is growing *now*? or will *that* penny that ſupplied my want the other day, I ſay, will the ſame penny alſo, without a ſupply, ſupply my wants to day?

The ſame may, I ſay, be ſaid of Grace received, it is like the Oyl in the lamp, it muſt be fed, it muſt be added to: and there there ſhall be a ſupply, *wherefore he giveth more Grace.* Grace is the Sap, which from the Root maintaineth the Branches; ſtop the Sap, and the Branch will wither: Not that the Sap ſhall be ſtopt where there is union,

union, not ſtopt for altogether; for as from the Root the Branch is ſupplied, ſo from Chriſt is every member furniſhed with a continual ſupply of Grace if it doth as it ſhould, *of his fulneſs have all we received, and Grace for Grace.*

Joh. 1.16.

113. The day of *Grace*, is the day of *expence*, this is our ſpending time. Hence we are called pilgrims and ſtrangers in the earth, that is, travailers from place to place, from ſtate to ſtate, from tryal to tryal. Now as the travailer at a freſh Inn is made to ſpend freſh Mony: ſo Chriſtians at a freſh temptation, at a new temptation are made to ſpend freſh and a new ſupply of Grace. Great Men when, and while their Sons are Travailers, appoint that their Bags of Mony be lodged ready, or conveniently paid in at ſuch and ſuch a place for the ſuitable relief of them; and ſo they meet with ſupplies. Why ſo are the Sons of the great one, and he has allotted that we ſhould travail, that we ſhould travail beyond Sea, or at a great diſtance from our Fathers Houſe; wherefore he has appointed that Grace ſhall be provided for us, to ſupply at ſuch a place, ſuch a ſtate or temptation as need requires: But withal, as my Lord expecteth his Son ſhould acquaint him with the preſent emptineſs of his Purſe, and with the difficulty he hath now to grapple with; ſo God our Father expects that we ſhould plead by Chriſt our need, at the Throne of Grace, in order to a ſupply of Grace. *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy and find Grace to help in time of need.*

Heb. 11.

114. Now then, this ſhews the reaſon why many Chriſtians that are indeed poſſeſſed with the Grace of God, do yet walk ſo odly, act ſo poorly, and live ſuch ordinary lives in the World. They are like to thoſe Gentlemens Sons that are of the more *extravagant* ſort; that walk in their *lowzy* hue, when they might be maintained better. Such young Men care not, perhaps ſcorn to acquaint their Father with their wants, and therefore walk in their threadbare Jackets, with Hoſe and Shooes out at Heels; a right emblem of the uncircumſpect Child of God.

This alſo ſhews the reaſon of all thoſe dreadful falls and miſcarriages that many of the Saints ſuſtain; they make it not their buſineſs to watch to ſee what is coming, and to pray for a ſupply of Grace to uphold them; they with *David* are too *careleſs*, or with *Peter* too *confident*, or with the Diſciples too ſleepy, and ſo the temptation comes upon them, and their want like an armed Man.

This alſo ſhews the reaſon, why ſome, that to ones thinking, would fall every day; for that their want of parts, their ſmall experience, their little knowledge of Gods matters do ſeem to beſpeak it; yet ſtand, walk better, and keep their garments more white than thoſe that have, when compared with them, twice as much as they. They are praying Saints, they are often at the Throne of Grace, they are ſenſible of their weakneſs, keep a ſight of their danger before their Faces, and will not be contented without more Grace.

115. 3. And this leads me in the third place, to ſhew you, that were we wiſe, and did we ply it at the Throne of Grace, for Grace, as we ſhould, O what ſpotleſs lives might we live! We ſhould then have always help in time of need. For ſo the Text inſinuates, *that we may obtain mercy, and find Grace to help in time of need.*

This is that which *Peter* means, when he ſays, And *beſides all this*, that is, *beſides your faith in* Chriſt, and beſides your happy ſtate of Juſtification, *Giving all diligence, add to your Faith, Vertue; and to Vertue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godlineſs; and to Godlineſs, brotherly kindneſs; and to brotherly kindneſs, Charity. For if theſe things be in you and abound,* (and be continually ſupplied with a ſupply from the Throne of Grace) *they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt; but he that lacketh theſe things is blind, and cannot ſee a far off, and has forgotten that he was purged from his old ſins. Wherefore the rather brethren give diligence to make your calling and election ſure; for if you do theſe things, ye ſhall never fall. For ſo an entrance ſhall be Miniſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.*

2 Pet. 1.5, 6, 7, 8, 9, 10, 11.

116. The greateſt part of profeſſors now-a-days take up their time in contracting of guilt and asking for pardon, and yet are not much the better. Whereas, if they had but the Grace to add to their Faith, Vertue, *&c.* they might have more peace, live better lives, and not have their Heads ſo often in a Bag as they have. *To him that ordereth his converſation aright, will I ſhew the Salvation of God.* To him that diſpoſeth his way aright; now this cannot be done without a conſtant ſupplicating at the Throne of Grace for more Grace. This then is the reaſon why every new temptation that comes upon thee, ſo foyls, ſo overcomes thee; that thou wilt need a new converſion to be recovered from under the power and guilt that cleaves to thee by its overſhadowing of thee.

Pſal. 50. 23.

A new temptation, a ſudden temptation, an unexpected temptation uſually foyls thoſe that are not upon their watch, and that have not been before with God to be inlayed with Grace proportionable to what may come upon them.

That ye may find Grace to help in time of need. There is Grace to be found at the Throne of Grace, that will help us under the greateſt ſtraits. *Seek and ye ſhall find*; 'tis there, and it is to be found there; tis to be found there of the ſeeking Soul, of the Soul that ſeeketh him. Wherefore I will conclude as I did begin: *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy and find Grace to help in time of need.*

We

117. We will now ſpeak ſomething by way of Concluſion, and ſo winde up the whole.

Firſt, You muſt remember that we have been hitherto ſpeaking of the Throne of Grace, and ſhewing what it is: That we have alſo been ſpeaking of Chriſts Sacrifice, and how he manages his Highprieſts Office before the Throne of Grace: We have alſo here, as you ſee, been ſpeaking of the Mercy and Grace that is to be obtained and found at this Throne of Grace, and of what advantage it is to us in this our pilgrimage; Now from all this, it follows, *That ſin is a fearful thing*; for all this adoe is, that Men might be ſaved from ſin. What a Devil then is ſin, tis the worſt of Devils, tis worſe than all Devils; thoſe that are Devils, ſin has made them ſo, nor could any thing elſe have made them Devils but ſin. Now I pray, what is it to be a Devil, but to be under, for ever, the power and dominion of ſin, an implacable Spirit againſt God? Such an one, from which implacableneſs all the power in Heaven and Earth cannot releaſe them, becauſe God of his Juſtice has bound them over to Judgment. Theſe Spirits are by ſin carried quite away from *themſelves*, as well as from God that made them; they cannot deſign their own good, they cannot leave that which yet they know will be everlaſtingly miſchievous to themſelves. Sin has bound them to it ſelf ſo faſt, that there can be no deliverance for them, but by the Son of God, who alſo has refuſed them, and left them to themſelves and to the Judgment which they have deſerved. Sin alſo has got a victory over Man, has made him an enemy to God, and to his own Salvation; has caught him, captivated him, carried away his mind, and will, and heart from God; and made him chooſe to be vain, and to run the hazard of eternal damnation with rejoycing and delight. But God left not Man, where he left thoſe wicked Spirits, to wit, under the everlaſting Chains of darkneſs, reſerved unto Judgment; but deviſed means for their ranſom, and reconciliation to himſelf, which is the thing that has been diſcourſed of in the foregoing part of this Book. But I ſay what a thing is ſin, what a Devil, and Maſter of Devils is it, that it ſhould, where it takes hold, ſo hang that nothing can unclinch its hold, but the Mercy of God, and the heart-blood of his dear Son? Oh the fretting, eating, infecting, defiling, and poiſonous nature of ſin that it ſhould SO eat into our fleſh and Spirit, Body and Soul, and SO ſtain us with its vile and ſtinking nature! yea, it has almoſt turned Man into the nature of it ſelf: inſomuch as that ſometimes, when *nature* is mentioned, *ſin* is meant, and when ſin is mentioned, nature is meant.

118. 2 Sam 15. 15. Ephes. 2. 3. Chap 5. 8.

Wherefore *ſin is a fearful thing*; a thing to be lamented, a thing to be abhorred, a thing to be fled from with more aſtoniſhment and trembling than one would fly from any Devil; becauſe it is the worſt of things, and that without which nothing can be bad; and becauſe where it takes hold, it ſo faſtneth that nothing, as I have ſaid, can releaſe whom it has made a Captive, but the Mercy of God and the heart-blood of his dear Son. Oh what a thing is ſin!

Secondly, As by what hath been ſaid, ſin appears to be exceeding ſinful; ſo from hence it alſo follows, *that the Soul is a precious thing*. For you muſt know all this is for the Redemption of the Soul. (The Redemption of the Soul is precious) I ſay tis for the redemption of the Soul, 'twas for this that Chriſt was made a Prieſt, a Sacrifice, an Altar, a Throne of Grace: Yea, Sin, a Curſe, and what not that was neceſſary for our deliverance from ſin, and death and everlaſting damnation. 119. Pſal. 49. 8, 6c.

He that would know what a Soul is, let him read in letters of blood, the price and purchaſe of the Soul. It was not for a light, a little, an inconſiderable thing that Chriſt Jeſus underwent what he ſuffered, when he was in the World, and gave himſelf a ranſom for Souls. No, no: The Soul is a great, a vaſt great thing, notwithſtanding it is ſo little ſet by, of ſome: Some prefer any thing that they fanſie, above the Soul; a Slut, a Lie, a Pot, an act of fraudulency, the ſwing of a prevailing paſſion; any thing ſhall be preferred when the occaſion offereth it ſelf. If Chriſt had ſet as little by Souls, as ſome Men do, he had never left his Fathers boſom, and the glory that he had with him; he had never SO humbled himſelf, SO gave himſelf to puniſhment, affliction and ſorrow; and made himſelf SO the object of ſcorn, and contempt and reproach as he did, and all that the Souls of Sinners might live a life in glory with him.

120. But methinks this is the myſtery of all as to this, that the SOUL ſhould take that pains, contrive ſuch ways, and take ſuch advantages againſt it ſelf! for 'tis the *Soul* that ſins, that the *Soul* might *die*. Oh ſin, what art thou! what haſt thou done! and what ſtill wilt thou further do! if Mercy, and blood, and Grace doth not prevent thee. Oh ſilly Soul! what a Fool has ſin made of thee, what an Aſs art thou become to ſin! That ever an immortal Soul, at firſt made in the Image of God, for God and for his delight, ſhould ſo degenerate from its firſt ſtation, and ſo abaſe it ſelf that it might ſerve ſin, as to become the Devils Ape and to play like *Jack pudding* for him upon any Stage, or Theater in the World.

But I recall my ſelf; for if ſin can make one, who was ſometimes a glorious Angel in Heaven, now SO to abuſe himſelf as to become, to appearance, as a filthy Frog, a Toad, a Rat, a Cat, a Fly, a Mouſe, a Dog, or Bitches Whelp, to ſerve its ends upon a poor mortal that it might gull them of everlaſting life; no marvel if the Soul is ſo beguil'd as to ſell it ſelf from God, and all good for ſo poor a nothing as a momentary pleaſure is. But,

121. Thirdly, if ſin and the Soul are ſuch great things, then behold the *Love*, and *care* of God

God; the love to Souls, the care he hath taken to deliver them from sin. Sin, as I have said, is SUCH a thing, as, from which no Man can deliver himself; the Soul is SUCH a thing, so rich and valuable, in the nature of it, that scarce one in twenty thousand counts of it as they should. But God, the lover of mankind and the greatest enemy to sin, has provided means effectually to overthrow the one, and to save and secure the other. Behold therefore the *love* of God, the *care* of God for us; for when we neither *loved nor cared* for our selves, God both *loved* us and *cared* for us. God commended his love towards us in sending his Son to be the propitiation for our sins.

Let it be then concluded, *that God is love*, and that the love that God hath to us, is such, as we never had for our selves. We have been often tryed about our own love to our selves, and it has been proved over, and over, and over, that sometimes, even we that are Christians, could, and would, had it been possible, have pawned our selves, our Souls, and our interest in Christ, for a foul and beastly lust. But God, who is rich in Mercy for his great love wherewith he loved us, would not suffer it so to be. Now if we are so fickle and uncertain in our love to our selves, as to value our Salvation at so low and so base a rate; can it be imagined that ever we should, had it been left to our choise, have given the best of what we have for the Salvation of our Souls.

122. Yet God gave his Son to be the Saviour of the World. I say again, If our love is so slender to our *own* Souls, can any think that it should be more full to the Souls of others! And yet God had such love to us as to give his only begotten Son for OUR sins. Yet again, how should it be that we, who are usually so affected with the conceit of our own happiness, since we care no more for our own Souls, do our best to secure the Souls of others? And yet God, who is infinitely above all creatures, has so condescended, as to concern himself and to give the best of his flock, even his only beloved Son for very dust and ashes.

4. Wherefore herein is love, not that we loved God (or our neighbour) but that God loved us, and gave his Son to be a propitiation for our sins.

3. Fourthly, Is sin so vile a thing, is the Soul so precious a thing, and is Gods love and care of the Salvation of the Souls of sinners infinitely greater, than is their own care for their own Souls: *Then this should teach those concerned, to blush, to blush*, I say, *and to cover their Faces with shame*. There is nothing, as I know of, that more becomes a sinner than blushing and shame doth. For he is the harbourer, the Nurse, and nourisher of that vile thing called SIN; that, SO great an enemy of God, and that, SO great an enemy to the Soul. It becomes him also, if he considers what a creature God has made him, and how little he hath set by his own creation, and by the matter of which God has made his Soul. Let him also consider unto what base things he has stooped, and prostrated himself, while things infinitely better have stood by and offered themselves unto him freely; yea, how he has cast that God that made him, and his Son that came to redeem him, quite behind his back, and before their Faces imbraced, loved, and devoted himself unto him that seeks nothing more than the damnation of his Soul.

Ah Lord! when will foolish Man be wise, and come to God with his hands upon his 124.
head, and with his Face covered with shame to ask him forgiveness, for that wickedness which he has committed; which is wickedness committed not only against Holiness, and Justice, against which also Men by nature have an Antipathy, but against Mercy and love, without which Man cannot tell what to do.

Blush sinner, *blush*. Ah that thou hadst Grace to *blush*! But this is Gods complaint: were they ashamed when they had committed abomination? Nay, they were not at Jer. 8. 12.
all ashamed, neither could they blush; tis a sad thing that Men should be thus void of consideration, and yet they are so. They are at a continual Jest with God and his Word, with the Devil and sin, with Hell and Judgment. But they will be in earnest one day; but that *one* day, will be too late.

Fifthly, Is it so that God, though sin is so fearful a thing, has prepared an effectual 125.
remedy against it, and purposed to save us from the evil and damning effects thereof? 1, Then this should beget thankfulness in the hearts of the godly, for they are made partakers of this Grace, I say it should beget thankfulness in thy heart. *Thanks be to* 2 Cor. 9,
God for his unspeakable gift, said the Apostle, 15.
when he seriously thought of that which was much inferior to what we have been a discoursing of. *That* was about Mans willingness to do good, *this* is about Gods: *That* was about Mens willingness to give Mony to poor Saints, this about Gods willingness to give Christ Jesus his Son to the World. 'Twas the thoughts of this redemption and Salvation that made *David* say, *Bless the Lord, O my* Psal. 103.
Soul, and all that is within me, bless his Holy 1, 2, 3.
name.

Oh! they that are partakers of redeeming Grace, and that have a Throne of Grace, (a Covenant of Grace) and a Christ that is the Son of Gods love, to come to, and to live by, should be a thankful people. By him Heb. 13.
therefore let us offer the Sacrifice of praise 15.
continually, giving thanks in his name!

How many obligations has God laid upon his People to give thanks to him at every 126.
remembrance of his Holiness.

2. Study the Priesthood, the High-priesthood of Jesus Christ, both the first and second part thereof: The first part was that, when he offered up himself without the Gate, when he bear our sins in his own body on the Tree:

The

The second part is that which he executeth there whither he is now gone, even in Heaven it self, where the Throne of Grace is. I say study what Christ *has* done and is a doing. Oh! what is he a doing now? he is sprinkling his blood with his priestly robes on, before the Throne of Grace; that is too too little thought on by the Saints of God. We have such an High-priest who is set down on the right Hand of the Majesty in the Heavens, a Minister of the Sanctuary and of the true Tabernacle, which the Lord pitched, and not Man. Busie thy self fellow-Christian about this blessed Office of Christ. Tis full of good, tis full of sweet, tis full of Heaven, tis full of relief and succour for the tempted and dejected; wherefore I say again study these things, give thy self wholly to them.

Heb. 8. 1, 2, 3.

127. Sixthly, Since God has prepared himself a Lamb, a Sacrifice, a Priest, a Throne of Grace, and has bid thee come to him, come to him as there sitting; Come, come boldly, as he bids thee. What better warrant canst thou have to come, than to be bid to come of God? When the good Man himself bids the Begger come to his House, then he may come, then he may come boldly; the consideration of the invitation doth incourage. That we have our Friend at Court, should also make us come boldly. Jesus as has been shewed, as Sacrifice and High-priest is there, *In whom we may have boldness, and access with confidence by the Faith of him.* Again, *By him also we have access by faith unto this Grace, wherein we stand, and rejoyce in hope of the glory of God.* Again, we have boldness Brethren, to enter in to the Holyest by the blood of Jesus.

Eph. 3. 12. Rom. 5. 2. Heb. 10. 19, 22.

What can be more plain, more incouraging, more comfortable to them that would obtain Mercy, and find Grace to help in time of need!

Tis a dishonour to God, disadvantage to thee, and an incouragement to Satan, when thou hangest back and seemst afraid to come boldly to the Throne of Grace. Let us therefore draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our Faith without wavering, (for he is faithful that promised) and let us consider one an another to provoke unto love and to good works.

128

Farewel.

FINIS.

CHRIST

CHRIST
A
Compleat Saviour:
Or the Intercession of Christ, and who are priviledged in it.

By JOHN BUNYAN.

HEBREWS 7. 25.

1. *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.*

THE Apostle, in *this* Chapter, presenteth us with two things: that is, with the greatness of the *person*, and of the *Priesthood* of our Lord Jesus.

First, He presenteth us with the *greatness* of his *person*, in that he preferreth him before *Abraham*, who is the father of us all: Yea, in that he preferreth him before *Melchisedeck*, who was above *Abraham*, and blessed him who had the promises.

Secondly, As to his *Priesthood*, he sheweth the greatness of *that*, in that he was made a Priest, not by the law of a carnal commandment, but by the Power of an endless Life. Not without, but *with* an *Oath*, by him that said, *The Lord sware and will not repent, thou art a Priest for ever after the Order of* Melchisedeck; wherefore *this man, because he liveth ever, hath an unchangeable priesthood.* Now my Text is drawn from this conclusion, namely, that Christ abideth a Priest continually. *Wherefore he is able also to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them.*

2. In the Words I take notice of four things.

1. Of the *Intercession* of Christ. He maketh *Intercession.*

2. Of the *Benefit* of his Intercession, *wherefore he is able also to save to the uttermost.* &c.

3. We have also here set before us the persons *interested* in *this* Intercession of Christ: *And they are those that come unto God by him.*

4. We have also here the *certainty* of *their* reaping this benefit by him, to wit, seeing he ever liveth to make intercession for them. *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.*

We will begin with his *Intercession*, and will shew you,

1. What that is.

2. For what he intercedes, and,

3. What is also to be inferred from *Christ's* making *Intercession* for us.

I begin then with the first, that is, to shew you, *what Intercession is.* Intercession is *Prayer*; but all Prayer is not Intercession. Intercession then is, *that* Prayer that is made by a *third* person, about the concerns that are between *two.* And it may be made either to set them at further difference, or to make them friends. (For Intercession may be made against, as well as *for* a person or people) *Wote ye not what the Scripture saith of Elias, how he maketh intercession to God against Israel?* But the Intercession that we are now to speak of, is *not* an Intercession of *this* kind, not an Intercession *against*, but an Intercession *for* a People. *He ever liveth to make intercession for them.* The High-Priest is ordained *for*, but not to be *against* the People. *Every High Priest taken from among men, is ordained for men, in things pertaining to God, to make reconciliation for the sins of the people,* or that he may offer both Gifts and Sacrifices for sin. This then is *Intercession*, and the Intercession of Christ is to be between two, between God and Man, for Man's good. And it extendeth it self unto these:

Rom. 11. 2, 3.

Heb. 5. 1.

3. 1. To pray that the Elect may be brought all home to him, that is, to God.

2. To pray that their ſins committed after Converſion, may be forgiven them.

3. To pray that their Graces which they receive at Converſion, may be maintained and ſupplied.

4. To pray that their Perſons may be preſerved unto his heavenly Kingdom.

This is the Interceſſion of Chriſt, or that for which he doth make Interceſſion.

Firſt, He prayes for all *the Elect*, that they may be brought home to God, and ſo into the Unity of the Faith, *&c.* This is clear, for that he ſaith, *neither pray I for theſe alone*, that is, for thoſe only that are converted, but for them alſo that ſhall believe on me through their word, for all them that *ſhall*, that are appointed to believe, or as you have it a little above, *for all them which thou haſt given me.* And the reaſon is, for that he hath paid a Ranſom for them. Chriſt therefore, when he maketh Interceſſion for the Ungodly, (and all the unconverted Elect are ſuch) doth but petitionarily ask for his own, his purchaſed ones, thoſe, for whom he died before, that they might be ſaved by his Blood.

Joh. 17. 9, 20.

Iſa. 53. Ult.

4. *Secondly*, when any of them are brought home to God, he yet prayes for them; namely, that the ſins which through infirmity they after Converſion may commit, may alſo be forgiven them.

This is ſhewed us by the Interceſſion of the High-prieſt under the Law that was to bear away the iniquities of the holy things of the Children of Iſrael: Yea, and alſo by his atonement for them that ſinned: For that it ſaith, *And the Prieſt ſhall make an atonement for him, for the ſin which he hath ſinned, and it ſhall be forgiven him.*

This alſo is intimated even where our Lord doth make Interceſſion, ſaying, *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.*

That Chriſt pray'd that the converted ſhould be kept from all manner of commiſſion of ſin, muſt not be ſuppoſed: for that's the way to make his Interceſſion, at leaſt in ſome things, invalid, and to contradict himſelf: for ſaith he, *I know thou heareſt me always*: but the meaning is, I pray that thou wouldeſt keep them from ſoul-damning deluſions, ſuch as are unavoidably ſuch, alſo that thou wouldeſt keep them from the ſoul-deſtroying evil of every ſin, of every temptation: Now this he doth by his *prevailing*, and by his *pardoning* Grace.

Levit. 5. 10, 18, 16, 18. Joh. 17. 15. Chap. 11, 42.

5. *Thirdly*, In his Interceſſion, he prayeth alſo that thoſe graces which we receive at converſion, may be maintained and ſupplied. This is clear where he ſaith, *Simon, Simon, Satan has deſired to have you that he might ſift you as wheat, but I have prayed for thee that thy faith fail not.* Ay may ſome ſay, he is ſaid to pray here for the ſupport, and ſupply of Faith, but doth it therefore follow, that he prayed for the maintaining and ſupply of all our Graces? yes, in that he prayed for the preſervation of our Faith, he prayed for the preſervation of all our Graces. For Faith is the *Mother* Grace, the *root* Grace, the grace that hath *all others* in the *Bowels* of it, and *that*, from the which all others *flow*: Yea, it is that which *gives* being to all our other graces, and *that by which* all the reſt do live. Let then Faith be preſerved, and all graces continue and live, that is according to the preſent ſtate, health, and degree of Faith. So then Chriſt prayed for the preſervation of every Grace, when he prayed for the preſervation of Faith. That text alſo is of the *ſame* tendency, where he ſaith, *keep through thine own name thoſe whom thou haſt given me*: keep them in thy fear, in the Faith, in the true Religion, in the way of life by thy Grace, by thy Power, by thy Wiſdom, *&c.* This muſt be much of the meaning of this place, and he that excludes this ſence, will make but poor work of another expoſition.

Luk. 22. 31, 32. Joh. 17. 11.

6. *Fourthly*, He alſo in his Interceſſion, prayeth that our perſons be preſerved, and brought ſafe unto his heavenly Kingdom. And this he doth

1. By pleading intereſt *in them.*

2. By pleading that *he* had given by promiſe, glory *to* them.

3. By pleading his own reſolution *to have it ſo.*

4. By pleading the reaſon why it *muſt be ſo.*

Firſt, He prayes that their perſons may come to glory, for that they are *his*, and that by the beſt of titles: *Thine they were, and thou gaveſt them me.* Father, I will have them, Father, I will have them, for they are mine; Thine they were, and thou gaveſt them me. What is mine, my Wife, or my Child, or my Jewel, or my Joy; ſure I may have it with me. Thus therefore he pleads, or cries in his Interceſſion, that our perſons might be preſerved to Glory: They are mine, and thou gaveſt them me.

Joh. 17. 6.

Secondly, He alſo pleads that *he had given*, given already, that is, in the promiſe, *glory to them*, and therefore they muſt not go without it. *And the glory which thou gaveſt me, I have given them.* Righteous men when they give a good thing by promiſe, they deſign the performance of that promiſe. Nay, they more than deſign it, they purpoſe, they determine it. As the mad Prophet alſo ſaith of God, in another caſe, *Hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good.* Hath Chriſt given us glory, and ſhall we not have it? Yea, hath the Truth it ſelf beſtowed it upon us, and ſhall thoſe to whom 'tis given, even given by Scripture of truth, be yet deprived thereof?

Joh. 17. 22. Numb. 23. 19.

7. *Thirdly*, He pleads, in his interceding that they might have glory, *his own reſolution to have it ſo. Father, I will that thoſe whom thou haſt given me, be with me where I am.* Behold ye here, he is *reſolved to have it ſo.* It muſt be ſo. It ſhall be ſo. I will have it ſo. We read of *Adonijah*, that his Father never denyed him in any thing. He never ſaid to him, *Why haſt thou done ſo?* (Indeed he denied him the Kingdom, for his Brother was heir of that from the Lord) How much more will our Father let our Lord Jeſus have his Mind and Will in this, ſince he alſo is as willing to have it ſo, as is the Son himſelf. *Fear not, little flock, it is your Fathers good pleaſure to give you the Kingdom.* Reſolu-

Joh. 24. 1 Kin. 6. Luk. 12. 32.

tion

tion will drive things far, especially resolution to do that, which none but they that cannot hinder, shall oppose. Why this is the case, The resollution of our Intercessor, is, that we be preserved to Glory; yea, and this resolution he pleads in his Intercession. *Father, I will that those which thou hast given me, be with me, where I am,* &c. Must it not therefore now be so?

oh. 17. 4.

Fourthly, He also in the last place, in this his Intercession, urges a reason why he will have it so, namely, *That they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the World.*

er. 24.

8. And this is a reason to the purpose. It is as if he had said, Father, these have continued with me in my Temptations, These have seen me under all my disadvantages, These have seen me in my poor, low, contemptible condition: These have seen what scorn, reproach, slanders, and disgrace I have born for thy sake in the World: And now I will have them also be, *where they shall see me in my glory.* I have told them that I am thy Son, and they have believed *that*; I have told them that thou lovest me, and they have believed *that*; I have also told them, that thou wouldst take me again to Glory, and they have believed *that*: But they have not *seen* my Glory, nor can they but be like the Queen of *Sheba*, they will but believe by the halves, unless their own eyes do behold it. Besides, Father, these are they that love me, and 'twill be an increase of their Joy, if they may but see me in Glory: 'Twill be as an Heaven to their hearts, to see their Saviour in Glory. I will therefore that those which thou hast given me, be with me where I am, *That they may behold my glory.* This therefore is a reason why Christ Jesus our Lord intercedes to have his people with him in Glory.

9. I come now to the third thing, namely, to shew you what is to be inferred from Christ his making Intercession for us.

First, This is to be inferred from hence, *That Saints* (for I will here say nothing of those of the Elect uncalled) *do ofttimes give occasion of offence to God, even they that have received grace.* For Intercession is made to continue one in the favour of another, and to make up those breaches that at any time shall happen to be made by one to the alienating of the affections of the other. And thus he makes reconciliation for inquity. For reconciliation may be made for iniquity two ways, *First*, by paying of a Price: *Secondly*, by insisting upon the Price payed for the offender, by way of Intercession. Therefore you read that as the Goat was to be killed, so his blood was by the Priest to be brought within the Veil, and in a way of Intercession to be sprinkled before, and upon the Mercy-seat. *Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the Bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: and he shall make an atonement for the holy place, because of the uncleannesses of the Children of Israel, and because of their transgressions in all their Sins. And so shall he do for the tabernacle of the congregation, that remaineth among them, in the midst of all their uncleannesses.* This was to be done as you see, that the Tabernacle which was the place of God's Presence and Graces, might yet remain among the children of Israel, notwithstanding their uncleannesses and transgressions. This also is the effect of Christ's Intercession, it is that the signs of God's presence and his grace might remain among his people, notwithstanding they have by their transgressions, so often provoked God to depart from them.

vit. 16. 16.

10. *Secondly*, By Christ's Intercession, I gather, That awakened Men and Women, such as the godly are, dare not after offence given come in their own names to make unto God an application for mercy. God in himself is a consuming Fire, and sin has made the best of us, as Stubble is to Fire: Wherefore they may not, they cannot, they dare not approach God's presence for help, but by and through a Mediator, and Intercessor. When Israel saw the Fire, the blackness and darkness, and heard the Thunder (and Lightning) and the terrible sound of the Trumpet, they said to *Moses, Speak thou unto us, and we will hear: but let not God speak with us, lest we dye.* Guilt and sense of the disparity that is betwixt God and us, will make us look out for a man that may lay his hand upon us both; and that may set us right in the eyes of our Father again. This I say I infer from the Intercession of Christ. For, if there had been a possibility of our ability to have approached God with advantage, without, what need had there been of the Intercession of Christ?

Exod. 20. 19. Deut. 18. 16.

Absolom durst not aproach, no not the presence of his Father by himself, without a Mediator and Intercessor: wherefore he sends to *Joab* to go to the King and make Intercession for him. Also, *Joab* durst not go upon that errand himself, but by the mediation of another. Sin is a fearful thing, it will quash and quail the courage of a Man, and make him afraid to approach the presence of him whom he has offended; though the offended is but a Man. How much more then shall it discourage a Man, when once loaden with guilt and shame, from attempting to approach the presence of a Holy, and a Sin-revenging God? Unless he can come to him through, and in the name of an Intercessor. But here now is the help and comfort of the people of God. There is to help them under all their infirmities, an Intercessor prepared, and at work; *He ever liveth to make intercession.*

2 Sam. 14. 32, 33. chap. 13.

11. *Thirdly*, I also inferr from hence, That should we out of an ignorant boldness and presumption, attempt, when we have offended, by our selves to approach the presence of God, God would not accept us. He told *Eliphaz* so. What *Eliphaz* thought, or was about to do, I know not: but God said unto him, *my wrath is kindled against thee, and against thy two friends, for you have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you seven bullocks, and seven rams, and go to my servant Job, and offer up for your selves* (that is, by him) *a burnt offering, and my servant Job shall pray for you, for him will I accept, lest I deal with you after your folly, in that you have not spoken of*

me the thing that is right, like my servant Job. See here, an offence is a bar and an obstruction to acceptance with God, but by a Mediator, but by an Intercessor. He that comes to God by himself, God will answer him by himself, that is, without an Intercessor: and I will tell you, such are not like to get any pleasant, or comfortable answer, *I will answer him that* (so) *cometh, according to the* Ezek. 14. 7, 8. *multitude of his Idols. And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people, and ye shall know that I am the Lord.*

He that intercedes for another, with an holy and just God, had need be clean himself, lest he with whom he so busieth himself, say to him, first clear thy self, and then come and speak for thy friend. Wherefore this is the very description, and qualification of this our Heb. 7. 25, 27. Highpriest and blessed Intercessor, *For such an Highpriest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens, who needeth not daily, as those Highpriests, to offer up sacrifice first for his own sins,* &c. Had we had such an Intercessor, we had been but in a very poor case; but we have one that *becomes us*, one that fits us to the purpose, one against whom our God hath nothing, can object nothing; one in whose mouth no guile could be found.

12. *Fourthly*, Since Christ is an Intercessor, I infer, That he has wherewithal in readiness to answer to any demands that may be propounded by him that hath been by us offended, in order to a renewing of peace, and letting out of that Grace to us that we have sinned away, and yet have need of. Oft-times the offended saith to the Intercessor, Well, thou comest to me about this man; what interest he has in thee, is one thing; what offence he has committed against me, is another. (I speak now after the manner of men.) Now what can an Intercessor do if he is not able to answer this question? But now, if he be able to answer *this* question, that is, according to Law and Justice, *no* question but he may prevail with the offended, for him for whom he makes intercession.

Why this is our case, to be sure thus far it is, we have offended a Just and a Holy God, and Jesus Christ is become Intercessor. He also knows full well, that for our parts, if it would save us from Hell, we cannot produce, towards a peace with God, so much as poor two farthings; that is, not any thing that can by Law and Justice be esteemed worth an Half-penny; yet he makes Intercession. It follows therefore that he has wherewith *of his own*, if that question afore is propounded, to answer to every reasonable demand. Hence it is said that he has *Gifts* as well as *Sacrifice* for Sin. Heb. 8. 3, 4. *Every Highpriest is ordained to offer Gifts, and Sacrifices: wherefore it is of necessity that this man have somewhat also to offer.* And observe it, the Apostle speaks here of Christ as in Heaven, there ministring in the second part of his Office: *for if he were on earth, he should not be a Priest. These* Gifts therefore, and *this* Sacrifice, he now offereth in Heaven by way of Intercession, urging, and pleading, as an Intercessor, the valuableness of his Gifts, for the pacifying of that wrath that our Father hath conceived against us for the disobediences that we are guilty of. *A gift in secret pacifieth anger, and a reward in the bosom strong wrath.* Prov. 21. 14.

What gifts these are, the Scripture every where testifies. He gave himself, he gave his life, he gave his *All* for us. Joh. 6. Gal. 1. 4. Ephes. 5. 21. 1 Tim. 2. 6. Mat. 20. 28.

These Gifts, as he offered them up at the demand of Justice, on *Mount Calvary* for us; so now he is in Heaven, he presenteth them continually before God, as Gifts, and Sacrifice, valuable for the Sins, for all the Sins that we through Infirmity do commit, from the day of our Conversion to the day of our Death. And these gifts are so satisfactory, so prevalent with God, that they always prevail for a continual remission of our sins with him. Yea, they prevail with him for more than for the remission of Sins; we have through *their* procurement, our Graces often renewed, the Devil often rebuked, the Snare often broken, Guilt often taken away from the Conscience, and many a blessed Smile from God, and Love-look from his Life-creating countenance.

13. *Fifthly*, Since Christ is an Intercessor, I infer that Believers should not rest at the Cross for Comfort; Justification they should look for there; but being justified by his Blood, they should ascend up after him to the Throne: at the Cross you will see him in his sorrows and humiliations, in his tears and blood; but follow him to where he is now, and then you shall see him in his *Robes*, in his *Priestly* Robes, and with his *Golden* Girdle about his Paps. Then you shall see him wearing the Breast-plate of Judgment, and with all your Names written upon his heart. Then you shall perceive that the whole Family in Heaven and Earth is named by him, and how he prevaileth with God, the Father of Mercies, for you. Stand still awhile, and listen, yea, enter with boldness into the Holiest, and see your Jesus, as he now appears in the presence of God for you; what work he makes against the Devil and Sin, and Death, and Hell for you. Ah! 'tis brave following of Jesus Christ to the Holiest, the Veil is rent, you may see with open Face, as in a Glass, the Glory of the Lord. This then is our Highpriest, this his Intercession, these the Benefits of it. It lieth on our part to improve it; and wisdom to do that also, comes from the Mercy-seat or Throne of Grace, where he, even our Highpriest, ever liveth to make intercession for us. To whom be Glory for ever and ever. Heb. 10. Chap. 4.

And thus have I spoke to the first thing, to wit, Of the Intercession of Christ: and now I come more particularly to speak to (the second) the benefits of his Intercession, namely, *that we are saved thereby*; wherefore he is able also to *save them*, seeing he maketh Intercession for them. He is able to save them to the *uttermost*.

In my handling of this head, I must shew you

14 1. What the Apostle means here by [save], wherefore he is able to [save].

2. What he means here by saving to the [uttermost.] He is able to save to the [uttermost.]

3. And

3. And then, thirdly, we shall do as we did in that foregoing, to wit, gather *some Inferences from the whole*, and speak to them.

First, what doth the Apostle mean here by [save] He is able to [save] them.

To *Save*, may be taken two ways; (in the general) I know it may be taken many ways, for there are many Salvations that we enjoy, yea, that we never knew of, nor can know, until we come thither, where all secret things shall be seen, and where that which has been done in darkness shall be proclaimed upon the House tops.

But I say there are two ways that this word may be taken.

1. To *save* in a way of Justification.
2. Or to *save* in a way of Preservation.

Now Christ saves both these ways: but which of these, or whether both of them are intended in this place, of that I shall tell you my thoughts anon; mean while I will shew you

1. What it is to be saved in the first sence.
2. And also how that is brought to pass.

15. To be *saved*, is to be delivered from guilt of Sin that is by the Law, as it is the Ministration of Death and Condemnation; or, to be set free therefrom, before God. This is to be saved: for he that is not set free therefrom, whatever he may think of himself, or whatever others may think concerning him, he *is* a condemned Joh. 3. 18. Man. It saith not, he *shall be*, but, he *is* condemned *already*. The reason is, for that he has deserved the sentence of the Ministration of Condemnation, which is the Law. Yea, that Law has already arraigned, accused, and condemned him before God, for that it hath found Ro. 6. 22. him guilty of Sin. Now he that is set free from this, or as the Phrase is, being made free from Sin, that is from the imputation of guilt, there can to him be no condemnation, no condemnation to Hell fire; but the person thus made free, may properly be said to be saved. Wherefore, as sometimes it saith, we *shall* be saved, respecting saving in the second sence, 1 Cor. 1. 18. or the utmost compleating of Salvation. So Eph. 2. 5. sometimes, it saith, we *are* saved, as respecting our being already secured from guilt, and so from condemnation to Hell for Sin, and so set safe, and quit from the second Death before God.

2. Now saving thus, comes to us by what Christ did for us in *this* World, by what Christ did for us, *as suffering* for us. I say, it comes to us *thus*; that is, it comes to us by Grace, through the Redemption that is in Christ. And Ro. 5. thus to be saved, is called *Justification*; Justifi- 1 Cor. 15. cation *to life*, because one thus saved, is, as I 1, 2, 3, 4. said, acquitted from Guilt, and that everlast- Ro. 5. 8, 9, ing Damnation, to which for Sin he had made 10. himself *obnoxious* by the Law.

Hence we are said to be *saved* by his Death, *justified* by his Blood, and *reconciled* to God by the Death of his Son; all which must respect his offering of himself on the day he died, and not his improving of his so dying in a way of intercession, because in the same place the Apostle reserveth a second, or an additional Salvation, and applieth that to his intercession, *much more then being now, or already, justified by his Blood, we shall be saved from wrath through him*, that is, through what he will further do for us. *For if when we were enemies, we were reconciled to God by the Death of his Son, much more being reconciled*, (that is, by his Death) *we shall be saved by his life*, his Intercession, which he ever liveth to compleat.

See here, we are said to be justified, reconciled *already*; and therefore we *shall* be saved, justified by his Blood and Death, and saved through him by his life.

Now the saving intended in the Text, is saving in *this* second sence; that is, a saving of us by preserving us, by delivering of us from all those hazards that we run betwixt our state of Justification, and our state of Glorification. Yea, such a saving of us, as we that are justified, need, to bring us into Glory. Therefore,

Secondly, When he saith he is able to save, 16. seeing he ever liveth to make intercession, he addeth saving to saving; saving by his life, to saving by his death; saving by his improving of his Blood, to saving by his spilling of his Blood. He gave himself a ransom for us, and now improves that gift in the presence of God, by way of Intercession.

For, as I have hinted already, the High-priests, under the Law, took the Blood of the Sacrifices that were offered for Sin, and brought it within the Veil, and there sprinkled it before, and upon the Mercy-seat, and by it made intercession for the people to an *additional* way of saving of them; the sum of which, *Paul* thus applies to Christ, when he saith, *he can save, seeing he ever liveth to make Intercession.*

That also in the *Romans* is clear to this purpose, *Who is he that condemneth? 'Tis Christ that died.* That is, Who is he that shall lay any thing to the charge of God's Elect to condemnation to Hell, since Christ has taken away the Curse, by his Death, from before God? Then he adds, that there is nothing that *shall yet* happen to us, shall destroy us, since Christ also liveth to make Intercession for us. *Who shall condemn? It is Christ that died, yea rather that is risen again, who even is at the right hand of God, and maketh intercession for us.* Ro. 8. 31, 32, 33, 34, 35, 36, 37, 38, 39.

Christ then by his Death, saveth us as we are Sinners, Enemies, and in a state of Condemnation by Sin; and Christ by his life, Ro. 9. 7, 8, 9, 10. saveth us as considered justified, and reconciled to God by his Blood. So then, we have Salvation from that Condemnation that Sin had brought us unto, and Salvation from those ruins that all the Enemies of our Souls *would* yet bring us unto, but cannot: for the Intercession of Christ preventeth.

Christ hath redeemed us from the curse of 17. the Law; whatever the Law can take hold of to curse us for, that Christ has redeemed us from, by being made a curse for us. But this curse that Christ was made for us, must be confined to his Sufferings, not to his Exaltation; and consequently, not to his Intercession, Gal. 3. 13. for Christ is made no curse but when he suffered; not in his Intercession: so then, as he died, he took away the curse, and sin that was the cause thereof, by the Sacrifice of himself, and by

by his life, his Interceſſion, he ſaveth us from all thoſe things that attempt to bring us into that Condemnation again.

THE Salvation then that we have by the Interceſſion of Chriſt, as was ſaid (I ſpeak now of them that are capable of receiving comfort, and relief by this Doctrine) is Salvation that follows upon, or that comes after Juſtification. We that are ſaved, as to Juſtification of Life, need yet to be ſaved with that *that* preſerveth to glory. For though by the death of Chriſt we are ſaved from the Curſe of the Law: Yet attempts are made by many, that we may be kept from the Glory, that juſtified perſons are deſigned for: And from theſe we are ſaved by his Interceſſion.

A Man, then, that muſt be eternally ſaved, is to be conſidered,

1. AS an Heir of Wrath.
2. AS an Heir of God,

AN Heir of Wrath he is in himſelf by ſin: An Heir of God, he is by Grace through Chriſt. Eph. 2. 3. Gal. 4, 7. Now, as an Heir of Wrath, he is redeemed; and as an Heir of God, he is preſerved: As an Heir of Wrath he is redeemed by Blood, and as an Heir of God he is preſerved by *this* Interceſſion.

18. CHRIST by his death then, puts me, I being reconciled to God thereby, into a juſtified ſtate, and God accepts me to grace and favour through him: But this doth not hinder, but that, all this notwithſtanding, *there are*, that would fruſtrate me of the end to which I am deſigned by this reconciliation to God, by redemption through Grace: and from the accompliſhing of this deſign, I am ſaved by the bleſſed Interceſſion of our Lord Jeſus Chriſt.

Object. 1. Perhaps ſome may ſay, *we are not ſaved from all puniſhment of ſin by the death of Chriſt; and if ſo, ſo not from all danger of damnation by the Interceſſion of Chriſt.*

Anſw. WE are ſaved from all puniſhment in Hell-Fire, by the death of Chriſt. Jeſus has delivered us *from the wrath to come*. 1 Theſ. 1. 10. So that as to *this* great puniſhment, God for *his* ſake has forgiven us *all* treſpaſes. Col. 2. 13. But we being tranſlated from being ſlaves to Satan, to be Sons of God; God reſerveth yet this liberty in his hand to chaſtiſe us, if we offend, *as a Father chaſtizeth his* Son: Deut. 8. 5. But this chaſtiſement is not in legal wrath, but in Fatherly affection, not to deſtroy us, but that ſtill we might be made to get advantage thereby, even be made partakers of his holineſs. Heb. 12. 5, 6, 7, 8, 9, 10. 11. This is, that we might not be condemned with the World. 1 Cor. 11. 32. As to the ſecond part of the Objection: There do (as we ſay, many things happen betwixt, or between, the Cup and the Lip) many things attempt to overthrow the work of God, and to cauſe that we ſhould periſh through our weakneſs, notwithſtanding the Price that hath by Chriſt been paid for us; but what ſaith the Scripture? Rom. 8. *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? (As it is written, for thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter) nay, in all theſe things we are more than conquerors, through him that loved us. For I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come; nor height, nor depth, nor any other creature: ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.*

THUS the Apoſtle reckoneth up all the diſadvantages that a juſtified perſon is incident to in this life, and by way of challenge declares, that not any one of them, nor all together ſhall be able to ſeparate us from the love of God, that is towards us by Chriſt, his death and his Interceſſion.

Object. 2. IT may be further objected, *that the Apoſtle doth here leave out ſin, unto which we know the Saints are ſubject, after Juſtification. And ſin of it ſelf, we need no other enemies, is of that nature, as to deſtroy the whole world.* 19.

Anſw. SIN is ſin, in the *nature* of ſin, whereever it is found. But Sin as to the Damning effects thereof, is taken away from them unto whom Righteouſneſs is imputed for Juſtification. Nor ſhall any, or all the things aforementioned, though there is a tendency in every one of them to drive us unto Sin; drownd us through it, in Perdition and Deſtruction. I am perſwaded, ſays *Paul*, they ſhall never be able to do that. The Apoſtle therefore doth implicitly, though not expreſly, challenge Sin, yea, Sin by all its advantages; and then glorieth in the love of God in Chriſt Jeſus, from which he concludeth it ſhall never ſeparate the Juſtified. Beſides, it would now have been needleſs to have expreſly here put in Sin by it ſelf, ſeeing, before he had argued, that thoſe he ſpeaks of, were freely juſtified thereſrom.

ONE word more before I go to the ſecond Head. The Father, as I told you, has reſerved to himſelf a liberty to chaſtiſe his Sons, to wit, with temporal Chaſtiſements, if they offend. This ſtill abideth to us, notwithſtanding God's grace, Chriſt's death, or bleſſed Interceſſion. And this puniſhment is ſo ſurely intailed to the tranſgreſſons, that we who believe ſhall commit, that it is impoſſible that we ſhould be utterly freed therefrom. Inſomuch that the Apoſtle poſitively concludeth them to be *Baſtards*, what pretences to Sonſhip ſoever they have, that are not, for ſin, partakers of Fatherly chaſtiſements.

FOR the reverſing of this puniſhment, it is that we ſhould pray, if perhaps God will remit it, when we are taught to ſay, *Our Father, forgive us our treſpaſſes.* And he that admits of any other ſence as to this Petition, derogates from the death of Chriſt; or Faith, or both. For either he concludes that for ſome of his ſins, Chriſt did not die; or that he is bound to believe that God, though he did, has not yet, nor will forgive them, till from the petitioner ſome legal work be done. [*Forgive us, as we forgive them that treſpaſs againſt us*]. Mat. 6. 14. But now 15. apply this to temporal puniſhments, and then 'tis true that God has reſerved a liberty in his hand to puniſh even the ſins of his people upon them: Yea, and will not pardon their ſin, as to the remitting of ſuch puniſhment, unleſs ſome good work by them be done. *If you forgive not men their treſpaſſes, neither will your heavenly father forgive your treſpaſſes.* Chap. 18. 28, 29, 30, 31, 32, 33, 34, 35.

20.

AND

AND this is the cauſe, why ſome that *belong* to God are yet ſo under the afflicting hand of God: They have ſinned, and God who is their Father, puniſheth; Yea, and this is the reaſon why ſome who are *dear* to God, have this kind of puniſhment *never* forgiven, but it abides with them to their lives end, goes with them to the day of their death: Yea, is the *very cauſe* of their death: By this puniſhment they are cut off out of the Land of the
1 Cor. 11. 32. Living. But all this is that they might not be condemned with the World.

CHRIS died not, to *ſave from this puniſhment*, Chriſt interceds not, to *ſave from this puniſhment*: nothing but a good life will ſave from this puniſhment, nor always that neither.

21. THE hidings of God's Face, the harſhneſs of his Providences, the ſevere and ſharp chaſtiſements that oft-times over-take the very ſpirits of his people: plainly ſhews that Chriſt died not to ſave from temporal puniſhments: prayes not to ſave from temporal puniſhments, that is abſolutely. God has reſerved a power to puniſh with temporal puniſhments the beſt and deareſt of his people, if need be. And ſometimes he remits them, ſometimes not, even as it pleaſes him.

I come now to the ſecond thing.

Secondly, I ſhall now ſhew you ſomething of what it is for Chriſt by his Interceſſion to
Gen. 49. 26 Deut. 30. 4. Mat. 5. 26. Mar. 13. 27. Luke 15. ſave to the [uttermoſt.] *He is able to ſave them to the uttermoſt.*

THIS is *a great* expreſſion, and carrieth with it much. *Uttermoſt*, ſignifieth, to the *outſide*, to the *end*, to the *laſt*, to the *furtheſt part*. And it hath reſpect both to *perſons*, and *things*.

1. TO *Perſons*. Some perſons are in their own apprehenſions, even further from Chriſt than any body elſe; afar off, a great way off, yet a coming, as the Prodigal was. Now theſe many times are exceedingly afraid; the ſight of that diſtance, that they think is betwixt Chriſt and them, makes them afraid. As it is ſaid in another caſe, *They that dwell in the*
Pſal. 65. 8. *uttermoſt parts, are afraid at thy tokens*: So theſe are afraid they ſhall not ſpeed, not obtain that for which they come to God. But the Text ſays; *He is able to ſave to the uttermoſt, to the very hindermoſt, them that come to God by him.*

TWO ſorts of men ſeem to be far, *very* far from God.

1. THE *Town*-ſinner.

Neh. 1. 9. 2. THE *great* backſlider: but both theſe, if they come, he is able to ſave to the uttermoſt. He is able to ſave them from all thoſe dangers, that they fear will prevent their obtaining of that Grace and Mercy they would have to help them in time of need. The Publicans and Harlots enter into the Kingdom of Heaven.

22. *Secondly*, AS this Text reſpecteth *Perſons*: So it reſpecteth *Things*. There are ſome things with which ſome are attended, that are coming to God by Chriſt, that make their comeing hard, and very difficult.

1. THERE is a more than ordinary breaking up of the corruptions of their Nature. It ſeems as if all their luſts and vile paſſions of the fleſh were become Maſters, and might now do what they will with the Soul. Yea, they take this man, and toſs and tumble him like a Ball in a large place. This man is not Maſter of himſelf, of his thoughts, nor of his paſſions: *his iniquities like the wind do carry him away.* Iſa. 64. 6. He thinks to go forward, but this wind blows him backward, he laboureth againſt this wind, but cannot find that he getteth ground. He takes what advantage opportunity doth miniſter to him; but all he gets is to be beat out of heart, out of breath, out of courage. He ſtands ſtill, and pants, and gapeth as for life. *I opened my mouth, and panted*, ſaid David, *for I longed for thy commandments.* Pſal. 119. 131.

HE ſets forward again, but has nothing but labour and ſorrow.

2. NAY, to help forward his calamity, Satan (Angels) will not be wanting, both to trouble his head with the fumes of their ſtinking Breath; nor to throw up his heels in their dirty places. *And while he was yet a coming, the Devil threw him down and tare him.* Luk. 9. 42. How many ſtrange, hideous, and amazing Blaſphemies, have thoſe, ſome of thoſe, that are coming to Chriſt, injected and fixed upon their ſpirits againſt him. Nothing ſo common to ſuch, as to have ſome helliſh wiſh or other againſt God they are coming to, and againſt Chriſt, by whom they would come to him. Theſe Blaſphemies are like thoſe Frogs that I have heard of, that will leap up, and catch hold of, and hang by their Claws. Now help, Lord, now Lord Jeſus what ſhall I do? Now ſon of *David* have mercy upon me: I ſay, to lay theſe words, is hard work for ſuch an one. But he is able to ſave to the uttermoſt this comer to God by him.

3. THERE are alſo the oppoſitions of ſenſe and reaſon hard at work, for the Devil, againſt 23. the Soul. The men of his own houſe are riſen up againſt him. Ones ſenſe and reaſon, one would think, ſhould not fall in with the Devil againſt our ſelves; and yet nothing more common, nothing more natural, than for our own ſenſe and reaſon to turn the unnatural, and war both againſt our God and us. And now 'tis hard coming to God. Better can a man hear, and deal with any objections againſt himſelf, than with thoſe that himſelf doth make againſt himſelf. They lie cloſe, ſtick faſt, ſpeak aloud and will be heard: Yea, will haunt, and hunt him (as the Devil doth ſome) in every hole and corner. But come, man, come, for he is able to ſave to the *uttermoſt.*

4. NOW guilt is the conſequence and fruit of all this, and what ſo intolerable a burden as guilt: They talk of the ſtones, and of the ſands of the Sea; but 'tis guilt that breaks the heart with its burden. And Satan has the art of making the uttermoſt of every ſin, he can blow it up, make it ſwell, make every hair of its head as big as a Cedar. He can tell how to make it a hainous offence, an unpardonable offence, an offence of that continuance, and committed againſt ſo much light, that (ſays he) it is impoſſible it ſhould ever be forgiven. But, Soul, he is able ſave to the uttermoſt, *he can do exceeding abundantly above all* Ephes. 3. 20. *that we can ask or think.*

5. JOYN to all this the rage and terror of 24. men, which thing of it ſelf, is ſufficient to quaſh and break to pieces all deſires to come to God by Chriſt. Yea, and it doth do ſo to thouſands

that

that are not willing to go to Hell. Yet thou art kept, and made to go panting on; a whole world of Men, and Devils, and Sin, are not able to keep thee from coming. But how comes it to pass that thou art so hearty, that thou settest thy face against so much wind and weather. I dare say, it arises not from thy self, not from any of thine enemies: This comes from God, though thou art not aware thereof, and is obtained for thee by the Intercession of the blessed Son of God, who is also able to save thee to the uttermost, that comest to God by him.

6. AND for a conclusion, as to this, I will add, That there is much of the honour of the Lord Jesus ingaged, as to the saving of the coming Man, to the uttermost. *I am glorified in them*, saith he. He is exalted to be a Saviour: And if the blessed one doth count it an exaltation to be a Saviour: surely it is an exaltation to be a Saviour, and a *Great* one. *They shall cry unto the Lord because of their oppressors, and he shall send them a Saviour and a Great one, and he shall deliver them.* If it is a glory to be a Saviour, a Great Saviour; then 'tis a glory for a Saviour, a great One, to save, and save, and save to the uttermost. To the uttermost *man*; to the uttermost *sin*; to the uttermost *temptation*. And hence it is that he saith again, speaking of the transgressions, sins, and iniquities that he would pardon, that it should turn to him *for a name of joy, a praise, and an honour before all nations.* He therefore counts it an honour to be a great Saviour, to save men to the uttermost.

Joh.17.10. Acts 5.31. Isai.19.20. Jer.33.7, 8,9.

WHEN *Moses* said, *I beseech thee shew me thy glory*: The answer was, *I will make all my goodness pass before thee*; and *I will proclaim the name of the Lord before thee.* And when he came indeed to make Proclamation, then he proclaimed, *The Lord, the Lord God merciful and gracious, long suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquities, transgressions and sins, and that will by no means clear the guilty*; That will by no means clear them that will not come to me, that they may be saved.

Exod. 33. 18, 19. Chap.34.6, 7.

25. SEE here, if it is not by himself accounted his Glory, to make *his* goodness, *all* his goodness pass before us: And how can that be, if he saveth not to the uttermost them that come unto God by him? For goodness is by us no ways seen, but by those acts by which it expresseth it self to be so. And I am sure, to save, to save to the *uttermost*, is one of the most eminent expressions by which we understand it is *great* goodness. I know goodness has many ways to express it self to be what it is, to the World: But then it expresseth its *greatness*, when it pardons and saves: when it pardons and saves to the uttermost. *My goodness*, says Christ, *extends not it self to my Father*, but to my Saints; my Father has no need of my goodness, but my Saints have, and therefore it shall reach forth it self for their help, in whom is all my delight. And, *O how great is thy goodness, which thou hast laid up for them that fear thee. Which thou hast wrought for them that trust in thee before the sons of men.*

Psal. 16. 2, 3. Psal. 31. 19.

IT is therefore that which tendeth to get Christ a name, a fame and glory; To be able to save to the uttermost them that come to God by him.

BUT some may say, *what is the meaning of this word*, Able? *wherefore he is [able] to save: He is able to save to the uttermost: How comes it to pass that his power to save, is rather put in, than his* willingness. *For* willingness, *saith the soul, would better have pleased me.*

I will speak two or three words to this question, and 26.

First, BY this word [*Able*] is suggested to us the sufficiency of his Merit, the great worthiness of his Merit; for, as Intercessor, he sticks fast by his Merit, all his Petitions, Prayers, or Supplications, are grounded upon the worthiness of his Person as Mediator, and on the validity of his Offering as Priest. This is the more clear, if you consider that the reason why those Priests and Sacrifices, under the Law, could not make the Worshippers perfect: it was, I say, because there wanted in *them worthiness*, and merit in their Sacrifices. But this man, when he came and offered his Sacrifice, he did by that one act perfect for ever them that are sanctified, or set apart for Glory, *Wherefore this man, after he had offered up one Sacrifice for sin for ever, sat down on the right hand of God.*

Heb.10.1, 2,3,4,5,6, 7,8,9,10, 11,12,13, 14.

WHEN *Moses* prayed for the people of *Israel*, thus he said, *And now I beseech thee let the power of my Lord be great according as thou hast spoken.* But what had he spoken? *The Lord is long suffering, and of great mercy, forgiving iniquity, and transgression, and by no means clearing the guilty. Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people from Egypt until now.*

Numb.14. 17,18,19.

2. HAS he but *power*, we *know* he is *willing*, else he would not have promised; 'tis also his Glory to pardon and save. So then, in his *ability* lies our safety. What if he were never so *willing*, if he were not of *ability* sufficient, what would his willingness do? But he has shewed, as I said, his willingness by promising [*Him that cometh to me, I will in no wise cast out*] so that now our comfort lies *in his power*, in that *he is able to make good his word.* And this also will then be seen, when he hath saved them that come to God by him, when he hath saved them to the *uttermost*; not to the uttermost *of his ability*, but to the uttermost of *our necessity*. For to the uttermost of his ability, I believe he will never be put to it to save his Church: not for that he is loth *so* to save; but because there is no need so to save; he shall not need to put out *all* his power, and to press the *utmost* of his merit for the saving of his Church. Alas! there is sufficiency of merit in him, to save a thousand times as many more as are like to be saved by him; he is *able* to do exceeding abundantly above all that we ask or think. Measure not therefore what he *can* do, by what he *has*, *doth* or *will* do; neither do thou interpret this word, *to the uttermost*, as if it related to the uttermost of his ability, but rather as it relateth (for so it doth indeed) to the greatness of thy necessity. For as he is *able* to save thee, tho' thy condition be, as it may be supposed to be, the worst that ever man was in that was saved; so he is *able* 27.

Joh.6.37. Rom.4.20, 21.

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to save thee, though thy condition were ten times worse than it is.

WHAT! shall not the *worthiness* of the *Son of God* be sufficient to save from the sin of *Man*? or shall the *sin* of the *World*, be of that weight to destroy; that it shall put *Christ Jesus* to the *uttermost* of the worth of his Person, and Merit, to save therefrom? I believe it is Blasphemy to think so. We can easily imagin that he can save all the world; that is, that he is of ability to do it. But we cannot imagin that he can do more than we can think he can. But our imagination and thoughts set no bound to his ability. He is able to do exceeding abundant above all that we ask or think. But what that is, I say, no man can think, no man can imagin. So then, Jesus Christ can do more than ever any man thought he could do, as to saving: He can do, *we know not what*.

THIS therefore should incourage *comers*, to come *to him*; and them that come, *to hope*. This, I say, should incourage them to let out, to lengthen, and heighten their thoughts by the word, *to the uttermost*, seeing he can *save* to the *uttermost* them that come to God by him.

28. *Third.* AND now I come to the third thing, that, I told you, I should speak to, and that is, to those Inferences that may be gathered from these words.

First, ARE they that are justified by Christ's blood such as have need yet to be saved by his Intercession? Then from hence it follows, *that justification will stand with imperfection*. It doth not therefore follow, that a justified man is without infirmity. For he that is without infirmity, that is perfect with absolute perfection, has no need to be yet saved by an act yet to be performed by a Mediator, and his Mediation.

WHEN I say, *Justification will stand with imperfection*: I do not mean, that it will allow, countenance, or approve thereof; but I mean, there is no necessity of our Perfection, of our personal Perfection, as to our Justification: and that we are justified without it: Yea, that that, in justified persons remains.

Col. 2. 10. AGAIN, when I say, that Justification will stand with Imperfection: I do not mean, *that in our Justification we are imperfect*: for in *that* we are compleat: *we are compleat in him who is our Justice*: If otherwise, the imperfection is in the matter that justifieth us, which is the Righteousness of Christ. Yea, and to say so, would conclude that wrong Judgment proceedeth from him that imputeth that Righteousness to us to Justification, since an imperfect thing is imputed to us for justification. But far be it from any that believe that God is true, to imagin such a thing, all his works are perfect, there is nothing wanting in them as to the present design.

BUT what then do we mean when we say, Justification will stand with a state of Imperfection?

Ans. WHY I mean, that justified men are yet sinners in themselves; are yet full of imperfections, yea sinful imperfections. Justified *Paul* said, Rom. 7. 18. *I know that in me (that is in my flesh) dwells no good thing.* While we are yet sinners, we are Chap. 5. 8. justified by the blood of Christ. Hence again Chap. 4. 5. 'tis said, *he justifies the ungodly*. Justification then *only* covereth our sin from the sight of God, it maketh us *not* perfect with *inherent perfection*. But God for the *sake* of that righteousness which by his grace is imputed to us, *declareth* us quit and discharged from the Curse, and sees sin in us no more, to condemnation.

AND this is the reason, or one reason why they that are justified have need of an Intercessor: to wit, to save us from the evil of the sin that remains in our flesh, after we are justified by grace through Christ, and set free from the Law as to Condemnation. Therefore, as 'tis said, we *are* saved, so 'tis said he is *able to save to the uttermost them that come to God by him, seeing he ever liveth to make Intercession for them.*

THE godly, (for now we will call them the godly, though there is yet abundance of sin in them) feel in themselves many things, *even after justification*, by which they are convinced they are still attended with personal, sinful imperfections. 29.

1. THEY feel unbelief, fear, mistrust, doubting, despondings, murmurings, blasphemies, pride, lightness, foolishness, avarice, fleshly lusts, heartlessness to good, wicked desires, low thoughts of Christ, too good thoughts of sin, and, at times, too great an itching after the worst of immoralities.

2. THEY feel in themselves an aptness to incline to errors, as to lean to the works of the Law for Justification, to question the truth of the Resurrection, and Judgment to come: To dissemble and play the Hypocrite in profession, and in performance of duties: To do religious duties, *rather to please man*, than God who tryeth the heart.

3. THEY feel an inclination in them, in times of tryal, to faint under the Cross, to seek too much to save themselves, to dissemble the known truth, for the obtaining a little favour with men, and to speak things that they ought not, that they may sleep in a whole skin.

4. THEY feel weariesomness in religious duties, but a natural propensity to things of the flesh. They feel a desire to go beyond bounds both at Board, and Bed, and bodily exercise, and in all lawful Recreation.

5. THEY feel in themselves an aptness to take the advantage of using of things that are lawful, as Food, Raiment, Sleep, Talk, Estates, Relations, Beauty, Wit, Parts, and Graces, to unlawful ends. These things with many more of the like kind the justified man finds, and feels in himself to his humbling, and often casting down: and to save him from the destroying evil of these, Christ ever liveth to make Intercession for him.

AGAIN, The justified man is imperfect *in his Graces*: And therefore needeth to be saved by the Intercession of Christ from the bad fruit that that imperfection yields.

JUSTIFYING righteousness is accompanied with Graces, the Graces of the Spirit. Though these Graces are not that matter, by and through which we are justified, nor any part thereof, that being only the obedience of Christ imputed to us of meer pleasure, and good will: But, I Rom. 5.

say they come when Justification comes: and though they are not so easily discerned at the first, they shew forth themselves afterwards. But, I say, how many soever they are, and how fast soever they grow, their *utmost* arrivement here, is but a state, *short of perfection.*

30. NONE of the *Graces* of God's Spirit, in our *Hearts*, can do their Work in us without *shortness*, and that because of their *own* imperfections, and also because of the *oppositions* that they meet with from *our* flesh.

1. *FAITH*, which is the *root*, Grace the grand grace; its shortness is sufficiently manifest, by its shortness of apprehension of things pertaining to the Person, Offices, Relations, and Works of Christ *now* in the heavenly place, for us. It is also *very* defective in its fetching of comfort from the Word to us, and in continuing of it with us, when, at any time, we attain unto it. In its receiving of strength to subdue sin, and in its purifyings of the Heart, (though indeed it doth what it doth in reality) yet how short is it of doing of it throughly? Oftentimes, were it not for supplies, by vertue of the Intercession of Christ, *Faith would fail* of performing its Office in any measure.

Luke 22. 31, 32.

2. THERE is *Hope*, another Grace of the Spirit bestowed upon us, and how often is that also, as to the *excellency* of working, made to flag? *I shall perish* (saith *David*) *I am cut off from before thine eyes*, said he. And now where was his hope in the right Gospel Discovery of it? also all our fear of Men, and fears of Death, and fears of Judgment, they arise from the imperfections of hope. *But from all those faults, Christ saves us by his intercessions.*

3. THERE is *Love*, that should be in us, as *hot as fire.* 'Tis compared to fire, to fire of the hottest sort; yea, 'tis said to be hotter than the Coals of *Juniper*. But who finds this heat in love, so much as for one poor quarter of an hour together? Some little flashes, perhaps some, at some times, may feel; but where is that constant burning of affection, that the Word, the love of God, and the love of Christ calls for? yea, and that the necessities of the poor and afflicted Members of Christ call for also. Ah! love is cold in these frozen days, and short when 'tis at the highest.

Song 8. 6, 7.

4. THE Grace of *Humility*, when is it? Who has a Thimbleful thereof? Where is he that is clothed with Humility, and that does what he is commanded with *all* Humility of Mind?

1 Pet. 5. 5. Act. 20. 19.

5. FOR *Zeal*, where is that also? *Zeal* for God, against sin, Prophaneness, Superstition, and Idolatry. I speak now to the Godly, who have this Zeal in the Root and Habit; but Oh how little of it puts forth it self into actions, in such a day as this is!

31, 32.

6. THERE is *reverence*, fear, and standing in *awe* of God's Word and Judgments, *where* are the *excellent* workings thereof to be found? and where it is most, how far short of perfect acts is it?

7. *SIMPLICITY*, and *godly sincerity* also, with how much Dirt is it mixed in the best, specially among those of the Saints that are rich? Who have got the poor and beggerly art of complementing? For the more complement, the less sincerity, many words will not fill a Bushel, *but in the multitude of words there lacks no sin.* Plain Men are thin come up in this day; to find a Mouth without Fraud and Deceit *now*, is a rare thing. Thus might one count up all the Graces of the Spirit, and shew wherein every one of them are scanty and wanting of perfection. Now look what they want of perfection, is supplied with sin and vanity; for there is a fulness of sin, and flesh *at hand*, to make up all the *vacant* places in our Souls. There is no place in the Souls of the godly, but 'tis filled up with *darkness* when the *light* is *wanting*, and with *sin*, so far forth as *grace* is *wanting*: Satan also diligently waiteth to come in at the door, if *Careless* has left it a little a *chare.*

Prov. 10. 16.

BUT, Oh! the Grace of our Lord Jesus Christ, who ever liveth to make Intercession for us, and that by so doing, saves us from all the imperfect acts and workings of our Graces, and from all the advantages that flesh, and sin, and Satan getteth upon us thereby.

32.

FURTHER, as Christ Jesus our Lord doth save us by his Intercession from that hurt that would unavoidably come upon us by these; so also, by *that*, we are saved from the evil that is at any time found in any, or all our holy duties, and performances that is our duty daily to be found in. That our duties are imperfect follows upon what was discoursed before; for if our Graces be imperfect, how can our duties but be so too?

1. OUR Prayers how imperfect are they? with how much unbelief are they mixed? how apt is our Tongue to run in prayer before our Hearts? with how much earnestness do our Lips move, while our Hearts lie within as cold a clod? yea, and oft times, 'tis to be feared, we ask for that with our Mouth, that we care not whether we have or no. Where is the Man that pursues, with all his might, what but now he seemed to ask for with all his Heart? Prayer is become a Shell, a piece of Formality, a very empty thing, as to the Spirit and Life of Prayer, at this day. I speak now of the Prayers of the Godly. I once met with a poor Woman, that, in the greatest of her Distresses, told me, she did use to rise in the Night, in cold Weather, and pray to God while she sweat with Fears of the loss of her prayer, and desires that her Soul might be saved. I have heard of many that have *played*, but of few that have *prayed* till they have sweat, by reason of their wrestling with God for mercy in that duty.

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2. THERE is the duty of Alms-giving, another Gospel performance, but how poorly is it done in our days? we have so many foolish ways to lay out Mony in Toys and Fool's Baubles for our Children, that we can spare none, or very little, for the relief of the Poor. Also do not many give that to their Dogs, yea, let it lie in their Houses until it stinks so vilely, that neither Dog nor Cat will eat it; which had it been bestowed well in time, might have been a succour and nourishment to some poor Member of Chist.

3. THERE is *Hearing* of the Word, but, alas, the place of hearing is the place of sleeping with many a fine Professor. I have often observed,

obſerved that thoſe that keep Shops, can briskly attend upon a twopenny Cuſtomer: but when they come themſelves to God's market, they ſpend their time too much in leting their thoughts to wander from Gods commandments, or in a naſty drowſie way. The heads alſo, and hearts of moſt hearers *are* to the *Word*, as the *Sieve* is to *Water*, they can hold no Sermons, remember no Texts, bring home no Proofs; produce none of the Sermon to the edification and profit of others. And do not the beſt take up too much in hearing, and mind too little, what, by the word, God calls for at their hands, to perform it with a good Conſcience?

4. THERE is *faithfulneſs* in Callings, *faithfulneſs* to Brethren, *faithfulneſs* to the World, *faithfulneſs* to Children, to Servants, to all according to our place and capacity: Oh how little of it is their found in the Mouths and Lives, to ſpeak nothing of the hearts, of Profeſſors.

I will proceed no farther in this kind of repetition of things, only thus much give me leave to ſay over again, even many of the *truly* godly, are very faulty here: But what would they do if there were not one always at the right hand of God, by Interceſſion taking away theſe kind of iniquities?

34. *Secondly*, ARE thoſe that are juſtified by the blood of Chriſt ſuch, after that, as have need alſo of ſaving by Chriſts Interceſſion? From hence then we may *infer*, That as ſin, ſo Satan will not give over from aſſaulting the beſt of the Saints.

'TIS not Juſtification that can ſecure us from
Luk. 22. 31, 32. being aſſaulted by Satan. *Simon, Simon, Satan has deſired to have you.*

THERE are two things that do incourage the Devil to ſet upon the people of God.

Firſt, HE knows not who are Elect, for all that profeſs are not; and therefore he will make tryal if he can get them into his *Sieve*, whether he can cauſe them to periſh. And great ſucceſs he hath had this way. Many a brave Profeſſor has he over come: He has caſt ſome of the Stars from Heaven to Earth. He pickt *one* out from among the Apoſtles, and *one*, as'tis thought, from among the ſeven Deacons; And many from among Chriſts Diſciples. But how many think you now adays doth he utterly deſtroy with his Net?

Secondly, IF it ſo happeneth that he cannot deſtroy, becauſe Chriſt by his Interceſſion prevaileth; yet will he ſet upon the Church, to defile and afflict it. For,

1. IF he can but get us to fall with *Peter*, then he has obtained that diſhonour be brought to God, the weak to be ſtumbled, the world offended, and the Goſpel vilified, and reproached. Or,

2. IF he cannot throw up out heels, yet by buffeting of us, he can grieve us, afflict us, put us to pain, fright us, drive us to many doubts, and make our life very uncomfortable unto us, and make us go groaning to our Fathers houſe. But bleſſed be God for his Chriſt, and for that *he ever liveth to make Interceſſion for us.*

Thirdly, ARE thoſe that are juſtified by the blood of Chriſt, ſuch, as *after* that, have need to be ſaved by Chriſt's Interceſſion: Then hence I infer, *That it is dangerous going about any thing in our own name, and ſtrength.* If we would have helps from the Interceſſion of Chriſt, let us have a care that we do what we do according to the word of Chriſt. Do *what* he bids us, as well as we can, *as* he bids us, and then we need not doubt but to have help and Salvation in thoſe duties, by the Interceſſion of Chriſt. Do all, ſays the Apoſtle, *in the name of the Lord Jeſus Chriſt. Oh but then* Col. 3, 17. *the Devil and the World will be moſt of all offended.* Well, well, but if you do nothing but *as* in his fear, by *his* word; in his name you may be ſure of what help *his Interceſſion* can afford you, and that can afford you much help, not only to begin, but to go through with your work, in ſome good meaſure, as you ſhould; and by that alſo you ſhall be ſecured from thoſe dangers, if not temptations to dangers, that thoſe that go out about buſineſs in their own names and ſtrength, ſhall be ſure to meet withall.

Fourthly, ARE thoſe that are juſtified by the blood of Chriſt ſuch as *after* that, have need of being ſaved by Chriſts Interceſſion: then hence I infer again, That God has a great diſlike of the ſins of his own people, and would fall upon them in Judgment and anger much more ſeverely than he doth, were it not for Chriſts Interceſſion. The Goſpel is not, as ſome think, a looſe and licentious doctrine, nor God's *Diſcipline* of his Church a *negligent* and *careleſs* diſcipline. For though thoſe that believe already, have alſo an Interceſſor: yet God to ſhew his deteſtation againſt ſin, doth often make them feel to purpoſe, the weight of his fingers. The ſincere that fain would walk oft with God, have felt what I ſay, and that to the breaking of their bones full oft. *The looſe ones*, and thoſe that God loves not, may be utter ſtrangers, as to this; but thoſe that are *his own indeed*, do know it is *otherwiſe*. *You have I known above all* Amos 3. 2. *others*, ſaies God, *therefore you I will puniſh for your iniquities.* God keeps a very ſtrict Houſe among his Children. *David* found it ſo, *Haman* found it ſo, *Job* found it ſo; and the Church of God found it ſo. And I know not that his mind is ever the leſs againſt Sin, notwithſtanding we have an Interceſſor. True, our Interceſſor ſaves us from damning evils, from damning Judgments; but he neither doth nor will ſecure us from temporal puniſhment, from ſpiritual puniſhment, unleſs we watch, deny our ſelves, and walk in his fear. I would to God, that thoſe who are otherwiſe minded did but feel for three or four months ſomething of what I have felt for ſeveral years together for baſe ſinful thoughts. I wiſh it, I ſay, if it might be for their good, and for the better regulating of their underſtandings. But whether they obtain my wiſh or no, ſure I am that God is no countenancer of ſin; no, not in his own people: nay he will bear it leaſt of all in them. And as for others, however he may for a while have patience towards them, if perhaps his goodneſs may lead them to repentance: yet the day is coming when

35.

say they come when Justification comes: and though they are not so easily discerned at the first, they shew forth themselves afterwards. But, I say, how many soever they are, and how fast soever they grow, their *utmost* arrivement here, is but a state, *short of perfection.*

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Thirdly, ARE thoſe that are juſtified by the blood of Chriſt, ſuch, as *after* that, have need to be ſaved by Chriſt's Interceſſion: Then hence I infer, *That it is dangerous going about any thing in our own name, and ſtrength.* If we would have helps from the Interceſſion of Chriſt, let us have a care that we do what we do according to the word of Chriſt. Do *what* he bids us, as well as we can, *as* he bids us, and then we need not doubt but to have help and Salvation in thoſe duties, by the Interceſſion of Chriſt. Do all, ſays the Apoſtle, *in the name of the Lord Jeſus Chriſt. Oh but then the Devil and the World will be moſt of all offended.* Well, well, but if you do nothing but *as* in his fear, by *his* word; in his name you may be ſure of what help *his Interceſſion* can afford you, and that can afford you much help, not only to begin, but to go through with your work, in ſome good meaſure, as you ſhould; and by that alſo you ſhall be ſecured from thoſe dangers, if not temptations to dangers, that thoſe that go out about buſineſs in their own names and ſtrength, ſhall be ſure to meet withall. Col. 3, 17.

Fourthly, ARE thoſe that are juſtified by the blood of Chriſt ſuch as *after* that, have need of being ſaved by Chriſts Interceſſion: then hence I infer again, That God has a great diſlike of the ſins of his own people, and would fall upon them in Judgment and anger much more ſeverely than he doth, were it not for Chriſts Interceſſion. The Goſpel is not, as ſome think, a looſe and licentious doctrine, nor God's *Diſcipline* of his Church a *negligent* and *careleſs* diſcipline. For though thoſe that believe already, have alſo an Interceſſor: yet God to ſhew his deteſtation againſt ſin, doth often make them feel to purpoſe, the weight of his fingers. The ſincere that fain would walk oft with God, have felt what I ſay, and that to the breaking of their bones full oft. *The looſe ones*, and thoſe that God loves not, may be utter ſtrangers, as to this; but thoſe that are *his own indeed*, do know it is *otherwiſe*. *You have I known above all others*, ſaies God, *therefore you I will puniſh for your iniquities.* God keeps a very ſtrict Houſe among his Children. *David* found it ſo, *Haman* found it ſo, *Job* found it ſo; and the Church of God found it ſo. And I know not that his mind is ever the leſs againſt Sin, notwithſtanding we have an Interceſſor. True, our Interceſſor ſaves us from damning evils, from damning Judgments; but he neither doth nor will ſecure us from temporal puniſhment, from ſpiritual puniſhment, unleſs we watch, deny our ſelves, and walk in his fear. I would to God, that thoſe who are otherwiſe minded did but feel for three or four months ſomething of what I have felt for ſeveral years together for baſe ſinful thoughts. I wiſh it, I ſay, if it might be for their good, and for the better regulating of their underſtandings. But whether they obtain my wiſh or no, ſure I am that God is no countenancer of ſin; no, not in his own people: nay he will bear it leaſt of all in them. And as for others, however he may for a while have patience towards them, if perhaps his goodneſs may lead them to repentance: yet the day is coming when Amos 3. 2. 35.

ſay they come when Juſtification comes: and though they are not ſo eaſily diſcerned at the firſt, they ſhew forth themſelves afterwards. But, I ſay, how many ſoever they are, and how faſt ſoever they grow, their *utmoſt* arrivement here, is but a ſtate, *ſhort of perfection.*

30. NONE of the *Graces* of God's Spirit, in our *Hearts*, can do their Work in us without *ſhortneſs*, and that becauſe of their *own* imperfections, and alſo becauſe of the *oppoſitions* that they meet with from *our* fleſh.

1. *FAITH*, which is the *root*, Grace the grand grace; its ſhortneſs is ſufficiently manifeſt, by its ſhortneſs of apprehenſion of things pertaining to the Perſon, Offices, Relations, and Works of Chriſt *now* in the heavenly place, for us. It is alſo *very* defective in its fetching of comfort from the Word to us, and in continuing of it with us, when, at any time, we attain unto it. In its receiving of ſtrength to ſubdue ſin, and in its purifyings of the Heart, (though indeed it doth what it doth in reality) yet how ſhort is it of doing of it throughly? Oftentimes, were it not for ſupplies, by vertue of the Interceſſion of Chriſt, *Faith would fail* Luke 22. 31, 32. of performing its Office in any meaſure.

2. THERE is *Hope*, another Grace of the Spirit beſtowed upon us, and how often is that alſo, as to the *excellency* of working, made to flag? *I ſhall periſh* (ſaith *David*) *I am cut off from before thine eyes*, ſaid he. And now where was his hope in the right Goſpel Diſcovery of it? alſo all our fear of Men, and fears of Death, and fears of Judgment, they ariſe from the imperfections of hope. *But from all thoſe faults, Chriſt ſaves us by his interceſſions.*

3. THERE is *Love*, that ſhould be in us, as *hot as fire.* 'Tis compared to fire, to fire of the hotteſt ſort; yea, 'tis ſaid to be hotter than the Song 8. 6, 7. Coals of *Juniper*. But who finds this heat in love, ſo much as for one poor quarter of an hour together? Some little flaſhes, perhaps ſome, at ſome times, may feel; but where is that conſtant burning of affection, that the Word, the love of God, and the love of Chriſt calls for? yea, and that the neceſſities of the poor and afflicted Members of Chriſt call for alſo. Ah! love is cold in theſe frozen days, and ſhort when 'tis at the higheſt.

4. THE Grace of *Humility*, when is it? 1 Pet. 5. 5. Who has a Thimbleful thereof? Where is he Act. 20. 19. that is clothed with Humility, and that does what he is commanded with *all* Humility of Mind?

31. 5. FOR *Zeal*, where is that alſo? *Zeal* for God, againſt ſin, Prophaneneſs, Superſtition, and Idolatry. I ſpeak now to the Godly, who have this Zeal in the Root and Habit; but Oh how little of it puts forth it ſelf into actions, in ſuch a day as this is!

6. THERE is *reverence*, fear, and ſtanding in *awe* of God's Word and Judgments, *where* are the *excellent* workings thereof to be found? and where it is moſt, how far ſhort of perfect acts is it?

7. *SIMPLICITY*, and *godly ſincerity* alſo, with how much Dirt is it mixed in the beſt, ſpecially among thoſe of the Saints that are rich? Who have got the poor and beggerly art of complementing? For the more compliment, the leſs ſincerity, many words will not fill a Buſhel, *but in the multitude of words there lacks no ſin.* Plain Men are thin come up in this day; to find a Mouth without Fraud and Deceit *now*, is a rare thing. Thus might one count up all the Graces of the Spirit, and ſhew wherein every one of them are ſcanty and wanting of perfection. Now look what they want of perfection, is ſupplied with ſin and vanity; for there is a fulneſs of ſin, and fleſh *at hand*, to make up all the *vacant* places in our Souls. There is no place in the Souls of the godly, but 'tis filled up with *darkneſs* when the *light* is *wanting*, and with *ſin*, ſo far forth as *grace* is *wanting*: Satan alſo diligently waiteth to come in at the door, if *Careleſs* has left it a little a *chare*. Prov. 10. 16.

BUT, Oh! the Grace of our Lord Jeſus Chriſt, who ever liveth to make Interceſſion for us, and that by ſo doing, ſaves us from all the imperfect acts and workings of our Graces, and from all the advantages that fleſh, and ſin, and Satan getteth upon us thereby.

FURTHER, as Chriſt Jeſus our Lord doth 32. ſave us by his Interceſſion from that hurt that would unavoidably come upon us by theſe; ſo alſo, by *that*, we are ſaved from the evil that is at any time found in any, or all our holy duties, and performances that is our duty daily to be found in. That our duties are imperfect follows upon what was diſcourſed before; for if our Graces be imperfect, how can our duties but be ſo too?

1. OUR Prayers how imperfect are they? with how much unbelief are they mixed? how apt is our Tongue to run in prayer before our Hearts? with how much earneſtneſs do our Lips move, while our Hearts lie within as cold a clod? yea, and oft times, 'tis to be feared, we ask for that with our Mouth, that we care not whether we have or no. Where is the Man that purſues, with all his might, what but now he ſeemed to ask for with all his Heart? Prayer is become a Shell, a piece of Formality, a very empty thing, as to the Spirit and Life of Prayer, at this day. I ſpeak now of the Prayers of the Godly. I once met with a poor Woman, that, in the greateſt of her Diſtreſſes, told me, ſhe did uſe to riſe in the Night, in cold Weather, and pray to God while ſhe ſweat with Fears of the loſs of her prayer, and deſires that her Soul might be ſaved. I have heard of many that have *played*, but of few that have *prayed* till they have ſweat, by reaſon of their wreſtling with God for mercy in that duty.

2. THERE is the duty of Alms-giving, 33. another Goſpel performance, but how poorly is it done in our days? we have ſo many fooliſh ways to lay out Mony in Toys and Fool's Baubles for our Children, that we can ſpare none, or very little, for the relief of the Poor. Alſo do not many give that to their Dogs, yea, let it lie in their Houſes until it ſtinks ſo vilely, that neither Dog nor Cat will eat it; which had it been beſtowed well in time, might have been a ſuccour and nouriſhment to ſome poor Member of Chriſt.

3. THERE is *Hearing* of the Word, but, alas, the place of hearing is the place of ſleeping with many a fine Profeſſor. I have often obſerved,

obſerved that thoſe that keep Shops, can briskly attend upon a twopenny Cuſtomer: but when they come themſelves to God's market, they ſpend their time too much in leting their thoughts to wander from Gods commandments, or in a naſty drowſie way. The heads alſo, and hearts of moſt hearers *are* to the *Word*, as the *Sieve* is to *Water*, they can hold no Sermons, remember no Texts, bring home no Proofs; produce none of the Sermon to the edification and profit of others. And do not the beſt take up too much in hearing, and mind too little, what, by the word, God calls for at their hands, to perform it with a good Conſcience?

4. THERE is *faithfulneſs* in Callings, *faithfulneſs* to Brethren, *faithfulneſs* to the World, *faithfulneſs* to Children, to Servants, to all according to our place and capacity: Oh how little of it is their found in the Mouths and Lives, to ſpeak nothing of the hearts, of Profeſſors.

I will proceed no farther in this kind of repetition of things, only thus much give me leave to ſay over again, even many of the *truly* godly, are very faulty here: But what would they do if there were not one always at the right hand of God, by Interceſſion taking away theſe kind of iniquities?

34. *Secondly*, ARE thoſe that are juſtified by the blood of Chriſt ſuch, after that, as have need alſo of ſaving by Chriſts Interceſſion? From hence then we may *infer*, That as ſin, ſo Satan will not give over from aſſaulting the beſt of the Saints.

'TIS not Juſtification that can ſecure us from being aſſaulted by Satan. *Simon, Simon, Satan has deſired to have you.* Luk. 22. 31, 32.

THERE are two things that do incourage the Devil to ſet upon the people of God.

Firſt, HE knows not who are Elect, for all that profeſs are not; and therefore he will make tryal if he can get them into his *Sieve*, whether he can cauſe them to periſh. And great ſucceſs he hath had this way. Many a brave Profeſſor has he over come: He has caſt ſome of the Stars from Heaven to Earth. He pickt *one* out from among the Apoſtles, and *one*, as'tis thought, from among the ſeven Deacons; And many from among Chriſts Diſciples. But how many think you now adays doth he utterly deſtroy with his Net?

Secondly, IF it ſo happeneth that he cannot deſtroy, becauſe Chriſt by his Interceſſion prevaileth; yet will he ſet upon the Church, to defile and afflict it. For,

1. IF he can but get us to fall with *Peter*, then he has obtained that diſhonour be brought to God, the weak to be ſtumbled, the world offended, and the Goſpel vilified, and reproached. Or,

2. IF he cannot throw up out heels, yet by buffeting of us, he can grieve us, afflict us, put us to pain, fright us, drive us to many doubts, and make our life very uncomfortable unto us, and make us go groaning to our Fathers houſe. But bleſſed be God for his Chriſt, and for that *he ever liveth to make Interceſſion for us.*

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Fourthly, ARE thoſe that are juſtified by the blood of Chriſt ſuch as *after* that, have need of being ſaved by Chriſts Interceſſion: then hence I infer again, That God has a great diſlike of the ſins of his own people, and would fall upon them in Judgment and anger much more ſeverely than he doth, were it not for Chriſts Interceſſion. The Goſpel is not, as ſome think, a looſe and licentious doctrine, nor God's *Diſcipline* of his Church a *negligent* and *careleſs* diſcipline. For though thoſe that believe already, have alſo an Interceſſor: yet God to ſhew his deteſtation againſt ſin, doth often make them feel to purpoſe, the weight of his fingers. The ſincere that fain would walk oft with God, have felt what I ſay, and that to the breaking of their bones full oft. *The looſe ones*, and thoſe that God loves not, may be utter ſtrangers, as to this; but thoſe that are *his own indeed*, do know it is *otherwiſe*. *You have I known above all others*, ſaies God, *therefore you I will puniſh for your iniquities.* God keeps a very ſtrict Houſe among his Children. *David* found it ſo, *Haman* found it ſo, *Job* found it ſo; and the Church of God found it ſo. And I know not that his mind is ever the leſs againſt Sin, notwithſtanding we have an Interceſſor. True, our Interceſſor ſaves us from damning evils, from damning Judgments; but he neither doth nor will ſecure us from temporal puniſhment, from ſpiritual puniſhment, unleſs we watch, deny our ſelves, and walk in his fear. I would to God, that thoſe who are otherwiſe minded did but feel for three or four months ſomething of what I have felt for ſeveral years together for baſe ſinful thoughts. I wiſh it, I ſay, if it might be for their good, and for the better regulating of their underſtandings. But whether they obtain my wiſh or no, ſure I am that God is no countenancer of ſin; no, not in his own people: nay he will bear it leaſt of all in them. And as for others, however he may for a while have patience towards them, if perhaps his goodneſs may lead them to repentance: yet the day is coming when Amos 3. 2. 35.

he will pay the Carnal and Hypocrites, home with devouring fire for their offences.

BUT if our Holy God will not let us go altogether unpunished, though we have *so able* and blessed an *Intercessor*, that has always to present God with, on our behalf, so valuable a price of his own Blood, now before the Throne of Grace: what should we have done if there had been *no* Days-Man, *none* to plead for us, or to make *Intercession* on our behalf? Read that Text. *For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered them; yet I will not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished.* If it be so, I say, what had become of us, if we had had *no* Intercessor? and what will become of them concerning whom the Lord has said already, *I will not take up their names into my lips?* I pray not for them.

Jer. 30. 11.
Psal. 16. 4
Joh. 17. 9.

36. *Fifthly*, ARE those that are already justified by the Blood of Christ yet such as have need of being saved by his Intercession? Then hence I infer, That Christ is not only the beginner, but the compleater of our Salvation; or, as the Holy Ghost calls him, *The author and finisher of our Salvation*: or, as it calls him again, *The Author of eternal salvation*; of Salvation throughout, from the beginning to the end, from first to last. His Hands have laid the Foundation of it, *in his own Blood*, and his Hands shall finish it, *by his Intercession*: as he has laid the beginning *fastly*, so he shall bring forth the *head* stones with shootings, and we shall cry, Grace, Grace at the last, Salvation only belongeth to the Lord.

Heb. 12. 2.
Chap. 5. 9.
Zech. 4. 9.
Ver. 7.
Psal. 3. 8.
Isai. 43. 11.

MANY there be that begin with Grace, and end with Works, and think that is the only way. Indeed Works will save from Temporal punishments, when their Imperfections are purged from them by the Intercession of Christ; but to be saved and brought to Glory, to be carried through this dangerous World, from my first moving after Christ, till I set my Foot within the Gates of Paradise: this is the work of my *Mediator*, of my *High-Priest* and *Intercessor*: 'tis he that fetches us again when we are run away; 'tis he that lifteth us up when the Devil and Sin has thrown us down; 'tis he that quickneth us when we grow cold; 'tis he that comforteth us when we despair; 'tis he that obtains fresh pardon when we have contracted sin; and he that purges our Consciences, when they are loaden with Guilt.

Ezek. 34 16.
Psal. 145. 14.

I know also, that rewards do wait for them in Heaven, that do believe in Christ, and shall do well on Earth; but this is not a reward of *Merit*, but of *Grace*. We are saved by Christ; brought to Glory by Christ; and all our works are no other ways made acceptable to God, but by the Person and personal Excellencies and Works of Christ: therefore whatever the Jewels are, and the Bracelets, and the Pearls that thou shalt be adorned with as a reward of service done for God in the World; for them thou must thank Christ, and before all, confess that he was the meritorious cause thereof. He *saves us*, and saves our *services* too. They would be all cast back as dung in our faces, were they not rinsed and washed in the Blood, were they not sweetned and perfumed in the Incense, and conveyed to God himself, through the white hand of Jesus Christ: for that is his golden Censer, from thence ascends the Smoke that is in the Nostrils of God, of such a sweet savour.

1 Pet. 2. 5.
Heb. 13. 15.
Rev. 5. 9, 10, 11, 12, 13.
Rev. 8. 3, 4. Chap. 5. 12, 13.

Sixthly, ARE those that are already justified by the Blood of Christ, such as do still stand in need of being saved by his *Intercession*? Then hence I infer again, That we that have been saved hitherto and preserved from the dangers that we have met with since our first Conversion to this moment, should ascribe the glory to Jesus Christ, to God by Jesus Christ. *I have prayed that thy Faith fail not: I pray that thou wouldest keep them from the evil*, is the true cause of our standing, and of our continuing in the Faith and Holy Profession of the Gospel to this very day. Wherefore we must give the glory of all to God by Christ: *I will not trust in my bow*, said *David, neither shall my sword save me. But thou hast saved us from our Enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever. Selah.* He causeth us always to triumph in Christ; we reioyce in Christ Jesus, and have no confidence in the Flesh. Thus you see, that both in the Old and New Testament, all the glory is given to the Lord, as well for preservation to Heaven, as for justification of Life. And he that is well acquainted with himself, will do this readily: though light Heads, and such as are not acquainted with the desperate evil that is in their Natures, will sacrifice to their own Net. But such will so sacrifice but a while. *Sir Death* is coming, and he will put them into the view of what they see not now, and will feed sweetly upon them, because they made not the Lord their trust. And therefore ascribe thou the glory of the preservation of thy Soul in the Faith hitherto, to that Salvation which Christ Jesus our Lord obtaineth for thee by his Intercession.

37.
Psal. 44. 6, 7, 8.
2 Cor. 2. 14.
Philip. 3. 3.

Seventhly, ARE those that are already justified by the *Blood* of Christ, such as do still stand in need of being saved by his *Intercession*? Then is this also to be inferred from hence, That Saints should look to him for that saving that they shall yet have need of 'twixt this and the Day of their Dissolution; yea, from henceforward, even to the Day of Judgment. I say they should still look to him for the remaining part of their Salvation, or for that of their Salvation which is yet behind; and let them look for it with confidence, for that it is in a faithful hand; and for thy encouragement, to look and hope for the compleating of thy Salvation in Glory, let me present thee with a few things:

38.

1. THE *hardest* or *worst* part of the work of thy Saviour is over; his bloody work, his bearing of thy sin and curse, his loss of the light of his Fathers Face for a time: his dying upon the cursed Tree, that was the worst, the sorest the hardest and most difficult part of the work of Redemption; and yet this he did willingly, chearfully and without thy desires; yea, this he did, as considering those for whom he did it, in a State of Rebellion and Enmity to him.

2. CON-

2. CONSIDER alſo, that he has made a beginning with thy Soul to *reconcile* thee to God, and to *that* end has beſtowed his Juſtice upon thee, put his Spirit within thee, and began to make the unweeldable Mountain and Rock, *thy Heart*, to turn towards him, and deſire after him; to believe in him, and rejoyce in him.

3. CONSIDER alſo, that *ſome* comfortable *Pledges* of his love thou haſt already received, namely, as to *feel* the ſweetneſs of his love; as to *ſee* the light of his Countenance; as to be *made* to know his power, in raiſing of thee when thou waſt down; and *how* he has made thee ſtand while Hell has been puſhing at thee, utterly to over-throw thee.

4. THOU mayſt conſider alſo, that *what remains* behind of the work of thy Salvation in his hands, as it is the moſt eaſie part, ſo the moſt comfortable; and *that* part which will more immediately iſſue in his Glory: and therefore he will mind it.

5. THAT which is behind, is alſo more ſafe in *his* hand, than if it was in *thine* own: *he* is wiſe, *he* is powerful, *he* is faithful; and therefore will mannage that part that is lacking to our Salvation, *well*, until he has compleated it. 'Tis his love to thee that has made him *that he putteth no truſt in thee*; he knows that he can himſelf bring thee to his Kingdom *moſt* ſurely; and therefore has not left that work to thee, no, not *any* part thereof.

Job 5. 18. Chap. 15. 15.

LIVE! in hope then, in a lively hope, that ſince Chriſt is riſen from the Dead, he lives to make Interceſſion for thee, and that thou ſhalt reap the bleſſed benefit of this two-fold Salvation that is *wrought*, and that is *working* out for thee, by Jeſus Chriſt our Lord. And thus have we treated of the *Benefit* of his *Interceſſion*, in that he is *able* to *ſave* to the *uttermoſt*. And this leads me to the *third* Particular.

39. THE *third* Particular is to ſhew *who are the Perſons intereſted in this Interceſſion of Chriſt*; and they are thoſe that *come to God by him*. The words are very *conciſe* and diſtinctly laid down; they are they that *come*, that come to *God*, that come to God by *him*. *Wherefore he is able alſo to ſave them, to ſave to the uttermoſt them that come to God by him, ſeeing he ever liveth to make interceſſion for them.*

A little firſt to comment upon the order of the words, *that come unto God by him.*

1. THERE are that come unto God, but *not* by him; and *theſe* are not included in this Text, have not a ſhare in this Priviledge. Thus the Jews came to God, the *unbelieving* Jews, *who had a zeal of God, but not according to knowledge*. Theſe ſubmitted not to Chriſt, the righteouſneſs of God, but thought to come to him by works of their own, or at leaſt, *as it were*, by them, and ſo came ſhort of Salvation by *Grace*, for *that* reigns to Salvation *only* in Chriſt. To theſe Chriſt's Perſon and Undertakings were a ſtumbling-ſtone: for at him they ſtumbled, and did ſplit themſelves to pieces, though they indeed were ſuch as came to God for Life.

Rom. 9. 30, 31, 32, 33. Chap. 10. 1, 2, 3, 4.

2. AS there are that come to God, but not by Chriſt; ſo there are that come to Chriſt, but not to God by him: of *this* ſort are they, who hearing that Chriſt is Saviour; therefore come to him for Pardon; but cannot abide to come to God by him, for that *he* is Holy, and ſo will ſnub their Luſts, and will change their Hearts and Natures. Mind me what I ſay: There are a great many that would be ſaved by Chriſt, but love not to be Sanctified by God through him. Theſe make a ſtop at Chriſt, and will go no further; might ſuch have pardon, they care not whether ever they went to Heaven or no. Of this kind of coming to Chriſt, I think it is, of which *he* warneth his Diſciples, when he ſaith, *In that day you ſhall ask me nothing: Verily, verily I ſay unto you, Whatſoever you ſhall ask the father in my name, he will give it you.* As who ſhould ſay, when you ask for any thing, make not a *ſtop at me*, but come to my Father *by* me: For they that come to me, and not to my Father through me, will have nothing of what they come for. Righteouſneſs ſhall be imputed to us, *if we believe in him that raiſed up Jeſus our Lord from the dead*. To come to Chriſt for a Benefit, and ſtop there, and not come to God by him, prevaileth nothing. Here the Mother of *Zebedee*'s Children erred; and about this it was that the Lord Jeſus cautioned her, *Lord*, ſaith ſhe, *grant that theſe my two ſons may ſit, the one on thy right hand, and the other on thy left in thy kingdom.* But what is the anſwer of Chriſt? *To ſit on my right hand, and on my left, is not mine to give, but for whom it is prepared of my father.* As who ſhould ſay, Woman, of my ſelf I do nothing, my Father worketh with me. Go therefore to him by me, for I am the way to him; what thou canſt obtain of him by me, thou ſhalt have; that is to ſay, what of the things that pertain to Eternal Life, whether Pardon or Glory.

Joh. 16. 23. Rom. 4. 24, 25. Mat. 20. 21, 22, 23.

40. 'TIS true, the Son has power to give *Pardon* and *Glory*, but he gives it not by himſelf, but by and acording to the Will of his Father. They therefore that come to him for an eternal Good, and look not to the Father by him, come ſhort thereof; I mean now, *Pardon and Glory.*

Mat. 9. 6. Joh. 17. 22.

AND hence, though it be ſaid the Son of Man hath power on Earth to forgive ſins; to wit, to ſhow the certainty of his God-head, and of the excellency of his Mediation; yet forgiveneſs of ſin is ſaid to lie more particularly in the hand of the Father, *and that God for Chriſt's ſake forgiveth us.*

Eph. 4. 32.

THE Father, as we ſee, will not forgive, unleſs we come to him by the Son: why then ſhould we conceit that the Son will forgive thoſe that come not to the Father by him?

SO then, Juſtifying Righteouſneſs is in the Son, and with him alſo is Interceſſion; but Forgiveneſs is with the Father: yea, the gift of the Holy Ghoſt, yea, and the power of imputing of the Righteouſneſs of Chriſt is yet in the hand of the Father. Hence Chriſt prays to the Father to forgive, prays to the Father to ſend the Spirit, and 'tis God that imputeth Righteouſneſs to Juſtification to us. The Father then doth nothing but for the ſake of and through the Son; the Son alſo doth nothing

Luk. 23. 34. Joh. 14. 16. Rom. 4. 6.

nothing derogating from the Glory of the Father: But it would be a derogation to the Glory of the Father, if the Son ſhould grant to ſave them that come not to the Father by him: Wherefore you that cry Chriſt, Chriſt, delighting your ſelves in the thoughts of forgiveneſs, but care not to come by Chriſt to the Father: For it you are not at all concerned in this bleſſed Text, for he only ſaves by his Interceſſion, *them that come to God by him.*

41. THERE are three ſorts of people that may be ſaid to come to Chriſt, but not to God by him.

Firſt, THEY whoſe utmoſt deſign in coming is, only that guilt and fear of damning may be removed from them. And there are three ſigns of ſuch a one.

1. HE that takes up in a belief of pardon, and *ſo goes on* in his courſe of carnality, as he did before.

2. HE whoſe comfort in the belief of pardon, *ſtandeth alone*, without other fruits of the Holy Ghoſt.

3. HE that having been waſhed can be content to tumble in the mire as the Sow again, or as the *Dog* that did *ſpue*, to lick up his *Vomit* again.

Secondly, THEY may be ſaid to come to Chriſt, but not to God by him, who do pick and chuſe Doctrines, itching only after that which ſounds of Grace: But ſecretly abhorring
Mat. 5. 8. of that which preſſeth to moral goodneſs. Theſe did never ſee God, what Notions ſoever they may have of the Lord Jeſus, and of forgiveneſs from him.

3. THEY ſurely did never come to God by Chriſt, however they may boaſt of the Grace of Chriſt, that will from the freeneſs of Goſpel Grace plead an indulgence for ſin.

42. AND now to ſpeak a few words of coming to God, of coming, as the Text intends. And in ſpeaking to this, I muſt touch upon two things.

1. Concerning GOD.

2. Concerning the *frame* of the *heart* of him that comes to him.

Firſt, OF God. God is the chief good. Good ſo as nothing is but himſelf. He is in himſelf moſt happy, yea all good, and all true happineſs is only to be found in God, as that which is eſſential to his Nature; nor is there any good, or any happineſs in or with any Creature, or Thing, but what is communicated to it by God. God is the only deſirable good, nothing without him is worthy of our hearts. Right thoughts of God are able to raviſh the heart; how much more happy is the man, that has intereſt in God. God alone is able by himſelf to put the ſoul into a more bleſſed, comfortable and happy condition, than can the whole world. Yea, and more, than if all the created happineſs of all the Angels of Heaven did dwell in one mans Boſom. God is the upholder of all Creatures, and whatever they have that is a ſutable good to their kind, it is from God; by God all things have their ſubſiſtence, and all the good that they enjoy. I cannot tell what to ſay. I am drowned. The Life, the Glory, the Bleſſedneſs, the Soul-ſatisfying goodneſs that is in God, is beyond all expreſſion.

Secondly, NOW there muſt be in us ſomething of a ſuitableneſs of ſpirit to this God, before we can be willing to come to him. 43.

BEFORE, therefore, God has been with a man, and has left ſome impreſſion of his glory upon him, that man cannot be willing to come to him aright. Hence 'tis ſaid concerning *Abraham*, that, in order to his coming to God (and following of him) aright, the Lord himſelf did ſhew himſelf unto him. *Men, brethren and fathers, harken, The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran: And ſaid unto him, get thee out of thy Country, and from thy kindred, and come into the land which I ſhall ſhew thee.* Gen. 12. 1. Acts 7. 2, 3.

IT was this God of glory, the ſight and viſions of this God of glory, that provoked *Abraham* to leave his Country and Kindred to come after God. The reaſon why men are ſo careleſs of, and ſo indifferent about their coming to God, is becauſe they have their eyes blinded, becauſe they do not perceive his glory. God is ſo bleſſed a one, that did he not hide himſelf, and his glory, The whole world would be raviſhed with him: But he has, I will not ſay, reaſons of *State*, but reaſons of Glory; glorious reaſons, why he hideth himſelf from the world, and appeareth but to particular ones. Now by his thus appearing to *Abraham*, down fell *Abrahams* vanity, and his Idolatrous fancies and affections; and his heart began to turn unto God, for that there was in this appearance an alluring and Soul-inſtructing Voice. Hence that which *Moſes* calls here an *appearing*: Chriſt calls a *hearing*, Joh. 6. 45. ver. 44. and a *teaching*, and a *learning*. *It is written in the prophets, And they ſhall be all taught of God: Every man therefore that hath heard, and learned of the Father, cometh unto me.* That is, to God by me. But, I ſay, what muſt they *hear* and *learn* of the Father, but that Chriſt is the way to glory, the way to the God of glory. This is a *drawing* Doctrine: Wherefore that which in this verſe is called, *Teaching*, and *Learning*; is called in the verſe before, the *Drawing* of the Father. *No man can come to me, except the Father which hath ſent me, draw him*: that is, with powerful propoſals, and alluring Concluſions, and heart-ſubduing influences.

Having thus touched upon this, we will now proceed to ſhew you what kind of people they are that come to God by Chriſt; and then ſhall draw ſome Inferences from this alſo.

THERE are therefore three ſorts of people, *that come to God by Chriſt.* 44.

1. MEN newly awakned.

2. MEN turned back from backſliding.

3. THE ſincere and upright man.

Firſt, *MEN newly awakned.* (By *awakned*, I mean awakned throughly.) So awakned as to be made to ſee themſelves, what *they* are; the World, what *it* is; the Law, what *it* is; Hell what *it* is; Death, what *it* is; Chriſt what *he* is; and God, what *he* is, and alſo what Judgment is.

A man that will come to God by Chriſt aright, muſt needs *precedent* to his ſo coming, have

have a competent knowledge of things of this kind.

1. *HE must know himself*, what a wretched and miserable sinner he is, before he will take one step forward in order to his coming to God by Christ. This is plain from a great many Scriptures. As Luke 15. that of the Parable of the *Prodigal*, Acts 2. that of the three thousand, chap. 16. that of the Gaoler; and those of many more besides. The whole have no need of the Physician. They were not the *Sound*, and *Whole*, but the *Lame* and *Diseased*, that came to him to be cured of their infirmities: And it is not the righteous but the sinners, that do well know themselves to be such, that come to God by Christ.

IT is not in the power of all the men on Earth, to make one man come to God by Job 21. 7, 8, 9, 10, 11, 12, 13, 14. Christ, because it is not in their power to make men see their state by Nature. And what should a man come to God for, that can live in the World without him? Reason says so, experience says so, the Scripture beareth witness, that so it is of a truth. 'Tis a sight of what I am, that must *unroust* me, that must *shake* my soul, and make me leave my present rest. No man comes to God by Christ, but he that knows himself, and what sin hath done to him, that's the first.

45. *Secondly*, As he must know himself, and Gen. 4. 16. what a wretch he is. *So he must know the* world, *and what an empty thing it is. Cain* did *see* himself, but saw not the emptiness of this world, and therefore instead of going to God by Christ, he went to the world, and there did take up to his dying day. The world is a great snare to the Soul, even to the Souls of awakned sinners, by reason of its *Big Looks*, and the *fair promises* that it makes to those that will please to entertain it. 'Twill also make as though it could do as much to the quieting of the spirit, as Psal. 4. 6. either *Sermon*, *Bible*, or *Preacher*. Yea, and Psal. 4. 9, 13. it has its followers ready at its heels continually to blow its applause abroad, saying, Who will shew us any (other) good? And though this their way is their folly, *yet their Posterity approveth their Sayings*. So that unless a man, under some awaknings, sees the emptiness of the world, he will take up in the good things thereof; and not come to God by Christ. Many there be now in Hell that can seal to this for truth: 'Twas the *World* that took *awakned Cain*, *awakned Judas*, *awakned Demas*. Yea *Balaam*, though he had some kind of visions of God, yet was kept by the world from coming to him aright. See with what earnestness the young Man in the Gospel came to Jesus Christ, and that for eternal life. He *ran* to Mar. 10. 17, 18, 19, 20, 21, 22, 23. him, he *kneeled* down to him, and *asked*, and that before a *multitude*, *Good master what shall I do that I may inherit eternal life*? And yet when he was told; he could not come, the world soon stept betwixt that life and him, and perswaded him to take up in it self, and so for ought we know he never looked after Life more.

46. THERE are four things in the world that have a tendency to *lull* an awakned man asleep, if God also makes him not afraid of the world.

1. *THERE is the bustle and cumber of the world*, Luk. 8. 14. that will call a man off from looking after the salvation of his soul. This is intimated by the parable of the thorny Ground. Worldly cumber is a deviliſh thing. 'Twill hurry a man from his Bed, without Prayer: To a Sermon, and from it again, without Prayer. 'Twill choke Prayer, 'twill choke the Word, 'twill choke Convictions, 'twill choke the Soul, and cause that awakning shall be to no saving purpose.

2. *THERE is the Friendship of this world*, to which if a man is not mortified, there is no coming for him to God by Christ. And a man can never be mortified to it, unless he shall see the emptiness and vanity of it. Whosoever Jam. 4. 4. makes himself a friend of this world is the enemy of God. And how then can he come to him by Christ?

3. *THERE are the terrors of the world*, if a man stands in fear of them, he also will not come to God by Christ. The fear of man brings a snare. How many have in all ages been kept from coming to God aright, by the terrors of the world? Yea, how many are there to ones thinking, have almost got to the gates of Heaven, and have been scared, and driven quite back again, by nothing but the terrors of this World? This is that which Christ so cautioneth his Disciples about, Luke 12. 4, 5, 6. for he knew it was a deadly thing. *Peter* also bids the Saints beware of this, as of 1 Pet. 3. 14, 15. a thing very destructive.

4. *THERE is also the glory of the world*, an absolute hinderance to convictions and awaknings: To wit, Honours and Greatness, and Preferments. *How can ye believe*, said Christ, Joh. 5. 44. *that receive honour one of another, and seek not the honour that cometh from God only*. If therefore a man is not in his affections, crucified to these, it will keep him from coming to God aright.

47. *Thirdly*, AS a man must know himself, *how vile he is*, and know the World, *how severe it is*: So he must know *the Law how empty it is*. Else he will not come to God by Jesus Christ our Lord.

A man that is under awaknings, is under a double danger of falling short of coming to God by Christ. If he knows not the severity of the Law,

1. HE is either in danger of slighting its penalty, or,

2. OF seeking to make amends to it, by doing of good works. And *nothing* can keep him from *splitting* his soul upon *one* of *these* two Rocks, but a sound knowledge of the *severity* of the Law.

48. *First*, *HE is in danger of slighting the penalty*. This is seen by the practice of all the profane in the world. Do they not know the Law? Verily many of them can say the ten Commandments without Book. But they do not know the severity of the Law; and therefore when at any time, awaknings come upon their Consciences, they strive to drive away the guilt of one sin, by wallowing in the filth of another. But would they do thus, *if they knew the severity of the Law*? they would as soon eat fire. The severity of the Law would be an intolerable, unsupportable burden to their Consciences. It would drive them, and make them fly

fly for Refuge to lay hold on the hope set before them.

Secondly, OR if he slights not the penalty, he will seek to make amends to it, by doing of good works, for the sins he has committed. This is manifest by the practice of the *Jews* and *Turks*, and all that swerve on that hand; to wit, to seek Life and Happiness by the Law. *Paul* also was here, before he met with Jesus in the way. This is natural to Consciences that are awakened, unless also they have given to them to see *the true severity of the Law*. The which that thou mayst do, if my Mite will help, I will cast in for thy Conviction these four things:

49. *First*, THE Law charges thee *with its curse*, as well for the *Pollution of thy Nature*, as for the *Defilements of thy Life*; yea, and if thou hadst never committed sinful act, thy Pollution of Nature must stand in thy way to Life, if thou comest not to God for Mercy by Christ.

Prov. 24. 9. *Secondly*, THE Law takes notice of (and chargeth thee with its Curse, as well for) sinful thoughts, as for vile and sinful Actions. *The very thought of foolishness is sin*, though it never breaks out into act, and will as surely merit the Damnation of the Soul, as will the greatest Transgression in the World.

Thirdly, IF now thou couldst keep all the Commandments, *That will do thee no good at all*, because thou hast sinned first, *The soul that sinneth shall die*. Unless then thou canst endure the Curse, and so in a legal way, overcome it for the sins that thou hast committed: thou art gone if thou comest not to God by Christ for Mercy and Pardon.

Fourthly, AND never think of Repentance, *thereby* to stop the Mouth of the Law, for the Law calleth *not* for *Repentance*, but *Life*; nor will it accept of any, shouldst thou mourn and weep for thy sins till thou hast made a Sea of Blood with Tears. This, I say, thou must know, or thou wilt not come to God by Christ for Life. For the knowledge of this will cause that thou shalt neither slight the Severity of the Law, nor trust to the works thereof for Life. Now when thou doest neither of these, thou canst not but speed thee to God by Christ for Life: for now thou hast *no* stay; pleasures are gone, all hope in thy self is gone. Thou now diest, and that is the way to live: for this inward Death is, or feels like an hunger-bitten Stomach, that cannot but crave and gape for Meat and Drink. Now 'twill be as possible for thee to sleep with thy Finger in the Fire, as to forbear craving of Mercy, so long as this knowledge remains.

50. *Fifthly*, AS a Man must know *himself*, the *emptiness* of this *World*, and the *Law*; so it is necessary for him *to know that there is a Hell*, and how unsupportable the Torments of it are: for all *Threatnings*, Curses, and Determinations to punish in the next World, will prove *but Fictions* and *Scare-Crows*, if there be no *woful* place (no *woful* state) for the sinner to receive his Wages in for sin, when his days are ended in *this* World. Wherefore this word [*Saved*] supposeth such a Place and State. *He is able to save* from Hell! from the woful place, from the woful state of Hell, them that come unto God by him. Christ therefore often insinuates the truth of an *Hell*, in his invitations to the sinners of this World to come to him; as where he tells them, they shall be saved if they *do*; they shall be damned if they do *not*. As if he had said, There is a *Hell*, a terrible *Hell*, and they that come to me I will save them *from* it; but they that come not, the *Law* will damn them *in* it. Therefore that thou mayst indeed come to God by Christ for Mercy, *believe there is a Hell*, a woful terrible place: *Hell* is God's Creature, he hath made it deep and large; the punishments are by the lashes of his Wrath, which will issue from his Mouth like a Stream of burning Brimstone, ever kindling it self upon the Soul. Thou must know this by the *word*, and fly *from* it, or thou shalt know it by thy *sins*, and lie and cry *in* it. Isai. 30. 33.

I might inlarge, but if I did I should be swallowed up: for we are, *while here*, no more able to set forth the *Torments of Hell*, than we are (while here) to set forth the Joys of Heaven; only this may and ought to be said, That God is *able*, as to *save*, so *to cast into Hell*. And as he is able to make Heaven sweet, good, pleasurable and glorious *beyond* thought; so he is able to make the Torments of Hell so *exquisite*, so hot, so sharp, so intolerable, that no Tongue can utter it, no not the damned in Hell themselves. If thou lovest thy Soul, slight not the knowledge of *Hell*, for *that*, with the Law, are the *Spurs* which Christ useth to prick Souls forward to himself withal. What is the cause that sinners can play so delightfully with sin? It is for that they forget that there is a Hell for them to descend into for their so doing when they go out of this World. For here usually he gives our stop to a sinful course; we perceive that Hell hath opened her Mouth before us. Lest thou shouldst forget, I beseech thee, another time, to retain the knowledge of Hell in thine understanding, and apply the burning-hot thoughts thereof to thy Conscience; this is one way to make thee gather up thy Heels and mend thy pace in thy coming to Jesus Christ, and to God the Father by him. Luk. 12. 5. Isai. 64. 4.

51. *Sixthly*, 'TIS also necessary, that he that cometh to God by the Lord Jesus, should *know what Death is*, and the uncertainty of its approaches upon us. *Death* is, as I may call it, *The feller*, the *cutter* down. *Death* is that that puts a stop to a further living here, and that which lays Man where it finds him: If he is in the Faith in Jesus, it lays him down there to sleep, till the Lord comes: If he be *not* in the Faith, it lays him down in his sins, till the Lord comes. Again, If thou hast some beginnings that look like good, and Death should over-take thee before those beginnings are ripe, thy Fruit will wither, and thou wilt fall short of being gathered into God's Barn. Some Men are *cut off* like the *tops* of the Ears of Corn, and some are even *nipped* by *Death*, in the very *Bud* of their Spring; but the safety is, when a Man is *ripe*, and shall be gathered to his Grave, *as a shock of corn to the barn* in its Season. Heb. 11. 13. 1 Thes. 4. 14. Job 20. 11. Job 24. 20, 24. Job 5. 26.

NOW

NOW if Death shall surprise and seise thee before thou art fit to dye, *all's lost*: for there is no Repentance in the Grave; or rather as the wise Man has it, *whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* Eccl. 9.10.

DEATH is God's *Serjeant*, God's *Bailiff*, and he *arrests* in God's Name when he comes; but seldom gives warning before he clappeth us on the Shoulder: And when he arrests us, though he may stay a little while, and give us leave to pant, and tumble, and toss our selves for a while upon a Bed of languishing; yet at last he will prick our *Bladder*, and let out our Life, and then our Soul will be poured upon the Ground; yea, into *Hell*, if we are not ready and prepared for the Life Everlasting. He that doth not watch for, and is not afraid lest Death should prevent him, will not make hast to God by Christ. What *Job* said of Temporal Afflictions, such an one will Death be, if thou art not aware: When I looked for good, *evil came*——— *The days of affliction prevented me.* If thou lookest, or beginnest to look, for good, and the day of Death shall *cut* thee off *before* thou hast found that good thou lookest for; all's lost, Soul, and Life, and Heaven, and All. Wherefore it is convenient that thou conclude, the Grave *is thy house*, and that thou make thy Bed, *once a day*, in the Grave: also, that thou say unto Corruption, *Thou art my father, and to the worm, thou art my mother and my sister.* I say be acquainted with the *Grave* and *Death*. The Fool puts the evil day far away; but the Wise Man brings it nigh. Better be ready to dye seven years before Death comes, than want one day, one hour, one moment, one tear, one sorrowful sigh at the remembrance of the ill-spent Life that I have lived. This then is that which I admonish thee of, namely, That thou *know Death, what it is*, what it *doth* when it comes. Also, that thou consider well of the danger that Death leaves that Man in, to whom it comes before he is ready and prepared to be laid by it in the Grave. Job 30. 27. Job 17. 14.

Sixthly, THOU must also be made by thy awaknings to see what Christ is. This is of absolute necessity: for how can or shall a Man be willing to come to Christ, that knows not what he is, what God has appointed him to do? He is the Saviour, every Man will say so; but to sense, smell and taste, what saving is, and so to understand the nature of the Office and Work of a Saviour, is a rare thing, kept close from most, known but by some. Jesus of *Nazareth* is the Saviour, or the Reconciler of Men to God, in the Body of his Flesh through Death. This is he whose business in coming from Heaven to Earth, was to save his People from their sins. Now, as was said, to know how he doth this, is that which is needful to be inquired into: for some say he doth it one way, some he doth it another; (and it must be remembred, that we are now speaking of the Salvation of that Man that from new, or first awaknings, is coming to God by Christ for Life.) 52. Col. 1. 19, 20, 21.

1. SOME say he doth it, by giving of us Precepts and Laws to keep, that we might be justified thereby.

2. SOME say that he doth it by setting himself a Pattern for us to follow him.

3. SOME again hold, that he doth it by our following the Light within.

BUT thou must take heed of all these, for he justifies us by none of these means, (and thou dost need to be justified;) I say, he justifieth us not either by giving Laws unto us, or by becoming our Example, or by our following of him in *any* sense, but by his Blood shed for us; his Blood is not Laws, nor Ordinances, nor Commandments, but a Price, a Redeeming Price. He justifies us, by bestowing *upon us*, not by expecting *from us*. He justifies us by *his* Grace, not by our Works. In a word, thou must be well grounded in the knowledge of *what* Christ is, and *how* Men are justified by him, or thou wilt not come unto God by him. Rom. 5. 7, 8, 9. Eph. 1. 7. Rev. 1. 5.

AS thou must know him, and how Men are justified by him, so thou must know the readiness that is in him to receive and to do for those, what they need, that come unto God by him. Suppose his Merits were never so efficacious, yet if it could be proved that there is a lothness in him that these Merits should be bestowed upon the coming ones, there would but few adventure to wait upon him. But now, as he is *full*, he is *free*. Nothing pleases him better, than to give what he has away; than to bestow it upon the poor and needy. And it will be convenient that thou, who art a coming Soul, shouldst know this for thy comfort, to incourage thee to come to God by him. Take two or three Sayings of his for the confirming of what is now said: *Come unto me all ye that labour, and are heavy laden, and I will give you rest. All that the father giveth me, shall come to me; and him that comes to me, I will in no wise cast out. I am not come to call the righteous, but sinners to repentance. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.* Mat. 11. 28. Joh. 6. 37. Mar. 2. 17. 1 Tim. 1. 15.

Seventhly, AS a Man that would come to God by Christ, must *antecedent* to his so coming, know *himself* what *he* is; the *World*, how *empty* it is; the *Law*, how *severe* it is; *Death*, and *what* it is; and *Christ*, and what *he* is: so also he must know *God*, *He that cometh to God, must believe that he is, and that he is a rewarder of those that diligently seek him.* God must know, else how can the sinner propound him as *his* end, his *ultimate* end? For so doth every one that indeed doth come to Christ aright: He comes to Christ, because he is the *way*; he comes to God, because he is the *end*. But, I say, if he knows him not, how can he propound him as the end? The *end* is that, for the sake of which I propound to my self any *thing*, and for the sake of which I use *any* means. Now then, I would be saved; but why? Even because I would enjoy God. I use the means to be saved, and why? because I would enjoy God. I am sensible that sin has made me 53. Heb. 11. 6.

Rom. 3. 23. Chap. 5. 1, 2. come short of the Glory of God, and that Christ Jesus is he, the only he, that can put me into a condition of obtaining the Glory of God: and therefore I come to God by him.

BUT, I say, again, who will propound God for his end, that knows him not, that knows him not aright? yea, that knows him not to be worth being propounded as my end, in coming to Jesus Christ: and he that thus knows him, must know him to be *above* all, *best* of all, and him in whom the Soul shall find *that* Content, *that* Bliss, *that* Glory and *Happiness*, that can by no means be found elsewhere. And, I say, if this be not found in God, the Soul will never propound him to himself as the only, highest and ultimate end in its coming to Jesus Christ. But it will propound something else, even what it shall imagin to be the best good: perhaps *Heaven*; perhaps *Ease* from Guilt; perhaps to be kept out of Hell, or the like. I do not say, but a Man may propound all these to himself in his coming to Jesus Christ; but if he propound these as his ultimate end, as the chiefest good that he seeks: If the presence and enjoyment of God, of God's glorious Majesty, be not his chief design, he is not concerned in the Salvation that is propounded in our Text. *He is able, and so will save to the uttermost them that come unto* [*God*] *by him.*

54. WHAT's Heaven without God? what's Ease without the peace and enjoyment of God? What's Deliverance from Hell, without the enjoyment of God? The propounding therefore *these*, and *only* these, to thy self for thy Happiness, in thy coming to Jesus Christ, is a Proposal not a hairs breadth higher than what a Man without Grace can propound. What, or who is he that would not go to Heaven? What, or who is he that would not also have ease from the guilt of sin? And where is the Man that chuseth to go to Hell? But many there be that can't abide God; no, they like not to go to Heaven, because God is there. If the Devil had a Heaven to bestow upon Men, a vicious and a beastly Heaven, (if it be lawful thus to speak,) I durst pawn my Soul upon it, were it a thousand times better than it is, that upon a bare Invitation, the foul Fiend would have twenty to God's one. They, I say, cannot abide God; nay, for all the Devil has nothing but a *Hell* for them, yet how thick Men go to him, but how *thinly* to God Almighty. The Nature of God lieth cross to the Lusts of Men. A *Holy* God, a *Glorious Holy* God, an infinitely *Holy* God; this spoils all. But to the Soul that is awakened, and that is made to see things as they are, to *him* God is what he is in *himself*, the *blessed*, the highest, the *only* Eternal *Good*, and he without the enjoyment of whom, all things would sound but emptily in the Ears of that Soul.

NOW then, I advise thee, that hast a mind to come to God by Christ, that thou seek the knowledge of God. *If thou seekest wisdom, as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.*

AND to incourage thee yet further, he is so desirous of Communion with Men, that he pardoneth sins for that. Hence he is called, not only *Loving*, but *Love*. *God is love, and he that dwelleth in love, dwelleth in God, and God in him.* 1 Joh. 4. 16.

METHINKS when I consider what Glory there is, at times, upon the Creatures, and that all their Glory is the Workmanship of God: O Lord, say I, *what* is God himself! He may well be called the *God of Glory*, as well as the *Glorious Lord*: for as all glory is from him, so in him is an inconceivable Well-Spring of glory, of glory to be communicated to them that come by Christ to him. Wherefore let the glory, and love, and bliss, and eternal happiness that is in God, allure thee to come to him by Christ.

Eighthly, AS thou shouldst, nay must, have a good knowledge of all these, so thou must have it *of Judgment to come*. They that come to God by Christ, are said *to fly from the wrath to come: to fly for refuge; to lay hold on the hope set before them.* 55. Mat. 3. 7.

THIS Judgment to come, is a warm thing to be thought of, an awakening thing to be thought of: It is called the Eternal Judgment, because it is, and will be, God's final Conclusion with Men. This Day is called the Great and Notable Day of the Lord, the Day that shall burn like an Oven; the Day in which the Angels shall gather the wicked together, as Tares into Bundles, to burn them; but the rest into his Kingdom and Glory. This Day will be it, in which all Bowels of Love and Compassion shall be shut up to the Wicked, and that in which the Flood-gates of Wrath shall be opened, by which shall a plentiful Reward be given to Evil-doers, but glory to the Righteous. This is the Day in which Men, if they could, would creep into the Ground for fear; but because they cannot, therefore they will call and cry to the Mountains to fall upon them, but they shall not: therefore they stand bound to bear their Judgment. Acts 2. 20. Mat. 4. 1. Psal. 112.

THIS Day will be the Day of breaking up of *Closet*-Councils, *Cabinet*-Councils, *Secret* purposes, *hidden* Thoughts; yea, God shall bring every work into Judgment with every secret thing: I say he shall do it *then*. For he *will both bring to light the hidden things of darkness, and will make manifest the councils of the heart.* This is the Day that is *appointed* to put them to *shame* and *contempt* in, that have, in this World, been *bold* and *audacious* in their *vile* and *beastly* ways. At *this* Day God will cover all such *bold* and brazen Faces with shame. Now they will blush till the Blood is ready to burst through their Cheeks: O the Confusion and *Shame* that will *cover* their Faces, while God is discovering to them what a *nasty*, what a *beastly*, what an uncomely, and what an *unreasonable* Life they lived in the World. They shall now *see* they *contemned* God that fed them, that *cloathed* them, that *gave* them Life and Limb, and that *maintained* their Breath in their *Nostrils*. But Oh! when they see the *Gulph* before them, and *all* things ready to receive them in *thither*, then, then, they will Eccl. 12. 14. 1 Cor. 4. 5. Dan. 12.

will know what ſinning againſt GOD means.

AND, I ſay, Thou that art for coming to God by Chriſt, muſt know this, and be well aſſured of this: or thou wilt never come to God by him.

WHAT of the glory of God ſhall be put upon them that do indeed come to him, will alſo help in this ſpiritual Journey, if it be well conſidered by thee: But perhaps, terror and unbelief will ſuffer thee to conſider but little of that. However the things aforementioned will be *Goads*: And will ſerve to prick thee forward: and if they do ſo, they will be Gods great bleſſing unto thee, and that for which thou wilt give him thy thanks for ever. Eccl. 12.

56. THUS I have in few words, ſpoken ſomething as to the firſt ſort of comers to God by Chriſt; namely, of the coming of the newly awakned man. And I ſay again, if any of the things aforenamed be wanting, and are not with his heart, 'tis a queſtion whether notwithſtanding all the noiſe that he may make about Religion, he will ever come to God by Chriſt.

1. IF he knows not *himſelf* and the *badneſs* of his condition, wherefore ſhould he come?

2. IF he knows not the *world*, and the emptineſs and *vanity* thereof, wherefore ſhould he come?

3. IF he knows not the *Law*, and the *ſeverity* thereof, wherefore ſhould he come?

4. IF he knows not *Hell* and the *Torments* thereof, wherefore ſhould he come?

5. IF he knows not what *Death* is, wherefore ſhould he come?

6. AND if he knows not the *Father* and the *Son*, how can he come?

7. AND to know that there is a *Judgment* to come, is as neceſſary to his coming, as moſt of the reſt of the things propounded. Coming to God by Chriſt, is for *ſhelter*, for *ſafety*, for *advantage*, and *everlaſting happineſs*. But he that knows not, that underſtands not the things afore mentioned, ſees not his need of taking ſhelter, of flying for ſafety, of coming for advantage to God by Chriſt. I know there are degrees of this knowledge, and he that has it moſt warm upon him, in all likely-hood will make moſt haſt; or, as *David* ſaith, will *haſten his eſcape from the windy ſtorm and tempeſt*: and he that ſees leaſt, is in moſt danger of being the *loyterer*, and ſo of loſing the priſe. For all that run do not obtain it; all that fight, do not win it; and all that ſtrive for it, have it not. 1 Cor. 9. 24, 25, 26. 2 Tim. 2. 4, 5.

57. *Secondly*, I ſhould now come to the *ſecond* man mentioned, to wit, the man that is *turning back* from his *backſliding*, and ſpeak ſomething alſo about his coming again to God by Chriſt.

THERE are two things remarkable in the returning of a backſlider to God by Chriſt.

1. THE firſt is, he gives a ſecond teſtimony to the truth of all things ſpoken of before.

2. HE alſo gives a ſecond teſtimony of the neceſſity of coming to God by Chriſt.

OF the manner of his coming to God by Chriſt, perhaps I alſo may ſpeak a word or two. But,

Firſt, THE returning *again* of the backſlider, gives a ſecond teſtimony to the truth of mans ſtate being by nature miſerable, of the vanity of this world: of the ſeverity of the Law, certainty of death, and terribleneſs of Judgment to come. His *firſt* coming told them ſo, but his *ſecond* coming tells them ſo with a double confirmation of the truth. It is ſo, ſaith his firſt coming. *Oh!* it is ſo, ſaith his ſecond. The backſliding of a Chriſtian comes through the over much perſwading of *Satan*, and *Luſt*; that the man was miſtaken, and that there was no ſuch horror in the things *from* which he fled; nor ſo much good *in* the things *to* which he haſted. *Turn again, Fool, ſays the Devil, turn again to thy former Courſe. I wonder what frenzy it was that drove thee to thy Heels, and that made thee leave ſo much good behind thee, as other men find in the luſts of the fleſh and the good of the world. As for the Law, and death, and an imagination of the day of Judgment, they are but meer ſcare-Crows, ſet up by politick heads to keep the ignorant in ſubjection.* Well, ſays the backſlider, I will go back again and ſee: ſo fool, as he is, he goes back, and has all things ready to entertain him, his Conſcience ſleeps, the World ſmiles, Fleſh is ſweet, Carnal Company compliments him, and all that can be got is preſented to this backſlider to accommodate him. But behold he doth again begin to ſee his own nakedneſs, and he perceives that the Law is whetting his Ax: as for the world, he perceives 'tis a bubble, he alſo ſmells the ſmell of Brimſtone, *for God hath ſcattered it upon his tabernacle*, and it begins to burn within him. Oh! ſaith he, I am deluded, Oh! I am inſnared. My firſt ſight of things was true. I ſee it is ſo *again*. Now he begins to be for flying again to his firſt refuge; O God, ſaith he, I am undone, I have turned from thy truth to lies! I believed them ſuch at *firſt*, and find them ſuch at *laſt*: Have mercy upon me, O God. Job 18. 15.

THIS, I ſay, is a teſtimony, a ſecond teſtimony by the ſame man; as to the miſerable ſtate of man; the ſeverity of the Law, the emptineſs of the World, the certainty of Death, and the terribleneſs of Judgment. This man has *ſeen* it, and ſeen it *again*. 58.

A returning backſlider is a great bleſſing (I mean intended to be ſo) to two ſorts of men.

1. To the Elect uncalled.

2. TO the Elect that are called, and that at preſent ſtand their ground. The uncalled are made [to hear him, and conſider; the called are made to hear him, and are afraid of falling. Behold therefore the myſtery of God's Wiſdom, and how willing he is that ſpectators ſhould be warned and made take heed. Yea, he will permit that ſome of his own ſhall fall into the Fire, to convince the world that *Hell* is hot; and to warn their brethren to take heed that they ſlip not with their feet. I have often ſaid in my heart, that this was the cauſe why God ſuffered ſo many of the believing *Jews* to fall, to wit, that the Gentiles might take heed. O brethren, ſaith the backſlider that is returned, did you ſee how I left my God? Did you ſee how I turned again to thoſe vanities from which ſometime before I fled? Oh! I was deluded, I was be- Rom. 11. 21.

witched, I was deceived: for I found all things from which I fled at first, still worse by far when I went to them the second time. Do not backslide. Oh! do not backslide. The first ground of your departing from them was good, never tempt God a second time.

59. *Secondly*, AND as he gives us a second Testimony that the *World* and *himself* are so as at first he believed they were; so by *this* his returning, he testifies that God and Christ are the same, and much more than ever he believed at first they were. This Man has made a Proof before, and a Proof after Conviction, of the *evil* of the one, and *good* of the other. This Man has made a Proof by *feeling* and *seeing*, and that before and after Grace received. This Man God has set up to be a Witness: This Man is two Men, has the Testimony of two Men, must serve in the place of two Men: He knows what it is to be fetched from a state of Nature by Grace; but this all Christians know as well as he. Ay, but he knows what it is to be fetched from the *World*, from the *Devil*, and *Hell*, the second time; and that but few Professors know: For few that fall away, return to God again. Ay, but this Man is come again, wherefore there is *News* in his Mouth, *sad* News, *dreadful* News, and News that is to make the standing Saint to take heed lest he fall. The returning backslider therefore is a rare Man, a Man of worth and intelligence, a Man to whom the Men of the World should flock, and of whom they should learn to fear the Lord God. He also is a Man of whom the Saints should receive both caution, counsel and strength in their present standing; and that should, by his harms, learn to serve the Lord with fear, and to rejoyce with trembling.

Heb. 6. 1, 2, 3, 4, 5.

1 Cor. 10. 6, 7, 8, 9, 10, 11, 12. Psal. 51. 11, 12, 13. Luke 22. 32.

THIS Man has the second time also had a Proof of God's goodness in his Christ unto him, a Proof which the standing Christian has not, (I would not tempt him that stands, to fall) but the good that a returning backslider has received at God's Hands, and at the Hand of Christ, is a double good. He has been Converted twice, fetcht from the World and from the Devil, and from himself twice. Oh Grace! and has been made to know the stability of God's Covenant, the unchangeableness of God's Mind, the sure and lasting Truth of his Promise in Christ, and of the sufficiency of the Merits of Christ, *over* and *over*.

60. OF the manner of this Man's coming to God by Christ, I shall also speak a word or two.

HE comes as the new awakened sinner comes, and that from the same motives, and the knowledge of things, as he hath over and above (which he had as good have been without) that which the newly awakened sinner has not; to wit, the guilt of his backsliding, which is a guilt of a worse Complexion, of a deeper Dye, and of a heavier nature than is any guilt else in the World. He is also attended with Fears and Doubts that arise from other Reasons and Considerations, than do the Doubts and Fears of the newly awakened Man. Doubts builded upon the vileness of his backsliding. He has also more dreadful Scriptures to consider of, and they will look more wishfully in his Face; (yea, and will also make him take notice of their grim Physiognomy) than has the newly awakened Man. Besides, as a punishment of his backsliding, God seems to withdraw the sweet influences of his Spirit, and is as if he would not suffer him to Pray, nor to Repent any more: as if he would now take all away from him, and leave him to those Lusts and Idols that he left his God, to follow. Swarms of his new Rogueries shall haunt him in every place; and that not only in the guilt, but in the filth and pollution of them. None knows the things that haunt a back-slider's Mind, his *new* sins are all turned *talking* Devils, *threatning* Devils, *roaring* Devils, within him. Besides, he doubts of the truth of his first Conversion, consequently he has it lying upon him, as a strong Suspition, that there was nothing of truth in all his first experience; and this also adds *Lead* to his Heels, and makes him come, as to sense and feeling, more heavy, and with the greater difficulty to God by Christ. As faithfulness of other Men kills him, he cannot see an honest, humble, holy, faithful Servant of God, but he is pierced and wounded at the Heart. Ay, says he, within himself, that Man fears God, that Man hath faithfully follow'd God, that Man, like the Elect Angels, has kept his place; but I am fallen from my station like a Devil. That Man honoureth God, edificth the Saints, convinceth the World, and condemneth them, and is become Heir of the Righteousness which is by Faith. But I have dishonoured God, stumbled, and grieved Saints, made the World blaspheme, and, for ought I know, been the cause of the Damnation of many. These are the things, I say, together with many more of the same kind, that *come with* him; yea, they *will* come with him; yea, and will *stare* him in the Face, will tell him of his baseness, and laugh him to scorn, all the way that he is coming to God by Christ; (I know what I say) and this makes his coming to God by Christ hard and difficult to him. Besides, he thinks Saints will be aware of him, will be shy of him, will be afraid to trust him; yea, will tell his Father of him, and make Intercession against him, as *Elias* did against *Israel*, or as the Men did that were Fellow-Servants with him that took his Brother by the Throat. Shame covereth his Face all the way he comes. He doth not know what to do: The God he is returning to, is the God that he has slighted, the God before whom he has preferred the vilest Lust: and he knows God knows it, and has before him all his ways. The Man that has been a Back-slider, and is returning to God, can tell strange Stories, and yet such as are very true. No Man was in the *Whales* Belly, and came out again alive, but back-sliding and returning *Jonah*: consequently, no Man could tell *how* he was there, *what* he felt there, what he saw there, and what workings of Heart he had when he was there, so well as he.

Psal. 51. 10. Prov. 4. 14. Rom. 11. 2. Mat. 18. 31.

61. *Thirdly*, I come now to the third man, to wit, *to the sincere, and upright man*, that cometh to God by Christ. (And although this may in some sence be applicable to the two former, for his coming is not worthy to be counted coming

coming to God, that is not in sincerity and uprightness) Yet by such an one I now mean, one that has been called to the Faith, and that has in some good measure of sincerity and uprightness *therein abode with God.*

THIS man also comes to God by Christ: but his coming is to be distinguished, I mean in the *main* of it, from the coming of the other two.

THE other come for the *knowledge* of forgiveness, a thing that the upright and faithful Christian for the most part has a comfortable *faith of*, and *that* for which he is often helped to give thanks to God. I do not say he doubteth not, or that he has not his evidences sometimes clouded. Nor do I say that the knowledge of his reconciliation to God by Christ Jesus is so high, so firm, so fixed, and stedfast, that it cannot be shaken, or that he needs no more. I will then explain my self. He comes *not* to God as an unconverted sinner comes: he comes *not* as a Backslider comes when he is returning to God from his backslidings; but he comes *as a Son*, as one of the Household of God, and he comes as one that has not since correction, wickedly departed from his God.

Rom. 5.2, 3. 1. HE then comes to God with that *access* and godly boldness that is only proper to such as himself: That is, to them that walk with God. Thus every one that shall be saved, *doth not do*: Thus every one that shall be saved, *cannot do*. To instance the two spoken of before.

62. Psal. 27.4. 2. HE comes to God by Christ constantly, by Prayer, by Meditation, by every Ordinance: For therefore he maketh use of Ordinances, because by them, through Christ, he getteth into the presence of God.

3. HE comes to God through Christ, because he judgeth that God *only* is that Good, that Blessedness, that Happiness that is worth looking after: That Good, and that Blessedness that alone can fill the Soul to the brim: That Good, and that Happiness that is worthy of our Hearts and Souls and Spirits. Hence *David* expresseth his coming to God by Panting, by Psal. 42.1, Thirsting, by Tears, saying, *My soul panteth after thee, O God.* And again, *My soul thirsteth for God, for the living God, when shall I* Psa. 43. 4. *come and appear before God?* And again, *I will go to the altar of God, unto God, my exceeding joy.* And hence it was that he so envied the Swallow and Sparrow, even because they could come to the Altar of God, where he had promised to give his presence, when he, as I think, by the rage of *Saul* was forced to abide remote. Psal. 84. *My soul longeth*, saith he, *even fainteth for the Courts of the Lord: my heart and my flesh cryeth out for the living God. Yea, the Sparrow hath found an house, and the Swallow a nest for her self, where she may lay her Young, even thine altar, O Lord of hosts, my king, and my God. Blessed be they that dwell in thy house, they will be still praising thee.* Then after a few more words he saith, *for a day in thy Courts is better than a thousand. I had rather be a door-keeper*; I would chuse rather to sit at the Threshold *of thy house, than dwell in the tents of wickedness.* And then renders the reasons: *For the Lord is a sun and a shield, the Lord gives grace and glory*, &c.

THE presence of God, and the glory and soul-ravishing goodness of that presence, is a thing that the world understands not, nor can they, *as such*, desire to know what it is.

4. THESE good men come to God upon other accounts also: for so it is, that they have many concerns with God. 63.

Psal. 39.1, 2, 3. 1. THEY come to him for a more clear discovery of themselves to themselves. For they desire to know how frail they are, because the more they know that, the more they are ingaged in their souls to take heed to their ways, and to fear lest they should tempt their God to leave them.

2. THEY come to God by Christ, for the weakning of their Lusts and Corruptions. For they are a sore, yea, a plague to a truly sanctified soul. Those, to be rid of which, if it might be, a godly man chuseth rather to die than to live. This *David* did mean when he cryed, *Create in me a clean heart O God, and re-* Psal. 51.10 *new a right spirit within me.* And *Paul*, when he cryed out, *O wretched man that I am, who shall deliver me from the body of this death.*

3. THEY come to God by Christ for the renewing and strengthning of their graces. The graces that the godly have received, are, and they feel they are, subject to decay, yea, they cannot live without a continual supply of grace. This is the meaning of that, *Let us have grace,* Heb. 4.16. and, *let us come boldly to the throne of grace, that we may obtain grace, and find mercy to help in time of need.*

4. THEY come to God by Christ, to be helped against those temptations that they may meet withall. They know that *every* new temp- Mat. 6.13. tation has a new snare, and a *new* evil in it: but *what* snare, and what evil, that at present they know not: but they know their God knows, and can deliver out of temptation when we are in, and keep us out while we are out.

5. THEY come to God by Christ for a blessing upon that means of grace which God 2 Thes. 3. 1. has afforded for the succour of the soul, and the building of it up in the faith. Knowing that as the means, so a blessing upon it is from God. And for this they have incouragement, because God has said, *I will abundantly bless her provision,* Psal. 132. 15. *and satisfie her poor with bread.*

6. THEY come to God by Christ, for the Psal. 19.12 forgiveness of daily infirmities, and for the continuing them in the light of his countenance, notwithstanding. Thus he also would always accept them and their services, and grant that an answer of peace may be returned from their Father into their bosoms: For this is the life of their souls. There are a great many such things that the sincere and upright man comes to God for, too many here to mention. But again,

This man also comes to God to beseech him for the flourishing of Christ's Kingdom, which he knows will never be untill Antichrist is dead, and till the spirit be more plentifully poured upon us from on high. Therefore he also cries to God for the downfall of the *first*, and for the pouring out of the *other*.

2. He comes to God for the hastning the ga- 64. thering in of his Elect: for 'tis an affliction to Psal. 122. him to think that so many of those, for whom 6.

Christ

Christ died, should be still in a posture of Hostility against him.

3. HE comes to God for a Spirit of Unity to be poured out among Believers, for, for the Divisions of *Reuben* he has great thoughts of Heart.

1 Tim. 2. 1. Rev. 17. 16. 4. HE comes to God to pray for Magistrates, and that God would make speed to set them all to that work that is so desireable to his Church, that is, to hate the Whore, to eat her Flesh, to make her desolate, and burn her with Fire.

Rev. 22. 21. 5. HE comes to God to beg that he would hasten that great and notable Day, the Day of the coming of our Lord Jesus: for he knows that Christ will never be exalted as he must be, till then; yea, he also knows, that God's Church will never be as she would, and shall, till then.

6. BUT the *main* meaning, if I may so call it, of this high Text is this: That they that come to God by him, that is, by Christ, are those that come by Christ to God to enjoy him by Faith and Spirit here, and by open Vision and unspeakable Possession of him in the next World. This is the great design of the Soul in its coming to God by Jesus Christ: and it comes to him by [Jesus Christ,] because it dares not come by it self, and because God himself has made him the way, the new and living way. Here, as I said, the Father meets with that which pleaseth him, and the Soul with that which saveth her. Here is Righteousness and Merits to spare, even Righteousness that can justifie the Ungodly. Here is always, how empty soever we be, a fulness of Merit always presented to God by Christ for my obtaining of that which at any time I want, whether Wisdom, Grace, Spirit, or any good Thing so ever; only since I was upon this Subject, I thought a little to touch upon things in this order, for the enlarging of thy Thoughts, for the Conviction of thy Spirit, for the stirring of thee up to God, and for the shewing of thee the good signs of Grace, where 'tis, where 'tis abused, and where any are seeking after it.

AND now I come to draw some Inferences from this Point also, as I have already done from those going before it.

YOU see that I have now been speaking to you of the Man that cometh to God, both with respect to the way he comes, as also with respect to the manner of Spirit in which he comes; and hence I may well infer,

65. *First*, THAT he is no Fool, no Fool, according to the best Judgment, that cometh to God by Christ. The World indeed will count him one: for the things that be of the Spirit of God, are foolishness to them: but indeed, and in the Verdict of true Judgment, he is not so.

Prov. 18. 1. 1 Cor. 1. 1. FOR that he now seeketh and intermedleth with all Wisdom. He has chosen to be concerned with the very Head and Fountain of Wisdom: for Christ is the Wisdom of God, and the way to the Father by Christ, is the greatest of Mysteries, and to chuse to walk in that way, the fruits of the most sage Advice: Wherefore he is not a Fool that thus concerns himself.

2. IT is not a sign of foolishness, timely *to prevent ruine*, is it? *They are the prudent men that foresee an evil, and hide themselves; and the fools that go on and are punished.* Why, this Man foresees an evil, the greatest evil, Sin, and the punishment of the Soul for Sin in Hell; and flyes to Christ, who is the Refuge that God has provided for Penitent Sinners, and is this a sign of a Fool? God make me such a Fool, and thee that readest these Lines such a Fool, and then we shall be wiser than all Men that are counted Wise by the wisdom of this World. Is it a sign of a Fool to agree with ones Adversary, while we are in the way with him, even before he delivereth us to the Judge? Yea, it is a piece of the highest wisdom. Prov. 18. 5. Prov. 27. 12.

IS he a Fool that chuseth for himself *long lasters*, or he, whose best things will rot in a Day? Sinners, *Before your pots can feel the thorns*, (before you can see where you are) *God shall take you away as with a whirl-wind, both living and in his wrath.* But this Man has provided for things, like the *Tortoise*, he has got a Shell on his Back, so strong and sound, that he fears not to suffer a loaden Cart to go over him. The Lord is his Rock, his Defence, his Refuge, his high Tower, unto which he doth continually resort. Psal. 58. 9.

WAS the Unjust Steward a Fool in providing for himself for *hereafter*? For providing Friends to receive him to *harbour*, when others should turn him out of their Doors? no more is he that gets another House for his harbour, before Death shall turn him out of Doors here. Luk. 16. 8, 9.

Secondly, AS he that cometh to God by Christ is no Fool, *so he is no little-spirited Fellow*. There are a Generation of Men in this World, that count themselves Men of the largest Capacities; when yet the greatness of their desires list themselves no higher than to things below. If they can, with their Net of Craft and Policy, incompass a *bulkey lump of Earth*, Oh what a Treasure have they ingrossed to themselves! Mean while the Man in the Text has laid Siege to Heaven, has found out the way to get into the City, and is resolved, *in* and *by* God's help, to make *that* his own. Earth is a Drossie thing in this Man's Account: Earthly greatness and splendors are but like vanishing Bubbles in this Man's esteem. None but *God*, as the *end* of his desires: none but *Christ*, as the *means* to accomplish this his end, are things counted great by *this* Man. No Company now is acceptable to *this* Man, but the Spirit of *God*; *Christ*, and *Angels*, and *Saints*, as fellow-Heirs with himself. All other *Men* and *Things* he deals with as Strangers and Pilgrims were wont to do. This Man's Mind soars higher than the *Eagle* or *Stork* of the Heavens. He is for musing about things that are above, and their glory, and for thinking what shall come to pass hereafter. 66.

BUT as I have shewed you what he is not, so now let me, by a few words, tell you what he is. 67.

First, THEN, he is a Man concerned for his Soul, for his immortal Soul. The Soul is a thing, though of most worth, least minded by most. The Souls of most *lie waste*, while all other

other things *are inclosed*. But this man has got it by the end, that his soul is of more value than the world: Wherefore he is concerned for his soul. *Soul*-concerns are concerns of the highest nature: and *concerns* that arise from thoughts *most deep*, and *ponderous*. He never yet knew what belonged to great and deep thoughts, that is a stranger to *soul*-concerns. Now the man that comes to God by Christ, is a man that is ingaged in soul concerns.

2. HE is a man whose spirit is subjected to a suitableness to spiritual things. For a carnal mind cannot suite with, and be delighted in these things. *The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.* This is the man that God has *tamed*, and *keeps tame* by himself, while all other run wild, as the Asses upon the Mountains. If Birds could speak, surely they would tell, that those that are kept in the Cage, have with them another temper than they that range the Air, and fly in the Fields and Woods. Yea, and could those kept tame, expresse themselves to the rest, they would tell that they have white Bread, and Milk, and Sugar; while those without, make a life out of *Maggots*, and *Worms*. They are also in place where there are better things, and their companions are the children of Men: besides, they learn such *notes*, and can whistle such Tunes as other birds are strangers to. Oh! the man whose spirit is subjected to *God*; betwixt whom and *God* there is a reconciliation, not only as to a difference made up, but also as to a oneness of heart: None knows what *Lumps* of *Sugar* God gives that man, nor what Notes and Tunes God learns that man. *He hath put a new song in my mouth*, saith *David*, *even praises to our God: many shall see it, and fear and trust in the Lord.*

Rom. 8. 7.

Psal. 40. 3.

68. *Secondly*, IS there a man that comes to *God* by *Christ*. Thence I infer, that there *is*, that believes there is a world to come. No man looks after that, which yet he believes is not. Faith *must* be before coming to Christ *will* be, *coming* is the fruit of Faith. He that comes *must* believe, antecedent to his coming: Wherefore it is said, *we walk by faith*, that is, we come to God through Christ, by Faith. And hence I learn two things:

Heb. 11. 7. 2 Cor. 5. 7.

1. THAT Faith is of a strong and forceable quality.

2. THAT they who come not to God by Christ, *have no faith.*

First, FAITH is of a strong and forceable quality, and that whether it be *true* or *false*.

1. A false Faith has done great things. It has made men believe Lyes, plead for them, and stand to them, to the damnation of their souls. *God shall send them strong delusions that they shall believe a lye*, to their damnation. Hence 'tis said, men make lyes their refuge. Why? *because they trust in a lie.* A lie, if believed, if a man has Faith in it, it will do great things, because Faith is of a *forcible quality*. Suppose thy self to be Twenty miles from home, and *there* some man comes and possesses thee that thy House, thy Wife and Children, are all burned with the Fire. If thou *believest* it, though indeed there should be nothing of truth in what thou hast heard. Yet will this lye drink up thy spirit, even as if the tidings were true. How many are there in the world whose heart Satan hath filled with a belief that their state and condition, *for another world*, is good? and these are made to live by lying hope, that all shall be well with them: and so are kept from seeking for that which will make them happy indeed. Man is naturally apt and willing to be deceived, and therefore a groundless Faith is the more *taking* and *forceable*. *Fancy* will help to confirm a *false* Faith, and so will *conceit*, and *idleness* of spirit: There is also in man a *willingness* to take things upon *trust*, without searching into the ground and reason of them. Nor will *Satan* be behind hand to prompt and incourage, to thy believing of a lye: for *that* he knows will be a means to bring thee to *that* end, to which he greatly desireth thou shouldst come. Wherefore let men beware, and O that they could, of a false and lying Faith.

2 Thes. 2. 11, 12. Jer. 28. 15.

69. 2. But if a false Faith *is so forcible*, *what is a true*? What force I say is there in a Faith that is begotten by *truth*, managed by *truth*, fed by *truth*, and preserved by the *truth* of God. This Faith will make invisible things, *visible*; not *fantastically* so, but *substantially* so. *Now faith is the substance of things hoped for, the evidence of things not seen.* True Faith carrieth along with it an *evidence* of the certainty of what it believeth; and that evidence is the infallible word of God. There is a God, a Christ, a Heaven, saith the Faith that is good, for the word of *God* doth say so. The way to this God, and this Heaven, is by Christ, for the word of God doth say so. If I run not to this *God* by this Christ, this Heaven shall never be my portion, for the word of God doth say so. So then *thus* believing, *makes the man come to God by him.* His *thus* believing then it is that carries him away from *this* world, that makes him trample upon *this* world, and that gives him the victory over *this* world. *For whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the son of God. This is he that cometh by water and blood, even Jesus Christ: not by water only, but by water and blood: and it is the spirit that beareth witness, because the spirit is truth.*

Heb. 11. 1.

1 Joh. 5. 4, 5, 8.

70. *Secondly* NOW, if this be true, that *Faith*, *true* Faith, is so forcible a thing, as to take a man from his seat of ease, and make him to come to God, by Christ, as afore: Then, *is it not truly inferred from hence, that they that come not to God by Christ, have no faith.* What! is man such a fool as to believe *things*, and yet not look after them? to believe great things, and yet not to concern himself with them? Who would knowingly go over a Pearl, and yet not count it worth *stooping* for. Believe thou art, *what thou art*. Believe Hell is, *what is it*. Believe Death and Judgment are coming, *as they are*, and believe that the Father and the Son are, as by the Holy Ghost in the Word, *they are described*, and sit still in thy sins if thou canst. Thou canst not sit still, Faith is forcible. Faith is grounded upon the voice of God in the word, upon the teaching of God in the word.

And

And it pleases God by the foolishness of preaching to save them that believe: For believing makes them heartily close in with and imbrace what by the word is set before them; because it seeth the reality of them.

SHALL God speak to mans soul? and shall not man believe? shall man believe what God says, and nothing at all regard it? It cannot be. *Faith comes by hearing, and hearing by the word of God.* And we know that when Faith is come, it purifies the heart, of what is opposite to God, and the Salvation of the soul.

SO then, those men that are at ease in a sinful course, or that come not to *God* by *Christ*, Rev. 21. 8. they are such as have no Faith, and must therefore perish with the vile, and unbelievers.

THE whole world is divided into two sorts of men; *Believers*, and *Unbelievers*. The godly are called *Believers*. And why Believers? but because they are they that have given credit to the great things of the *Gospel* of *God*. These Believers are here in the Text called also *Comers*, or they that *come to God by Christ*, because, who so believes, will come: for coming is a fruit of Faith in the habit, or if you will, 'tis Faith in exercise; yet Faith must have a being in the soul before the soul can put it into act.

THIS therefore further evidences that they that come not, have no Faith, are not believers, belong not to the hosshould of Faith, and must perish. *For he that believes not, shall be damned.*

NOR will it be to any boot to say, I believe there is a *God*, and a *Christ*, for *still* thy sitting *still*, doth demonstrate that either thou *lest* in what thou sayst, or that thou believest with a worse than a false Faith. *But the object of my faith is true.* I answer, So is the object of the Faith of *Devils*: for they believe that there is one *God* and one *Christ*; yet their Faith, as to the root and exercise of it, *that* notwithstanding is no such Faith, as is that Faith that saves, or that is intended in the Text, and that by which Men come to God through Christ.

WHEREFORE still, Oh thou slothful one, thou deceivest thy self! Thy not coming to God by Christ, *declareth* to thy Face, That thy Faith is not good, consequently, that thou feedest on Ashes, and thy deceived Heart has turned thee aside, that thou canst not deliver thy Soul, nor say, *is there not a lie in my right hand?*

71. *Thirdly*, IS there a Man that comes to God by Christ? Thence I infer, That *the world to come is better than this*; yea, *so much* better, as to *quit* cost, and *bear* charges of coming to God, from *this*, by Christ, to *that*. Though there is a World to come, yet if it was *no* better than *this*, one had as good stay here, as seek that; or if it were better than this, and would bear charges, if a Man left this for that, *and that was all*, still the *one* would be as *good* as *tother*. But the Man that comes to God by Christ, has chosen the World that is infinitely good, a World betwixt which and this, there can be no Comparison. *This* must be granted, because he that comes to God by Christ, is said to have made the *best choice*, *even chose a city that has foundations.* There are several things that make it manifest enough, that he that comes to God by Christ has made the best Market, or chose the best World.

1. *THAT* is the world which *God commendeth*, 2 Thes. 1. 5, 6. but *this* that that he *slighteth* and *contemneth*. Hence *that* is called the *Kingdom* of *God*, but *this*, an *evil* World. Now let us conclude, That since *God* made *both*, he is able to judge Gal. 1. 4. *which of the two are best*; yea, best able to to judge thereof. I chuse the rather to refer you to the Judgment of *God* in this matter: for should I put you upon asking of him, as to this, that is coming to God by Christ, perhaps you would say, He is as little able to give an Account of this Matter as your selves. But I hope you think God knows, and therefore I refer you to the *Judgment of God*, which you have in the Scriptures of Truth. *Heaven is his throne, and the earth is his footstool.* I hope you will say here is some difference. The *Lord* is the *God* of *that*, the *Devil* the *God* and *Prince* of *this*. Thus also it appears there is some difference between them.

2. *THAT* World, and *those* that are counted worthy of it, shall *all be everlasting*; but so shall not *this*, nor the Inhabiters of it. The *Earth*, 2 Pet. 3. with the works thereof, shall be burned up, and the *Men* that are of it shall die in *like* manner. *But Israel shall be saved in the Lord* Isai. 45. *with an everlasting salvation: they shall not be* 17. *ashamed nor confounded, world without end.*

THIS World, with the *lovers* of it, will 72. end in a burning *Hell*; but the World *to come* 1 Pet. 1. fadeth not away. 9, 4.

3. THE World that we are *now in*, has its best Comforts mixed either with *Crosses* or *Curses*; but *that* to *come*, with neither. There shall be *no more curse*; and as for *crosses*, all *Tears* shall be wiped from the Eyes of them that dwell there. There will be nothing but ravishing pleasures, and holy. There will be no *cessation* of Joys, nor any *speck* of Pollution. *In thy presence is fulness of joy, and at thy right* Psal. 16. *hand are pleasures for evermore.* 11.

4. *THERE Men* shall be made like *Angels, neither can they dye any more.* There Luk. 20. 25. shall they behold the Face of *God* and his Son, and *swim* in the enjoyment of them for ever.

5. *THERE* Men shall *see* themselves *beyond* all misery, and shall *know* that it will be *utterly* impossible that either any thing like sorrow, or grief, or sickness, or discontent, should touch them more.

6. *THERE* Men shall be rewarded of *God* for what they have *done* and *suffered*, according to his Will, for his sake: *There* they shall *eat* and *drink* their Comforts, and *wear* them to their everlasting Consolation.

7. THEY are all Kings that go to that World, and so shall be proclaimed *there*: They shall also be crowned with Crowns, and they shall wear Crowns of Life and Glory, Crowns of everlasting Joy, Crowns of loving-kindness; yea, *In that day the Lord of hosts himself shall be for a crown of glory to those that are his people*, Heb. 2. 7. Isai. 35. 10. Psal. 103. 4. Isai. 28. 5. Now if *this* World (though no more could be said for it than is said in these few Lines) is not infinitely far better than what the present World is, I have mist it in my thoughts. But the *coming* Man, the Man that comes to *God* by *Christ*, is satisfied, knows what he does; and

and if his *way*, *all* his way thither, were strewed with burning Coals, he would chuse, *God* helping him, to tread that Path, rather than to have his Portion with them that perish.

73. *Fourthly*, If there be a World to come, and such a way to it, so safe and good, and if *God* is there to be enjoyed by them that come to him by Christ: then this shews the great *madness* of the most of Men; *Madness*, I say, of the highest degree, for that they come not to God by Christ that they may be Inheritors of the *World to come*. 'Tis a right Character which *Solomon* Eccl. 9. 3. gives of them: *The heart* (saith he) *of the sons of men are full of evil, and madness is in their hearts, while they live, and after that they go to the dead.*

A *mad* Man is intent upon his *toys*, upon *any* thing, but *that* about which he *should* be *intent*: and so are they that come not to God by Jesus Christ. A *mad* Man has neither *ears* to hear, nor a *heart* to do what they that are in their *right wits* advise him for the best, no more have they that come not to God by Christ. A *mad* Man sets more by the *straws* and *Cocks-feathers*, by which he decks himself, than he does by all the Pearls and Jewels in the World: And they that come not to God by Christ, set more by the vanishing *bubbles* of this Life, than they do by that glory that the wise Man shall inherit. *The wise shall inherit glory, but shame*, says *Solomon*, *shall be the promotion of fools*. What a shame 'tis to see God's Jewels lie unregarded of them that yet think none are wiser than themselves.

I know the *wise* Men of this World will scorn one should think of them, that they are *mad*; but verily it is so: The *more wise* for this World, the *more fool* in God's Matters, and the *more obstinately* they stand in their way, the *more mad*.

Eccl. 1. 17. Chap. 2. 12. WHEN *Solomon* gave himself to backsliding, he saith, he gave himself to *folly* and *madness*. And when he went about to search out what Man is since the Fall, he went about to search out *foolishness* and *madness*. And is it not Chap. 7. 25, 26, 27, 28, 29. said, That when the Jews were angry with Jesus for that he did good on the Sabbath, that *that* anger did flow from their being *filled with madness*? Doth not *Paul* also, while he opposed himself against Christ, the Gospel and Professors thereof, plainly tell us, that he did Acts 26. 11. it even from the *highest pitch of madness*? *And being exceeding mad against them, I persecuted them even unto strange cities.* Now if it is exceeding *madness to do thus*, how many, at this day, must be counted exceeding *mad*, who yet count themselves the *only* sober Men? They *oppose* themselves, they *stand* in their *own light*, they are *against* their *own* happiness, they cherish and nourish *Cockatrices* in their *own* Bosomes: They *chuse* to themselves *those* Paths which have written upon them, in large *Characters*, *These are the ways of death and damnation*: They are offended with them that endeavour to pull them out of *their* Ditch, and chuse rather to *lie* and *die* there, than to go to God by Christ that they may be Joh. 10. 20. Acts 26. 24. saved from Wrath through him: yea, *so mad* are they, that they count the most sober, the most godly, the most holy Man, the *mad* one; the more earnest for Life, the more *mad*; the more in the Spirit, the more *mad*; the more desirous to promote the Salvation of others, the more *mad*. But is not this a sign of *madness*, of *madness* unto Perfection? And yet *thus* mad are many; and *mad* are all they, that while 'tis called to day, while their Door is open, and while the golden Scepter of the golden Grace of the Blessed God is held forth, stand in their own Light, and come not to God by Christ. That is the *Fourth* Inference.

75. *Fifthly*, A fifth Inference that I gather from this Text, is, *That the end that God will make with men, will be according as they come or come not to God by Christ.* They that come to God by Christ, have *taken* shelter, and have *hid* themselves, but they that come not to God by Christ, *lay* themselves *open* to the *windy* Storm and Tempest that will be in that day. And the Wind then will be high, and the Tempest strong that will blow upon them that shall be found in themselves: *Our God shall come, and* Psal. 50. 3, 4. *shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people.*

AND now what will be found in *that* day to be the Portion of them that in *this* day do not come to God by Christ? None knows but God, with whom the Reward of Unbelievers is.

BUT writing and preaching is in vain *as to such*; let Men say what they will, what they can to perswade to come, to dissuade from neglecting to come, they are resolved not to stir. They will try if God will be so faithful to himself, and to his word, as to dare to condemn them to Hell-Fire that have refused to hear and comply with the Voice of him that speaketh from Heaven.

BUT this is but a desperate venture: *several* things declare, that he is *determined* to be at a point in this matter.

1. THE Gallows are built, *Hell* is prepared for the wicked.

2. THERE are *those* already in Chains, and stand bound over to the Judgment of that 2 Pet. 2. 4. Day, that are, as to Creation, *higher* and *greater* than Men; to wit, *The Angels that sinned*. Let sinners then look to themselves.

3. THE Judge is prepared and appointed, and it hath *fallen* out to be *he* that *thou* hast *refused* to come to God by; and *that* predicts no good to thee. For then will he say of all such, *Those mine enemies that would not that I should* Luk. 19. 27. *reign over them, bring hither, and slay them before me.*

75. BUT what a surprize will it be to them that now have come to God by Christ, to see themselves in Heaven *indeed*; saved *indeed*, and possessed of everlasting Life *indeed*. For alas! what is Faith to *Possession*? Faith that is mixed with many fears, that is opposed with many assaults, and that seems sometimes to be quite extinguished: I say, what is that to a seeing of my self in Heaven? Hence it is said, that he shall then *come to be admired in them* 2 Thes. 1. 10. that *now* believe, (because they did here believe the Testimony) then they shall admire that it was their lot to believe when they were in the World. They shall also *admire* to think,

to see, and behold, what believing has brought them to, while the rest for refusing to come to God by Christ, drink their tears mixed with burning Brimstone.

Repentance will not be found in Heaven among them that come to God by Christ: no, Hell is the place of untimely Repentance: 'Tis *there* where the *Tears* will be mixed with *gnashing* of teeth. While they consider *how mad*, and *worse* they were, in not coming to God by Jesus Christ.

Then will their hearts and mouths be full of, *Lord, Lord, open unto us.* But the answer will be, *ye shut me out of doors, I was a stranger* Mat. 25. *and you took me not in*; besides, you refused *to come* to my Father by me, wherefore now you must *go from* my Father by me.

They that will not be *saved* by Christ, must be *damned* by Christ: No man can escape one of the two. Refuse the *first*, they may, but shun the *second* they cannot.

76. And now they that *would not* come unto God by Christ, will have leisure, and time enough (if I may call it time) to consider what they have done, in *refusing* to come to God by Christ. Now they will meditate *warmly* on this thing, now their thoughts will be *burning* hot about it, and *it is too late*, will be in each thought, such a sting, that like a Bow of Steel, it will continually strike him thorough.

Now they will *bless* those whom formerly they have *despised*, and *commend* those they once *contemned*. Now would the rich man willingly change places with poor *Lazarus*, though he preferred *his* own condition before *his* in the world.

The day of Judgment will bring the worst to *rights*, in their opinions: They will not be capable of *misapprehending* any more. They will never after that day put *Bitter* for *Sweet*, or *Darkness* for *Light*, or *Evil* for *Good* any more. Their *madness* will now be gone. *Hell* will be the unbelievers *Bedlam* house, and *there* God will *tame* them as to all those *Bedlam-tricks* and *Pranks*, which they played in this world: Luk. 16. But not at all to their profit, nor advantage. 23, 24, 25. The *Gulph* that God has placed, and fixed 26. 'twixt Heaven and Hell, will spoil all, as to that

But what a joy will it be to the truly godly, to think *now*, that they are come to God by Christ! 'Twas their *mercy* to *begin* to come, 'twas their *Happiness* that they *continued* coming; but 'tis their *Glory* that they *are* come, that they are come to God by Christ.

TO God! *why he is all!* *All* that is Good, *essentially* Good, and *eternally* Good. To God! the *infinite Ocean* of Good. To God in friendly wise, by the means of Reconciliation (for the other *now*, will be come to him to receive his anger, 'cause they come not to him by Jesus Christ.) Oh that I could imagin! Oh that I could think, that I might write more effectually to thee of the happy estate of them that come to God by Christ.

77. But thus have I passed through the three former things, namely,

1. *THAT* of the *Intercession* of Christ.
2. *THAT* of the *benefit* of Intercession.
3. *THAT* of the *persons* that are *interested* in this Intercession.

WHEREFORE now I come to the last head, and that is to shew you the *certainty of their reaping the benefit of his Intercession.*

WHEREFORE he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them.

THE certainty of their reaping the benefit of being saved, that come unto God by Christ, is thus expressed, *seeing he ever liveth to make Intercession for them. The Intercession of Christ, and the lastingness of it, is a sure token of the salvation of them that come unto God by him.*

Of his *Intercession*, what *it* is, and for *whom*, we have spoken already: Of the success and prevalency of it, we have also spoken before. But the reason of its *successfulness*, of that we are to speak now. And that reason, as the Apostle suggesteth, lies in the continuance of it: *Seeing he ever liveth to make Intercession.* Heb. 7. 25. The Apostle also makes very much of the 17, 21, 24. continuation of the Priesthood of Christ, in other places of this Epistle. *He abides a Priest continually: Thou art a Priest for ever.* He hath an *unchangeable* Priesthood. And here he *ever liveth* to make Intercession.

Now, *by the Text, is shewed the reason, why he so continually harpeth upon the durableness of it*; namely, for that by the *unchangeableness* of this Priesthood, we are *saved*; nay, saved *demonstratively*, apparently: 'Tis *evident* we are. He is also able to save them to the uttermost that come unto God by him, *seeing he ever liveth to make Intercession for them.* For,

78. *First*, The durableness of his Intercession proves, That the Covenant, in which those that come to God by him, are concerned and wrapt up, is not shaken, broken, or made invalid by all their weaknesses and infirmities.

Christ is a Priest according to Covenant; and in all his Acts of Mediation he has regard to that Covenant: So long as that Covenant abides in its strength, *so* long Christ's Intercession is of worth. Hence when God cast the old Highpriest out of doors, he renders this reason for his so doing. *Because they continued not in my Covenant*; that is, neither Priests nor People. Therefore were they cast out of the Priesthood, and the people pulled down, as to a Church-State. Heb. 8. 7, 8, 9.

Now the Covenant by which Christ acteth as a Priest, so far as we are concern'd therein, he also himself acteth our part, being indeed the Head, and Mediator of the body: Wherefore God doth not count that the Covenant is broken, though we sin, if Christ Jesus our Lord is found to do by it what by law is required of us. Therefore he saith. *If his children break my law, and keep not my commandments, I will visit their sins with a rod, &c. But their sins shall not shake my Covenant, with my beloved, nor cause that I for ever should reject them.* My Covenant will I not break, nor alter the thing that is gone out of my mouth. *His seed will I make to endure for ever, his seed shall endure for ever.* Hence 'tis clear, that the Covenant stands good *to us*, as long as Christ stands good *to God*, or before his face. For he is not only our Mediator by Psa. 89. 26, 37.

Covenant,

Isai. 42,6. Covenant, but he himself *is our conditions to God-ward*; therefore he is said *to be the covenant of the people*, or that which the Holy God by Law required of us. Hence, again, he is said to be our Justice or Righteousness; to wit, which answereth to what is required of us by the Law. He is made unto us of God so, and in our room, and in our stead presenteth himself to God. So then, if any ask me, by what Christ's Priesthood is continued? I answer, *By Covenant*; for that the Covenant by which he is made Priest, *abideth of full force*. If any ask whether the Church is concerned in that Covenant? I answer, Yes: yet so, as that all points and parts thereof, that concern Life and Death everlasting, is laid upon his Shoulders, and he alone is the doer of it. He is the Lord, *our righteousness*, and he is the *Saviour of the Body*; so that my sins break not the Covenant: but *them* notwithstanding, God's Covenant stands fast with him, with him for evermore. And good reason, if no fault can be found with Christ, who is the Person that did strike hands with his Father upon our account and for us; to wit, to do what was meet should be found upon us, when we came to appear before God by him.

79. AND that God himself doth so understand this matter, is evident, because, he also, by his own Act, giveth and imputeth to us *that* good that we *never* did, *that* Righteousness which we *never* wrought out; yea, and for the sake of that, transmitteth our sins unto Christ, as to one that had not only well satisfied for them, but could carry them so far, both from us and from God, that they should never again come to be charged on the committers, to Death and Damnation. The Scriptures are so plentiful for this, that he must be a Turk or a Jew, or an Atheist that denies it. Besides, God's commanding that Men should believe in his Son *unto righteousness*, well enough proveth this thing, and the *reason* of this command, doth prove it with an over and above; to wit, *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*

Rom. 4. 1, 2, 3, 4, 5. 2 Cor. 5. 19, 20, 21.

HENCE comes out that Proclamation from God, at the rising again of Christ from the Dead: *Be it it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe, are justified from all things, from which ye could not be justified by the law of Moses.*

Acts 13. 32, 39.

IF this be so, as indeed it is, then here lieth a great deal of this Conclusion, he *ever liveth* to make Intercession, and of the demonstration of the *certain* Salvation of him that cometh to God by him, *seeing he ever liveth to make Intercession for them.* For if Christ Jesus is a Priest by Covenant, and so abides as the Covenant abides; and if, since the Covenant is everlasting, his Priesthood is unchangeable, then the Man that cometh to God by him must needs be certainly saved. For if the Covenant, the Covenant of Salvation is not broken, none can shew a reason why he that comes to Christ should be Damned, or why the Priesthood of Jesus Christ should cease. Hence, after the Apostle had spoken of the Excellency of his Person and Priesthood, he then shews that the benefit of the Covenant of God remaineth with us, namely, That Grace should be communicated unto us, *for his Priesthood sake*, and that our sins and iniquities *God would remember no more.*

Heb. 8. 10, 11, 12. Chap. 10. 16, 17, 18, 19, 20.

NOW, as I also have already hinted, if this Covenant, of which the Lord Jesus is Mediator and High-Priest, has in the Bowels of it, not only Grace and Remission of sins; but a Promise that we shall be Partakers thereof through the Blood of his Priesthood, for so it comes to us; then why should not we have *boldness*, not only to come to God by him, but to enter also into the *holiest* by the Blood of Jesus, *by that new and living way*, &c.

80. *Secondly*, BUT further, this Priesthood, as to the unchangeableness of it, is confirmed unto him *by an oath, By him that said unto him, The Lord swore, and will not repent; thou art a Priest for ever.* This Oath seems to me to be for the Confirmation of the Covenant, as it is worded before by *Paul* to the *Galatians*, when he speaks of it with respect to that establishment that it also had on Christ's part by the Sacrifice which he offered to God for us; yea, he then speaks of the mutual Confirmation of it, both by the Father and the Son: now, I say, since by this Covenant he stands and abides a Priest; *And since the Lord sware and will not repent, saying, Thou art a Priest for ever*: We are still further confirmed in the certain Salvation of him that cometh to God by Christ.

Gal. 3. 15, 16, 17.

THE Lord by swearing confirmeth to Christ, and *so* to us in him, the immutability of his Counsel, and that he is utterly unchangeable in his Resolutions to save them to the *uttermost* that come to God by Christ. And this also shews that this Covenant, and so the Promise of Remission of sins, is stedfast and unmoveable. And it is worth your noting the manner and nature of this Oath, *The Lord sware, and will not repent.* It is as much as to say, what I have now swore, I bind me for ever to stand [to, or, I determine never to revoke. And that is, That thou art a Priest for ever. Now, as was said before, since his Priesthood stands by Covenant, and this Covenant of his Priesthood is confirmed by *this Oath*, it cannot be, but that he that comes by him to God, must be accepted of him: for should such an one be rejected, it must be either for the greatness of his sins, or for want of Merit in the Sacrifice he presented, and urged, as to the merit of it, before the Mercy-Seat. But let the reason specified, be what it will, the consequence falls harder upon the Sacrifice of Christ than it can do any where else, and so on upon the Covenant, and at last upon God himself, who has *sworn, and will not repent, that he is a Priest for ever.* I thus discourse, to shew you what dangerous Conclusions follow from a Conceit that some that come to God by Christ shall not be saved, though he ever liveth to make Intercession for them.

Heb. 6. 16, 17, 18.

AND this I have further to say, That the Lords *swearing*, since the manner of the Oath is such as it is, and that it also tended to establish

to Christ his Priesthood to be unchangeable, it declareth, That, as to the excellency of his Sacrifice, he is eternally satisfied in the goodness and merit of it, and that he will never deny him any thing that he shall ask for at his hands, for his sufferings sake. For this Oath doth not only shew God's firm Resolution to keep his part of the Covenant, in giving to Christ that which was Covenanted for by *him*; but it declareth, That in the Judgment of God, Christ's Blood is able to save any Sinner, and that *he* will never put stop nor check to his Intercession, how great so ever the Sinners be that at any time he shall intercede for: so that the Demonstration is clearer and clearer; *He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them.*

81. *Thirdly*, THIS unchangeableness of the Priesthood of Christ dependeth also upon his
Heb. 7. 24. own Life. *This man because he continueth ever, hath an unchangeable priesthood.* Now although (perhaps) at first much may not appear in this Text, yet the words that we are upon, take their ground from them. *This man because he continueth ever, hath an unchangeable priesthood: wherefore he is able also,* that is, by his unchangeable Priesthood, *to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

THE *Life* of Christ, then, is a ground of
Rom. 5. the *lastingness* of his Priesthood, and so a *ground* of the Salvation of them that come unto God by him. *We shall be saved by his life.* Wherefore, in another place, *this* his Life is spoken of with great *Emphasis.* The *power* of an endless
Heb. 7. 16. life. *He is made a priest, not after the law of a carnal commandment, but after the power of an endless life.* An endless Life is then a powerful thing: and indeed two things are very considerable in it:

1. THAT it is above Death, and so above him that hath the power of Death, the Devil.

2. IN that it capacitates him to be the last in his own cause, and so to have the casting Voice.

WE will speak to the first, and for the better setting of it forth, we will shew *what* Life it is, of which the Apostle here speaks; and then, *how*, as to Life, it comes to be so advantageous, both with respect to his Office of Priesthood, and us.

82. 1. *WHAT Life is it* that is thus the ground of his Priesthood. It is a Life *taken*, his *own* Life *rescued* from the power of the Grave; *a life that we had forfeited*, he being our Surety;
Joh. 10. 18. and a life *that he recovered again*, he being the Captain of our Salvation: *I lay down my life* (saith he) *that I may take it again: This commandment have I received of my Father.* It is a Life then that was *once* laid down as the Price of Man's Redemption, and a Life won, gained, taken, or recovered again, as the token or true effect of the compleating, by so dying, that Redemption: wherefore it saith a-
Rom. 6. 10. gain, *In that he dyed, he dyed unto sin once; but in that he liveth, he liveth unto God.* He liveth, as having pleased God by dying for our sins, as having merited his life by dying for our sins. Now, if this life of his is a life *merited* and *won*, by vertue of the Death that he dyed, as *Acts* 2. 24. doth clearly manifest; and if *this* life is the *ground* of the *unchangeableness* of this part of his Priesthood, as we see it is; then it follows, that this second part of his Priesthood, which is called here *Intercession*, is grounded upon the *demonstrations* of the *vertue* of his *Sacrifice*, which is *his life taken to live again*: so then, he holds this part of his Priesthood, not by vertue of a *carnal commandment*, but by the *power* of an *endless life*; but by the power of a life rescued from Death, and eternally exalted above all that any ways would yet assault it. *For Christ being raised from the dead, dies no more; death has no more dominion over him.* Rom. 6. 9.

HENCE Christ brings in his life, the life that he won to himself by his Death, to comfort *John* withal, when he fainted under the view of that *overcoming* glory that he saw upon Christ in his Vision of him at *Patmos.* *And he laid his right hand upon me,* (said he) *saying unto me, fear not, I am the first and the last: I am he that liveth and was dead, and behold I am alive for evermore. Amen.* Rev. 4. 24, 25. Why should Christ bring in his life to comfort *John*, if it was not a life advantageous to him? But the advantageousness of it doth lie not meerly in the *being* of life, but in that it was a life laid down for his sins, and a life taken up again for his Justification; a life lost to ransom him, and a life won to save him; as also the Text affirmeth, saying, *He is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them.*

AGAIN, It is yet more manifest, that 83. Christ receiving of his life again, was the Death and Destruction of the enemy of his People; and to manifest that it was so, therefore he adds (after he had said, *And behold, I am alive for evermore. Amen.*) *And I have the keys of hell and of Death.* I have the power over them, I have them under me: I tread them down by being a Victor, a Conqueror, and one that have got the Dominion of life, (for he now is the Prince of life) *one that lives for evermore. Amen.* Hence it is said again, *He hath abolished death, and brought life and immortality to light through the Gospel.* 2 Tim. 1. 10. He hath abolished Death by *his* Death, (by Death he destroyed him that had the power of Death, that is, the Devil,) and brought *life*, (a very Emphatical Expression) and brought it, from whence? from God, who raised him from the Dead; and brought it to *light*, to our *view* and *sight*, by the Word of the Truth of the Gospel.

SO then, *the life that he now hath*, is a life once laid down as the price of our Redemption; a life obtained and taken to him again as the effect of the merit that was in the laying down thereof. A life, by the vertue of which, Death, and Sin, and the Curse is overcome; and so a life that is above them for ever. This is the life that he *liveth*; (to wit, this meriting, purchasing, victorious life) and that he *improveth*, while he ever *so* lives, to make Intercession for us.

THIS

THIS life then is a continual Plea, and argument with God for them that come to Him by Christ, should he make no other Intercession, but only shew to God that he liveth. Because, his *thus* living saith, that he has satisfied for the sins of them that come unto God by him. It testifies moreover, that those, to wit, Death, the Grave and Hell are overcome by him for them; because indeed he liveth, *and hath their Keys.* But now, add to life, to a life meritorious, *Intercession*: Or a urging of this meritorious life by way of prayer *for his*, and against all those that seek to destroy them (since they themselves also have been already overcome by his death) and what an incouraging consideration is here for all them that come to God by him, to hope for life eternal? But,

84. *Secondly*, LET us speak a word to the second Head. Namely for that his living *for ever*, capacitates him to be the last in his own cause, and to have the casting voice, and that is an advantage next to what is chiefest.

HIS cause, what is his cause? *But that the death that he dyed when he was in the world, was, and is of merit sufficient to secure all those from hell*, or, as the Text has it *to save them that come unto God by him: to save them to the uttermost.* Now if this cause be faulty, why doth he live? yea, he liveth by the power of
2 Cor. 13. 4. God, *by the power of God towards us*: Or with a respect to our wellfare. For he liveth to make Intercession: Intercession against Satan our accuser, *for us.* Besides, he liveth *before* God, and *to* God, and that after he had given his life a ransome for us. What can follow more clearly from this, but that amends was made by him for those Souls, for whose sins he suffered upon the Tree? Wherefore, since his Father has given him his Life and Favour, and that after he dyed for our sins, it cannot be thought but that the life he now liveth, is a life that he received as the effect of the merit of his Passion for us.

GOD is just, and yet Christ liveth, and yet Christ liveth in Heaven. God is just, and yet Christ our Passeover liveth there, do what our Foes can to the contrary.

AND this *note*, by the way, That though the design of Satan against us, in his labouring continually to accuse us to God, and to prevail against our Salvation, seems to terminate here: Yet indeed 'tis also laid against the very life of Christ. And that his Priesthood might be utterly overthrown: and in conclusion, that God also might be found unjust, in receiving of such whose sins have not been satisfied for, and so whose souls are yet under the power of the Devil. For he that objects against him for whom Christ interceeds, objects against Christ, and his merits; and he that objects against Christ's Intercession, objects against God who has *made* him a Priest for ever. Behold you therefore, how the Cause of God, of Christ, and of the Souls that come to God by him are interwoven. They are all wrapt up in one bottom. Mischieve one, and you mischieve all; overthrow that soul, and you overthrow his Intercessor; and overthrow him, and you overthrow even him that made him a Priest for ever.

FOR the Text is without restriction. *He is able to save to the uttermost, them that come unto God by him.* He saith not now and then *one*, or sinners of an inferiour rank in sin; but *them* that come to God by him, how great soever their transgressions are: as is clear in that it addeth this Clause, *to the uttermost. He is able to save them to the uttermost.* 85.

But if he were not, why did the King send, yea, come and loose him, and let him go free? Yea, admit him into his presence, yea, make him Lord over all his People; and deliver all things into his hand.

BUT he liveth, he ever liveth, and is admitted to make Intercession, yea, is ordained of God so to do. Therefore he is *able to save to the uttermost, them that come unto God by him.*

THIS therefore *that he liveth*, seeing he liveth to *God* and *his* Judgment, and in justice is made so to do: it is chiefly with reference to his life, as Mediator, for their sakes for whom he makes Intercession. He liveth to make Intercession. And in that it is said he liveth *ever*, what is it but that he must live, and *outlive* all 1 Cor. 15. 25. his enemies, for he must live, yea reign till all his enemies are put under his Feet. Yea, his very intercessions *must live* till they are all dead and gone. For the Devil and Sin must not live for ever, not for ever to accuse. Time is coming, when due course of Law will have an end, and all Cavillers will be cast over the Bar: But then and after that, Christ our Highpriest shall live, and so shall his Intercessions: Yea, and also all them for whom he makes Intercession, seeing they come unto God by him.

NOW if he lives, and *outlives* all, and if his Intercession has *the casting voice*, since also he pleadeth in his prayers, a sufficient merit, before a just God, against a lying, malicious, clamorous and envious adversary; he must needs carry the cause, the cause for himself and his people, to the glory of God and their salvation. So then his Life and Intercession must prevail, there can be no withstanding of it. Is not this then a demonstration clear as the Sun, that they that come to God by him shall be saved, seeing he ever liveth to make Intercession for them?

Fourthly, THE duration of Christs Intercession as it is grounded upon a Covenant 'twixt God and him; upon an Oath also, and upon his life: *So it is grounded upon the validity of his merits.* This has been promiscuously touched before, but since it is an Essential to the lastingness of his Intercession, 'twill be to the purpose to lay it down by it self. 86.

INTERCESSION then, I mean Christ's Intercession, is, that those for whom he died with full intention to save them, might be brought into that Inheritance which he hath purchased for them. Now then, his Intercession must, as to length and breadth, reach no further than his merits. For he may not pray Exo. 27. 1. chap. for those, for whom he died not. Indeed, if 30. 1. we take in the utmost extent of his death, Revel. 8. 3. then we must beware. For his death is sufficient to save the whole World: But his Intercessions are kept within a narrower compass. The *Altar* of *burnt offerings*, was a great deal bigger

bigger, than the *Altar* of *Incenſe*, which was a figure of Chriſt's Interceſſion. But this, I ſay, his Interceſſion is for thoſe for whom he dyed, with full intention to ſave them: Wherefore it muſt be grounded upon the validity of his ſufferings. And indeed, his Interceſſion is nothing elſe, I that know of, but a preſenting of what he did in the world for us unto God, and preſſing the value of it for our Salvation. The blood of ſprinkling, is that which *ſpeaketh meritoriouſly*, 'tis by the value of that, that God meaſureth out, and giveth unto us Grace, and life Eternal: Wherefore Chriſt's Interceſſions alſo muſt be ordered and governed by merit. *By his own blood he entred into the holy place, having* (before by it) *obtained eternal redemption for us*, for our Souls.

Heb. 12. 24.

Ver. 12, 13

NOW, if by Blood he entered in thither, by Blood he muſt alſo make Interceſſion there. His Blood made way for his entrance thither, his Blood muſt make way for our entrance thither. Though here again we muſt beware, for his Blood did make way for *him* as Prieſt, to interceed; his Blood makes way for *us*, as for thoſe redeemed by it, that we might be ſaved.

87. THIS then ſhews ſufficiently the worth of the Blood of Chriſt, even his ever living to make Interceſſion for us: for the merit of his Blood laſts all the while that he doth, and for all them for whom he ever liveth to make Interceſſion. Oh precious Blood! Oh laſting Merit!

BLOOD muſt be pleaded in Chriſt's Interceſſion, becauſe of Juſtice, and to ſtop the Mouth of the Enemy; and alſo to incourage us to come to God by him. Juſtice, ſince that is of the Eſſence of God, muſt concur in the Salvation of the Sinner; but how can that be, ſince it is ſaid at firſt, *In the day thou eateſt thereof, thou ſhalt ſurely dye*; unleſs a plenary ſatisfaction be made for ſin, to the pleaſing of the Mighty God. The Enemy alſo would elſe never let go his objecting againſt our Salvation. But now God has *declared*, That our Salvation is grounded on Juſtice, becauſe merited by Blood. And though God needed not to have given his Son to dye for us, that he might ſave us, and ſtop the Mouth of the Devil in ſo doing; yet this way of Salvation has done both, and ſo it is declared: *We are juſtified freely by his grace through the redemption that is in Jeſus, whom God hath ſet forth to be a propitiation through faith in his Blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt; to declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus.* So then here is alſo a ground of Interceſſion, even the Blood ſhed for us before.

Ro. 3. 24.

AND that you may ſee it yet more for your comfort, God did at Chriſts Reſurrection, to ſhew what a price he ſet upon his Blood, bid him *ask of him the heathen, and he would give him the uttermoſt parts of the earth for his poſſeſſion.* His Blood then has value enough in it, *to ground interceſſion upon*; yea, there is more worth in it than Chriſt will plead or improve for men by way of interceſſion. I do not at all doubt but there is vertue enough in the blood of Chriſt, would God Almighty ſo apply it, to ſave the Souls of the whole World. But it is the blood of Chriſt, his own blood; and he may do what he will with his own. It is alſo the blood of God, and he alſo may reſtrain its merits, or apply it as he ſees good. But the coming Soul he ſhall find and feel the vertue thereof, even the Soul that comes to God by Chriſt; for he is the man concerned in its worth: And he ever liveth to make Interceſſion for him.

Pſal. 2. 7, 8.

NOW, ſeeing the Interceſſion of Chriſt is grounded upon a *Covenant*, an *Oath*, a *Life*, and alſo upon the validity of his merits; it muſt of neceſſity be prevalent, and ſo drive down all oppoſition before it. This therefore is the laſt part of the Text; and that which *demonſtrateth* that he that comes to God by Chriſt ſhall be ſaved, ſeeing *he ever liveth to make Interceſſion for him.*

I have now done what I intend upon this Subject, when I have drawn a few Inferences from this alſo.

88. *Firſt*, THEN, Hence *I infer* that the ſouls ſaved by Chriſt, are in themſelves *in a moſt deplorable condition.* Oh what a do, as I may ſay, is here, before one ſinner can be eternally ſaved. Chriſt muſt dye, but that is not all. The Spirit of Grace muſt be given to us, but that is not all; but Chriſt muſt alſo ever live to make Interceſſion for us. And as he doth this, *for all*; ſo he doth it *for each one.* He interceeded for me, before I was born, that I might in time, at the ſet time, *come into being.* After that, he alſo made interceſſion for me, *that I might be kept from Hell* in the time of my unregenerate ſtate, until the time of my Call and Converſion: Yet again he then intercedes, that the work now *begun in my ſoul*, may be perfected, not only to the day of my *diſſolution*, but *unto the day of Chriſt*; that is, untill he comes to Judgment. So that as he begun to ſave me *before* I had *being*; ſo he will go on to ſave me, when I am *dead* and *gone*, and will never leave off to ſave me, untill he has ſet me before his face for ever.

Phil. 1. 6.

BUT I ſay, what a deplorable condition has our ſin put us into, that there muſt be *all* this ado, *to ſave us.* Oh how hardly is ſin got out of the Soul, when once it is in! Blood takes away the guilt; inherent Grace weakens the filth; but the *Grave* is the place, at the mouth of which, ſin, *as to the being of ſin*, and the *ſaved* muſt have a perfect and final parting. Not that the *Grave* of it ſelf is of a ſin-purging quality, but God will follow Satan home to his own door; for the *Grave* is the Door or Gate of Hell, and will there where the Devil thought to have ſwallowed us up, even there by the power of his mercy make us (at our coming thence) ſhine like the Sun, and look like Angels. Chriſt all this while ever liveth to make interceſſion for us.

Iſa. 38. 10.

89. *Secondly*, HENCE alſo I *infer*, That as Satan thought he ſtruck home at firſt, when he polluted our Nature, and brought our ſouls to death: So he is marvelous loth to loſe us, and to ſuffer his lawful Captives now to eſcape his hands. He is full of fire againſt us, full of the fire of malice, as is manifeſt,

1. Not

1. NOT only by his first attempt upon our first Parents: but behold when the deliverer came into the World, how he roared; He sought *his* death while he was an *Infant*: he hated him in his *Craddle*, he persecuted him while he was but a *Bud*, and *Blossom*. Mat. 8.

WHEN he was come to riper years, and began to manifest his Glory, yet, lest the world should be taken with him, how politickly did this old Serpent, called the Devil and Satan, work? He possessed people that he had a Devil, and was *mad*, and a deceiver; that he wrought his miracles by Magick art, and by the Devil; that the Prophets spake nothing of him, and that he sought to overthrow the Government which was God's Ordinance. And not being contented with all this, he pursued him to the death, and could never rest untill he had spilt his blood upon the ground like water. Yea, so unsatiable was his malice, that he set the Souldiers to forge lies about him to the denial of his Resurrection, and so managed that matter, that what they said has become a stumbling-block to the *Jews* to this very day. Joh. 10. 20. Joh. 7.12. Mat. 9.34. Joh. 7.52. Luke 23.2. Mat. 28.11 12, 13, 14, 15.

2. When he was ascended to God, and so was out of his reach; yet, how busily went he about to make war with his people? yea, what horrors and terrors, what troubles and temptations, has Gods Church met with from that day till now. Nor is he content with persecutions, and general troubles: But oh, how doth he haunt the spirits of the Christians with blasphemies, and troubles, with darkness and frightful fears; sometime to their *distraction*, and often to the filling the Church with outcries. Rev. 12.

3. YET his *malice* is in the pursuit, and now his *boldness* will try what it can do with God, either to tempt him to reject his Sons Mediation, or to reject them that come to God by him for mercy. And this is one cause among many, *why he ever liveth to make intercession for them that come to God by him.*

4. AND if he cannot overthrow, if he *knows* he cannot overthrow them, yet he cannot forbear but vex and perplex them even as he did their Lord, from the day of their conversion to the day of their ascension to Glory.

90. *Thirdly*, Hence *I infer*, That the love of Christ to his is an unwearied love, and it must needs be so: an undaunted love, and it must needs be so. Who but Jesus Christ would have undertaken such a task as the salvation of the sinner is, if Jesus Christ had passed us by? It's true which is written of him, *He shall not fail, nor be discouraged till he has set judgment in the earth*, &c. If he had not *set his face like a flint*, the greatness of this work would surely have daunted his mind. Isa. 42. 4. Chap. 50. 6, 7.

FOR do but consider what sin is, from which they must be saved. Do but consider what the Devil and the Curse is, from which they must be saved. And it will easily be concluded by you, that it is he that full rightly deserveth to have his name called *wonderful*; and his love such as verily passeth knowledge.

CONSIDER again, by what means these souls are saved, even with the loss of this life, and together with it, the loss of the light of his Fathers face. I pass by here, and forbear to speak of the matchless contradiction of sinners which he endured against himself, which could not but be a great grief, or as himself doth word it, a breaking of heart unto him; but all this *did* not, *could* not hinder.

JOYN to all this, his everlasting intercession for us; and the effectual management thereof with God for us; and with all the infinite number of times that we by sin provoke him to spue us out of his mouth, instead of interceding for us: and the many times also that his intercession is repeated by the repeating of our faults: and this love still passes knowledge, and is by us to be wondered at.

WHAT *did*, or what *doth* the Lord Jesus see in us to be at all this care, and pains, and cost to save us? What will he get *of us* by the bargain, but a small pittance of thanks, and love? for so it is, and ever will be, when compared with his matchless and unspeakable love and kindness towards us.

OH how unworthy are we of this love! How little do we think of it! But most of all, the Angels may be astonished to see how little we are affected with that of it which we pretend to know. But neither can this prevail with him, to put us out of the Scrol in which all the names of them are written, for whom he doth make intercession to God. Let us cry, Grace, Grace unto it.

Fourthly, Hence again *I infer*, That they shall be saved that come to God by Christ; *when the Devil and Sin have done what they can to hinder it.* This is clear, for that the strife is now, *who shall be Lord of all*; whether Satan the Prince of this World, or Christ Jesus the Son of God: or which can lay the best claim to God's Elect; he that produceth their sins against them, or he that laid down his Heart blood, a price of Redemption, for them. Who then shall condemn when Christ has dyed, and doth also make intercession? Stand still, Angels, and behold, how the Father *divideth his Son a Portion with the Great*; and *how he divideth the spoil with the strong*: *Because he hath poured out his soul unto death, and was numbered with the transgressors, and bear the sin of many, and made intercession for the transgressors.* The grace of God, and blood of Christ, will before the end of the world make brave work among the Sons of men. They shall come to a wonderment to God by Christ, and be saved by a wonderment for Christs sake. *Behold these shall come from far: and lo, these from the north, and from the west, and these from the Land of Sinim.* 91. Isa. 53.12. Isa. 49.12.

BEHOLD, *these*, and *these*, and *these* shall come, and lo *these*, and *these*, and *these* from the land of *Sinim*.

THIS is to denote the abundance that shall come in to God, by Christ, towards the latter end of the world: namely, when Antichrist is gone to bed in the sides of the pits mouth. Then shall Nations come in and be saved, and shall walk in the light of the Lord.

But, I say, what incouragement would there be for sinners thus to do, if that the Lord Jesus by his intercession were not able to save, *even to the uttermost*, them that come unto God by him.

Fifthly,

92. *Fifthly*, Hence again *I infer*, That here is *ground* for *confidence* to them that come to God by Christ. Confidence to the end, becomes us, who have such a Highpriest, such an Intercessor as Jesus Christ; who would dishonour such a Jesus by doubting, that all the Devils in Hell cannot discourage by all their wiles? He is a tryed Stone, he is a sure Foundation; a man may confidently venture his soul in his hand, and not fear but he will bring him safe home. *Ability*, love to the person, and *faithfulness* to trust committed to him, will do all: and all these are with infinite fullness in him. He has been a Saviour this four thousand years already, (two thousand before the Law, two thousand in the time of the Law) besides the sixteen hundred years that he has in his flesh continued to make intercession for them that come unto God by him. Yet the day is to come, yea, will never come, that he can be charged with any fault, or neglect of the Salvation of any of them that at any time have come unto God by him. What ground then is here for confidence that Christ will make a good end with me, since I come unto God by him, and since he ever liveth to make intercession for me. Let me then honour him, I say, by setting on his head the Crown of his undertakings for me: by the believing that he is able to save me, *even to the uttermost, seeing he ever liveth to make Intercession for me.*

93. *Sixthly*, HENCE also *I infer*, that Christ ought to *bear*, and *wear the Glory of our Salvation for ever*. He has done it, he has wrought it out. *Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.* Do not sacrifice to your own inventions, do not give Glory to the work of your own hands. Your Reformations, your Works, your good deeds, and all the glory of your doing, cast them at the feet of this Highpriest, and confess that glory belongs unto him. *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength and honour, and glory and blessing. And they shall hang upon him all the glory of his father's house; the off-spring and the Issue, all vessels of small quantity: from the vessels of cups, even to all the vessels of flaggons.* Oh! the work of our Redemption by Christ, is such, as wanteth not provocation to us, to bless and praise and glorifie Jesus Christ: Sts set to the work and glorifie him in your body and in your souls, who has bought you with a price, and glorifie God and the Father by him.

Rev. 5.12.

Isa. 22.24.

1 Cor. 6.20

THE USE.

I come now to make some use of this discourse. And,

94. *First*, LET me exhort you to the study of *this*, as of other the truths of our Lord Jesus Christ. The Priestly Office of Christ is the first and great thing that is presented to us in the Gospel: Namely, how that he died for our sins, and gave himself to the Cross, that the blessing of *Abraham* might come upon us through him. But now because this Priestly Office of his, is divided into two parts: and because one of them, to wit, this of his intercession, is to be accomplished for us within the vail, therefore (as we say among men, of our sight, of our mind) he is too much as to this forgotten by us. We satisfie our selves with the slaying of the Sacrifice; we look not enough after our *Aaron* as he goes in to the holiest there to sprinkle the mercy-seat with blood upon our account.

1 Cor. 15. 1,2,3,4,5. Gal. 3. 13, 14, 15.

GOD forbid that the least syllable of what I say, should be intended by me, or construed by others, as if I sought to diminish the price payed by Christ for our redemption in this world. But since his dying is his laying down his price, and his intercession, the urging, and manging the worthiness of it in the presence of God against Satan: There is glory to be found therein, and we should look after him into the holy place. The second part of the work of the Highpriests under the Law, had great glory and sanctity put upon it. For as much as the holy garments were provided for him to officate in within the vail, also 'twas there that the Altar stood on which he offered Incense. Also there was the Mercy-seat and the Cherubims of Glory (which were figures of the Angels) that love to be continually looking and prying into the management of this second part of the Priesthood of Christ in the presence of God. For although themselves are not the persons so immediately concerned therein, as we; yet the management of it, I say, is with so much Grace, and Glory and Wisdom, and effectualness, that 'tis a Heaven to the Angels to see it. O! to enjoy the odourous scent, and sweet *memorial*, the heart refreshing perfumes that ascend continually from the Mercy-seat to the [*above*] where God is, and also to behold how effectual it is to the end for which it is designed, is glorious: and he that is not somewhat let into this by the grace of God, there is a great thing lacking to his Faith, and he misseth of many a sweet bit that he might otherwise enjoy. Wherefore I say, be exhorted to the study of this part of Christ's work in the managing of our salvation for us. And the ceremonies of the Law may be a great help to you, as to this; for though they be out of use now, as to *practice*, ye the signification of them is rich, and that from which many Gospellers have got much. Wherefore, I advise that you read the five books of *Moses* often; yea read and read again, and do not despair of help to understand something of the Will and Mind of God therein, though you think they are fast lockt up from you. Neither trouble your heads though you have not Commentaries and Expositions, pray and read, and read and pray. For a little from God is better than a great deal from men: also what is from men is uncertain, and is often *lost*, and *tumbled* over and over by men: but what is from God is fixed, as a nail in a sure place. (I know there are times of temptation, but) I speak now as to the common course of Christianity. There is nothing that so abides with us, as what we receive from God; and the reason why Christians at this day, are at such a loss, as to some things, is because they are content with what comes from mens mouths, without *searching*, and kneeling before God, to know of him the truth

truth of things. Things that we receive *at Gods hand*, come to us, as things from the *Minting-house*, though old in themselves, yet new to us. Old truths are always new to us, if they come to us with the smell of Heaven upon them. I speak not this because I would have people despise their Ministers, but to shew that there is now a days, so much idleness among Professors, as hinders them from a diligent search after things, and makes them take up short of that that is sealed by the spirit of testimony to the Conscience. Witness the great decays at this day amongst us, and that strange revolting from truth once professed by us.

96. *Secondly*, AS I would press you to an earnest study and search after this great truth, so I would press you to a diligent improvement of it to your selves, and to others. To know truth for knowledge sake, is short of a gracious disposition of soul; and to communicate truth out of a desire of praise and vain glory for so doing, is also a swerving from godly simplicity: but to improve what I know, for the good of my self and others, is true Christianity indeed.

Now truths received may be improved with respect to my self and others, and that several ways.

1. *To my self*, when I search after the power that belongs to those Notions, that I have received of truth. There belongs to every true *Notion* of truth, a *power*; the *Notion* is the *shell*, the *power*, the *kirnel*, and life: Without this last, truth doth me no good; nor those to whom I communicate it. Hence *Paul* said to the *Corinthians*, *when I come to you again, I will know, not the speech of them that are puffed up, but the power. For the kingdom of God is not in word, but in power.* Search then after the power of what thou knowest; for 'tis the power that will do thee good. Now this will not be got, but by earnest prayer, and much attending upon God: also there must not be admitted by thee, that thy heart be stuffed with cumbring cares of this world, for they are of a choaking nature. 1 Cor. 4. 19, 20.

2. Take heed of slighting that little that thou hast: a good improvement of little, is the way to make that little thrive; and the way to obtain additions thereto. *He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.* Luk. 16. 10

2. Improve them to others, and that,

1. By labouring to instils them upon their hearts by good and wholsome words, presenting all to them with the authority of the Scriptures. 97.

2. Labour to inforce those instillings on them by shewing them by thy life, the peace, the glorious effects that they have upon thy Soul.

Lastly, LET this doctrine give thee boldness to come to God. Shall Jesus Christ be interceding in Heaven? O then, be thou a praying man on earth; yea, take courage to pray. Think thus with thy self: I go to God, to God before whose throne the Lord Jesus is ready to hand my petitions to him: yea, *he ever lives to make intercession for me* This is a great incouragement to come to God by prayers and supplications for our selves, and by intercessions for our families, our neighbours and enemies. *Farewell.*

FINIS.

THE Saints Knowledge OF CHRIST's LOVE: OR, THE Unsearchable Riches OF CHRIST.

By JOHN BUNYAN.

EPHESIANS 3. 18, 19.

That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth: and to know the love of Christ which passeth knowledge.

THE Apostle having, in the *first* Chapter, treated of the Doctrine of Election, and in the *second*, of the reconciling of the Gentiles with the Jews to the Father, by his Son, through the preaching of the Gospel; comes in the *third* Chapter to shew that *that* also was, as that of Election, determined before the World began. Now lest the Afflictions that attend the Gospel should, by its raging among these *Ephesians*, darken the glory of these things unto them; therefore he makes here a brief Repetition and Explanation, to the end they might be supported and made live above them. He also joyns thereto a fervent Prayer for them, that God would let them see in the Spirit and Faith, how they, by God and by Christ, are secured from the evil of the worst that might come upon them. *For this cause I bow my knees to the Father of our Lord Jesus Christ; of whom the whole family in heaven and earth is named; that he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man: That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and heighth, and to know the love of Christ which passeth knowledge*, &c. Knowing, that their deep understanding what good by these were reserved for them, they would never be discouraged, what ever troubles should attend their Profession.

BREADTH, and length, and depth, and heighth, are words that in themselves are both ambiguous, and to wonderment; ambiguous, because unexplained, and to wonderment, because they carry in them an unexpressible something; and *that* something that which far out-goes all those things that can be found in this World. The Apostle here was under a Spiritual Surprize, for while meditating and writing, he was caught: the strength and glory of the truths that he was endeavouring to fasten upon the People to whom he wrote, took him

him away into their glory, beyond what could to the full be uttered. Besides, many times things are thus expressed, on purpose to command Attention, a stop and pause in the Mind about them; and to divert, by their greatness, the Heart from the World, unto which they naturally are so inclined. Also, Truths are often delivered to us, like Wheat in full Ears, to the end we should rub them out before we eat them, and take pains *about* them, before we have the comfort of them.

3. *BREADTH, length, depth, and heighth.* In my attempting to open these words, I will give you, 1. some that are of the same kind. 2. And then shew you, 1. The reasons of them; and then also, 2. Something of their fulness.

First, THOSE of the same kind, are used sometimes to shew us the power, force and subtilty of the Enemies of God's Church, *Dan.* 4. 11. *Rom.* 8. 38, 39. But,

Secondly, MOST properly to shew is the infinite and unsearchable Greatness of God. *Job* 11. 7, 8, 9. *Rom.* 11. 33.

THEY are here to be taken in this second sense, that is, to suggest unto us the unsearchable and infinite greatness of God; who is a *Breadth*, beyond all *Breadths*; a *Length* beyond all *Lengths*; a *Depth*, beyond all *Depths*; and a *Heighth*, beyond all *Heights*, and that in all his Attributes: He is an Eternal Being, an Everlasting Being, and in that respect he is beyond all measures, whether they be of Breadth, or Length, or Depth, or Heighth. In all his Atributes he is beyond all measure: whether you measure by words, by thoughts, or by the most enlarged and exquisite apprehension; His Greatness is unsearchable; His Judgments are unsearchable; He is infinite in Wisdom. O! the Depth of the reihes both of the Wisdom and Knowledge of God. *If I speak of strength, lo, he is strong*: Yea, *the thunder of his power who can understand? There is none holy as the Lord*: *and his mercy is from everlasting to everlasting, on them that fear him.* The *Greatness* of God, of the God and Father of our Lord Jesus Christ, is that if rightly considered, which will support the spirits of those of his people that are frighted with the greatness of their Adversaries. For here is a greatness against a greatness. *Pharaoh* was great, but God more great, more great in Power, more great in Wisdom, more great every way for the help of his people, wherein they dealt proudly he was above them. These words therefore take in for this people, the Great God who in his immensity, and infinite greatness is beyond all Beings. But,

4. TO come to the reason of the Words.

First, THEY are made use of to shew to the *Ephesians*, that God with what he is in himself, and with what he hath in his power, is all for the use and profit of the Believers. Else no great matter is held out to them thereby. *But this God is our God*! there is the comfort: For this cause therefore *he* presenteth them with this description of him. To wit, by Breadth, and Length, and Depth and Heighth: As who should say, the High God is yours; the God that fills Heaven and Earth is yours; the God whom the Heaven of Heavens cannot contain, is yours; yea, the God whose works are wonderful, and whose ways are past finding out, is yours. Consider therefore the greatness that is for you, that taketh part with you, and that will always come in for your help against them that contend with you. It is my support, it is my relief; it my comfort in all my tribulations, and I would have it yours, and so it will when we live in the lively Faith thereof. Nor should we admit of distrust in this matter from the consideration of our own unworthiness either taken from the finiteness of our state, or the foulness of our ways. For now, though Gods Attributes, several of them, in their own nature are set against sin and sinners; yea, were we righteous, are so high that needs they must look over us, for 'tis to him a condescension to behold things in Heaven: How much more then to open his eyes upon such as we: Yet by the passion of Jesus Christ, they harmoniously agree in the salvation of our souls. Hence God is said to be *Love*, *God is love*; might some say, *and Justice too*: but his Justice is turned with Wisdom, Power, Holiness and Truth, to love, yea, to love those that be found in his Son; forasmuch as there is nothing fault-worthy in his righteousness which is put upon us. So then as there is in Gods nature a *Length*, and *Breadth*, and *Depth*, and *Heighth* that is beyond all that we can think: So we should conclude that all this is *love* to us, for Christ's sake; and then dilate with it thus in our minds, and enlarge it thus in our meditations: saying still to our low and trembling spirits; It is high as Heaven, what canst thou do? Deeper than Hell, what canst thou know? the measure thereof is longer than the Earth, and deeper than the Sea.

Job 5. 9. Rom. 11. 33. Job 9. 19. Chap. 26. 14. 1 Sam. 2. 2. Psal. 103. 17. Psal. 46. 1 Joh. 4. Job 11. 7.

5. BUT we will pass generals and more particularly speak something of their fullness as they are fitted, to suit and answer to the whole state and condition of a Christian in this life. The words are boundless; we have here a *breadth*, a *length*, a *depth*, and *heighth* made mention of, but *what* breadth, *what* length, *what* depth, *what* heighth is not so much as hinted. It is therefore infiniteness suggested to us, and that as engaged for us. For the Apostle conjoyns therewith, *and to know the love of Christ which passeth knowledge.* Thus therefore it suits and answers a Christians condition, while in this world, let that be what it will. If his afflictions be broad, here is a breadth; if they be long, here is a length; and if they be deep, here is a depth; and if they be high, here is a heighth. And I will say, there is nothing that is more helpful, succouring, or comfortable to a Christian while in a state of tryal and temptation, than to know that there is a *breadth* to answer a *breadth*, a *length* to answer a *length*, a *depth* to answer a *depth*, and a *heighth*, to answer a *heighth*. Wherefore this is it that the Apostle prayeth for, namely, that the *Ephesians* might have understanding in these things, *That ye may know what is the breadth, and length, and depth, and heighth,*

6. OF the largeness of the Apostles heart in praying for this people, to wit, *That they might be able to comprehend with all Saints, what*, &c. of that we shall speak afterwards.

But first, to speak to *these* four expressions, *Breadth, Length, Depth* and *Height*.

Deut. 32. 11, 12. Gen. 49. 26 First, *WHAT is the Breadth.* This word is to shew, that God is all over, every where, spreading of his Wings, stretching out his Goodness to the *utmost bounds*, for the *good* of those that are his people.

In the Sin of his People there is a *breadth*; a breadth that spreadeth *over all*, whereso'ever a man shall look. The Sin of the Saints is a spreading Leprosie. Sin is a Scab that spreadeth; it is a spreading Plague; it knows no bounds: Or, as *David* saith, *I have seen the wicked spreading himself.* Hence it is compared to a Cloud, to a thick Cloud, that covereth or spreadeth over the face of all the Sky. Wherefore here is a *breadth* called for, a *breadth* that can cover all, or else what is done is to no purpose. Therefore to answer this, here we have a *breadth*, a spreading breadth; *I spread my skirt over thee*: But how far? Even so far as to cover all. *I spread my skirt over thee, and covered thy nakedness.* Here now is a breadth according to the spreading nature of the Sin of this wretched one; yea, a superabounding Spreading; a Spreading *beyond*; a Spreading to *cover*. *Blessed is he whose sin is covered*, whose spreading sin is covered by the Mercy of God through Christ. This is the spreading Cloud, whose Spreadings none can understand. *He spread a cloud for a covering*, and Fire to give Light in the Night.

Levit. 13. 12. ver. 8. ver. 57. Psal. 37. 35 Ezek. 16. 8. Rom. 4. 4, 5, 6, 7. Job 36, 29. Psal. 105. 39.

This breadth that is in God, it also over-matcheth that spreading and *over spreading* Rage of Men, that is sometimes as if it would swallow up the whole Church of God. You read of the Rage of the King of *Assyria*, that there was *a breadth in it*, an *overflowing* breadth, to the filling of the breadth of *thy* land, O *Immanuel*. But what follows? *Associate your selves, O ye people*, (ye Assyrians) *and ye shall be broken to pieces*: And give ear, all ye of far Countries; gird your selves, and ye shall be broken to pieces, gird your selves, and you shall be broken to pieces: Take Counsel together, and it shall come to nought; speak the word, and it shall not stand, for God is with us; God will over-match and go beyond you.

Isa. 8. 8, 9.

7. Wherefore this word, *Breadth, and what is the breadth*: It is here expressed on purpose to succour and relieve, or to shew what advantage, for support, the knowledge of the over-spreading Grace of God by Christ yieldeth unto those that have it, let their Tryals be what they will. Alas! the Sin of God's Children seemeth sometimes to overspread not only their Flesh, and the face of their Souls, but the whole face of Heaven. And what shall he do now, that is a stranger to *this breadth*, made mention of in the Text? Why he must despair, lie down and die, and shut up his Heart against all Comfort, unless he, with his fellow-Christians, can, at least, *apprehend* what is *this* breadth, or the breadth of Mercy intended in this place. Therefore *Paul* for the support of the *Ephesians*, prays, that they may know *what is the breadth*.

This largeness of the Heart and Mercy of God towards his People, is also signified by the *spreading* out of his Hand to us in the Invitations of the Gospel. *I said*, saith he, *Behold me, behold me, I have spread out my hands all the day to a rebellious people, to a people that provoke me continually.* Isa. 65. 1, 2, 3.

I have *spread* out my Hands, that is, opened my Arms as a Mother affectionately doth, when she stoopeth to her Child in the warm workings of her Bowels, and clasperh it up in them, and kisseth, and putteth it into her Bosom.

For, by spreading out the Hands or Arms to embrace, is shewed the breadth or largeness of God's Affections; as by *our spreading out our* Hands in Prayer, is signified the great sence that we have of the *spreading nature* of our sins, and of the *great* desires that are in us, that God would be merciful to us. Ezra 9. 5, 6, 7. &c.

8. This word also answereth to, or may fitly be set against the *Wiles* and *Temptations* of the Devil, who is that great and *dogged Leviathan*, that *spreadeth his sharp-pointed things upon the mire*: For, be the spreading nature of our Corruptions never so broad, he will find sharp-pointed things enough to stick in the mire *of them*, for our affliction. These sharp-pointed things are those that in another place are called *fiery Darts*, and he has abundance of them, with which he can and will sorely prick and wound our Spirits: Yea, so sharp some have found these things to their Souls, that they have pierced beyond expression. *When*, said *Job*, *I say, my bed shall comfort me, my couch shall ease my complaint, then thou scarest me with dreams, and terrifiest me through visions, so that my soul chuseth strangling, and death, rather than life.* But now, answerable to the spreading of these *sharp-pointed* things, there is *a superabounding breadth* in the soveraign Grace of God, the which whoso seeth and understandeth, as the Apostle doth pray we should, is presently helped: for he seeth that this Grace spreadeth it self, and is broader than can be, either our Mire, or the sharp-pointed things that he spreadeth thereupon for our vexation and affliction: *It is broader than the Sea.* Job 41. 30. Ephes. 6. 16, 17. Job 7. 13, 14, 15. Job 11.

This therefore should be that upon which those that see the spreading nature of Sin, and the Leprosie and Contagion thereof, should meditate, to wit, The *broadness* of the Grace and Mercy of God in Christ. This will poise and stay the Soul; this will relieve and support the Soul in and under those many misgiving and desponding Thoughts unto which we are subject when afflicted with the apprehensions of Sin, and the abounding nature of it.

Shall *another* man pray for this, one that knew the Goodness and Benefit of it, and shall not I meditate upon it? and shall not I exercise my Mind about it? Yes surely, for it is *my* Duty, it is *my* Priviledge and Mercy so to do. Let this therefore, when thou seest the spreading nature of thy Sin be a *Memento* to thee, to the end thou maist not sink and die in thy Soul.

9. *Secondly*, WHAT is the *Breadth* and [*Length.*] As there is a *breadth* in this Mercy and Grace of God by Christ, so there is *a length* there-

therein, and this *length* is as *large* as the *breadth*, and as much suiting the Condition of the Child of God, as the other is. For, though Sin sometimes is most afflicting to the Conscience, while the Soul beholdeth the overspreading nature of it, yet here it stoppeth not, but oft-times through the power and prevalency of it, the Soul is driven with it, as a *Ship* by a mighty *Tempest*, or as a *rolling* thing before the *whirlwind*: driven, I say, from God, and from all hopes of his Mercy, *as far* as the East is from the West, or as the ends of the World are asunder. Hence it is supposed by the Prophet, that for and by Sin they may be driven from God to the utmost part of Heaven; and that is a sad thing, a sad thing, I say, to a gracious man. *Why*, saith the Prophet to God, *art thou so far from helping me, and from the words of my roaring?* Sometimes a man, yea, a man of God, is, as he apprehends, so *far* off from God, that he can neither *help* him, nor *hear* him, and this is a dismal state. *And thou hast removed my Soul, said the Church, far off from Peace, I forgot Prosperity.* This is the state sometimes of the Godly, and that not only, with reference to their being removed by Persecutors from the appointments and Gospel-Seasons, which are their delight, and the desire of their Eyes; but also with reference to their *Faith* and *Hope* in their God. They think themselves beyond the reach of his Mercy. Wherefore in answer to this Conceit, it is that the Lord asketh, saying, *Is my hand shortened at all that I cannot redeem?* And again, *Behold the Lords Hand is not shortened, that it cannot save, neither his ear heavy, that he cannot hear.* Wherefore he saith again, *If any of thine be driven out unto the utmost parts of Heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.* God has a *long* Arm, and he can *reach* a great way further than we can conceive he can: when we think his Mercy is *clean* gone, and that our selves are *free* among the dead, and of the *number* that he remembreth *no more*, *then* he can reach us, and *cause* that again we stand before him. He *could* reach *Jonah*, though in the Belly of Hell; and reach thee, even then, when thou thinkest thy way is hid from the Lord, and thy Judgment passed over from thy God. There is a *length* to admiration, beyond apprehension or belief, in the Arm of the Strength of the Lord; and this is that which the Apostle intendeth by this word, *Length*; namely, To insinuate what a *reach* there is in the Mercy of God, how *far* it can extend it self. *If I take the wings of the morning*, said *David, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall uphold me. I will gather them from the east, and from the west, and from the north, and from the south*, saith he: that is, from the utmost corners.

Deut. 30. 4
Psal. 22. 1.
Lam. 3. 17.
Isa. 50. 2.
Chap. 59. 1
Deut. 30. 4
Neh. 1. 9.
Jonah 2.
Psal. 135. 9, 10.

10. This therefore should encourage them that for the present cannot stand, but that do flie before their Guilt: Them that feel no help nor stay, but that go, as to their thinking, every day by the power of Temptation, driven yet farther off from God, and from the hope of obtaining of his Mercy to their Salvation; poor Creature, I will not now ask thee how thou *camest* into this condition, or how long this has been thy state; but I will say before thee, and I prithee hear me, *O the length of the saving Arm of God!* As yet thou art within the reach thereof; do not thou go about to measure Arms with God, as some good men are apt to do: I mean, do not thou conclude, that because thou canst not reach God by thy short Stump, therefore he cannot reach thee with his long Arm: Look again, *Hast thou an Arm like God*, an Arm like his for length and strength? It becomes thee, when thou canst not perceive that God is within the reach of *thy* arm, then to believe that thou art within the reach of *his*; for it is long, and none knows how long.

Job 40. 9.

Again, Is there such a *length? such* a length in the arm of the Lord, that he can reach those that are gone away, as far as they could? then this should encourage us to pray, and hope for the salvation of any one of our backsliden relations, that God would reach out his Arm after them: Saying, *awake O arm of the Lord, art not thou it that hast cut Rahab, and wounded the Dragon? Art not thou it which hast dried the sea, the waters of the great deep, hast made the depths of the sea a way for the ransomed to pass over?* Awake, O Arm of the Lord, and be stretched out as far as to where my poor Husband is, where my poor Child, or to where my poor backsliden Wife or dear Relation is, and lay hold, fast hold; they are gone from thee, but, O thou the Hope of *Israel*, fetch them again, and let them stand before thee. I say, here is in this word [*Length*] matter of encouragement for us thus to pray; for if the length of the reach of Mercy is *so great*, and if also this length is for the benefit of those that may be gone off *far* from God, (for they at present have no need thereof that are near) then improve this Advantage at the Throne of Grace for such, that they may come to God again.

Isa. 51. 9, 10.

11. *Thirdly*, As there is a *Breadth* and *Length* here, so there is a [*Depth.*] What is the breadth and length, and *Depth?*] And this depth is also put in here on purpose to help us under a Tryal that is diverse from the two former. I told you, that by the *breadth* the Apostle insinuates a Remedy and Succour to us, when we see our Corruptions spread like a Leprosie; and by *length* he would shew us, that when Sin has driven Gods Elect to the farthest distance from him, yet his Arm is long enough to reach them, and fetch them back again.

But, I say, as we have here a *breadth*, and a *length*, so we have also a *depth*. That ye may know what's the [*Depth.*] Christians have sometimes their sinking Fits, and are as if they were alwaies descending; or, as *Heman* says, *counted with them that go down into the Pit.* Now Guilt is not to such so much a *Wind* and a *Tempest*, as a *Load* and *Burthen*. The *Devil*, and *Sin*, and the *Curse* of the Law, and *Death*, are gotten upon the Shoulders of this poor man, and are treading of him down, that he may sink into, and be swallowed up of *his* mirey place.

Psal. 88, 4.

I sink,

I ſink, ſays *David*, in deep mire, where there is no ſtanding: I am come into *deep* waters, where the floods overflow me. Yea there is nothing more common among the Saints of old, than this complaint: *Let not the water-flood overflow me, neither let the deep ſwallow me up, neither let the pit ſhut her mouth upon me.* *Heman* alſo ſaith, *thou haſt laid me in the loweſt pit, in darkneſs in the deeps.* Thy *wrath lieth hard upon me, and thou haſt afflicted me with all thy Waves.* Hence it is again that the Pſalmiſt ſays; *Deep calleth unto deep, at the noiſe of thy water ſpouts all thy waves, and thy billows are gone over me.* *Deep* calleth unto *deep*: what's that? why its expreſſed in the verſe before: *O God*, ſays he, *My ſoul is caſt down within me.* *Down*! that is, *deep* into the Jaws of diſtruſt and fear. And, Lord, my ſoul in this *depth* of ſorrow calls for help to *thy depth* of mercy. For though I am ſinking and going down, yet not ſo low, but that thy mercy is yet underneath me: Do of thy compaſſions open thoſe everlaſting arms, and catch him that has no help or ſtay in himſelf: For ſo it is with one that is falling into a *Well* or a *Dungeon*.

Ver. 15, 16. Pſal. 88. 6, 7. Pſal. 42. 7. Ver. 6. Deut 33. 27.

12. Now mark, as there is in theſe Texts, the ſinking condition of the godly man ſet forth, of a man whom Sin and Satan is treading down into the *deep*; ſo in our Text which I am ſpeaking to at this time, we have a *depth* that can more than *counter-poyſe* theſe *deeps*, ſet forth with a hearty prayer, that we may know it. And although the deeps, or depths of calamity into which the godly may fall, may be as *deep* as Hell, and me thinks they ſhould be no deeper: yet *this* is the comfort, and *for* the comfort of them of the godly that are thus a ſinking: The mercy of God for them lies *deeper*. *It is deeper than hell, what canſt thou know?* And this is that which made *Paul* that he was not afraid of this *depth*. *I am perſwaded*, ſaith he, *that neither heighth nor depth ſhall ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* But of this he could by no means have been perſwaded, had he not believed that mercy lieth deeper for the godly to help them, than can all other depths be to deſtroy them: this is it at which he ſtands and wonders, ſaying, *O the depth of the riches both of the wiſdom and knowledge of God*, that is to find out a way to ſave his people, notwithſtanding all the deep contrivances that the enemy hath, and may invent to make us come ſhort home.

Job 11. 8. Ro. 8. 39. Chap. 11. 32, 33.

This is alſo that, as I take it, which is wrapped up in the bleſſing, wherewith *Jacob* bleſſed his Son *Joſeph*. *God ſhall bleſs thee*, ſaith he, *with the bleſſings of heaven above*, and *with the bleſſings of the deep that lyeth under*. A bleſſing which he had ground to pronounce, as well from his obſervation of God's good dealing with *Joſeph*, as in a ſpirit of Prophecy: For he ſaw that he lived and was become a flouriſhing bow, by a Wall, after that the Archers had done their worſt to him. *Moſes* alſo bleſſeth God for bleſſing of *Joſeph* thus, and bleſſeth his portion to him, as counting of it ſufficient for his help in all afflictions. *Bleſſed*, ſaith he, *of the Lord, be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.*

Gen. 49. 25. Ver. 22. 23, 24. Deut. 33. 13.

I am not of belief that theſe bleſſings are confined to things temporal, or carnal, but to things Spiritual and Divine; and that they have moſt chiefly reſpect to ſoul, and eternal good. Now mark, he tells us here, That the bleſſings of the *deep*, do *couch* beneath. *Couch*, that is, lye cloſe, ſo as hardly to be diſcerned by him that willingly would ſee that himſelf is not below theſe arms that are beneath him. But that as I ſaid, is hard to be diſcerned by him that thus is ſinking, and that has as he now ſmartingly feels, all God's Waves, and his Billows rouling over him. However whether he ſees or not, for this bleſſing lieth *couched*: Yet there it is, and there will be, *though* one ſhould ſink as deep as Hell: And hence they are ſaid to be *everlaſting Arms* that are *underneath*: that is, *Arms* that are *long* and *ſtrong*, and that can reach to the bottom, and alſo beyond, of all miſery and diſtreſs, that Chriſtians are ſubject to in this life. Indeed mercy ſeems to be aſleep, when we are ſinking: for then we are as if all things were careleſs of us, but it is but as a *Lyon couchant*, it will awake in time for our help. And for as much as this term is it, which is applicable to the *Lyon* in his Den; it may be to ſhew that as a *Lyon*, ſo will God at the fitteſt ſeaſon, a riſe for the help and deliverance of a ſinking people. Hence when he is ſaid to addreſs himſelf to the delivering of his people, it is that he comes as a roaring Lyon. The Lord ſhall go forth as a mighty man, he ſhall ſtir up jealouſie like a man of War: he ſhall cry, yea *roar*, he ſhall prevail againſt his enemies. However here is a depth againſt the depth that's againſt us, let *that* depth be what it will. As let it be the depth of miſery, the depth of mercy is ſufficient. If it be the depth of helliſh policy, the depth both of the wiſdom and knowledge of God ſhall go beyond it, and prevail.

13. Ver. 21. Pſal. 44. 22, 23, 24, 25, 26. Mat. 4. 37, 38, 39. Iſa. 42. 13.

This therefore is worthy of the conſideration of all ſinking ſouls; of the ſouls that feel themſelves deſcending into the Pit. There is ſuch a thing as this experienced among the godly. Some come to them (when tempted) when you will, they will tell you, they have no ground to ſtand on, their feet have ſlipped, their Foundation is removed, and they feel themſelves ſinking, as into a Pit that has no bottom. They inwardly ſink, not for want of ſomething to relieve the body, but for want of ſome ſpiritual Cordial to ſupport the mind. I went down to the bottoms of the Mountains, ſaid *Jonas*, the Earth with her barrs was about me for ever; my ſoul fainted within me.

14. Pſal. 11. 3. Jon. 2. 6.

Now for ſuch to conſider that *underneath* them, even at the *bottom* there lieth a bleſſing, or that in this deep whereinto they are deſcending, there lieth a delivering mercy couching to catch them, and to ſave them from ſinking for ever; this would be relief unto them, and help them to hope for good.

Again, As this were it well conſidered by the ſinking ones, would yield them ſtay and relief, ſo this is it by the vertue whereof, they that have been ſinking heretofore, have been lifted up, and above their caſtings down again. There are of thoſe that have been in the Pit, now upon Mount *Sion*, with the harps of God

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in

in their hands, and with the Song of the Lamb in their mouths. But how is it that they are there? why *David* by his own deliverance shews you the reason. *For great is thy mercy towards me*, saith he, *and thou hast delivered my soul from the lowest hell.* And again, *He brought me up also out of an horrible pit*, a pit of noise, (a pit wherein was the noise of Devils, and of my heart answering them with distrust and fear) *out of the miry Clay*, (into which I did not only sink, but was by it held from getting up: but he brought me up) *and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praises to our God.*

Psal. 86. 13.

Psal. 40. 1, 2, 3.

But let me here give, if it may be, a timely caution to them that think they stand upon their feet. Give not way to falling, because everlasting arms are underneath, take heed of that: God can let thee fall into mischief, he can let thee fall, and not help thee up. Tempt not God, lest he cast thee away indeed. I doubt there are many that have presumed upon this mercy, that thus do couch beneath, and have cast themselves down from their pinacles into vanity, of a vain conceit that they shall be lifted up again: whom yet God will leave to dye there, because their fall was rather of *wilfulness*, than *weakness*, and of stubornness, and desperate resolutions, than for want of means and helps to preserve them from it.

Fourthly, As there is a *Breadth*, and *Length*, and *Depth*, in this Mercy and Grace of God through Christ towards his people: So there is also a *Heighth*. *That ye may comprehend with all Saints, what is the breadth, and length, and depth, and* [*heighth*]. There are things that are *high* as well as things that are *low*; things that are *above* us, as well as things that are *under*, that are distressing to God's people. It is said when *Noah* was a preacher of Righteousness, there were *Giants* in the earth in those days: And these, as I conceive, were some of the *Heighths* that were set against *Noah*: yea, they were the very *Dads* and Fathers of all that monstrous brood that followed in the world in that day. Of this sort were they who so frighted, and terrified *Israel*, when they were to go to inherit the land of Promise. The men that were *tall* as the Cedars, and *strong* as the Oaks, frighted them: they were in their own sight, when compared with these high ones, but as Grashoppers. This therefore was their discouragement.

Gen. 6. 4.

Numb. 13. 31. 32, 33, 34. Deut. 2. 10 & 9. 2.

Besides, together with these, they had *high walls*, walls as high as Heaven; and these walls were of purpose to keep *Israel* out of his possession. See how it is expressed: *The people is greater and taller than we, the Cities are great and walled up to heaven; and moreover, we have seen the sons of the Anakims there.* One of these, to wit, *Goliah* by name, how did he fright the Children of *Israel* in the days of *Saul*! How did the appearance of him, make them scuttle together on heaps before him. By these *Giants*, and by these *high walls*, God's Children to this day are sorely distressed, because they stand in the cross ways to cut off *Israel* from his possession.

Deut. 1. 28

1 Sam. 17.

But now to support us against all these, and to encourage us to take heart notwithstanding all these things; there is for us, *a heighth in God.* He hath made his Son higher than the Kings of the earth: His word also is setled for ever in Heaven, and therefore must needs be higher than their walls: he also saith in another place, *If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvell not at the matter, for he that is higher than the highest, regardeth, and there be higher than they.* 'Twas this that made *Paul* that he feared not the *heighth*: not things present, nor things to come.

Psal. 89. 26 27, 28. Psal. 119. 89.

Eccl. 5. 8.

Rom. 8. 39

But again, As there are these things standing, or lying in our way: So there are another sort of heighths that are more mischievous than these: And they are *the fallen Angels.* These are called spiritual wickedness, *or wicked Spirits*, in high places: For God has suffered them for a time to take to themselves Principality and Power, and so they are become the rulers of the darkness of this world. By these we are tempted, sifted, threatned, opposed, undermined: also by these there are snares, pits, holes, and what not made and laid for us, if peradventure by something we may be destroyed. Yea, and we should most certainly be so, were it not for the rock that is *higher* than they. But *he that cometh from heaven is above all.* These are they that our King has taken captive, and hath ride (in his Chariots of Salvation) in triumph over their necks. These are they, together with all others, whose most deviliish designs he can wield, and turn and make work together for his ransomeds advantage. There is a heighth, an infinitely overtopping heighth in the mercy and goodness of God for us, against them.

17.

Eph. 6. 12.

Joh. 3. 31.

Ro. 8. 28.

There are heighths also that build up themselves *in* us, which are not, but to be taken notice of: Yea, there are a *many* of them, and they place themselves directly so, that if possible they may keep the saving knowledge of God out of our hearts. These high things therefore are said to exalt themselves against the knowledge of God: and do oft times more plague, afflict, and frighten Christian men and women, than any thing besides. It is from these that our faith and spiritual understanding of God and his Christ is opposed and contradicted, and from these also that we are so inclineable to swerve from right doctrine into destructive opinions. 'Tis from these that we are so easily perswaded to call into question our former experience of the goodness of God towards us, and from these that our minds are so often clouded and darkned that we cannot see afar of. These would betray us into the hands of fallen Angels, and Men, nor should we by any means help or deliver our selves, were it not for one that is higher. These are the dark mountains at which our feet would certainly stumble, and upon which we should fall, were it not for one who can *Leap*, and *Skipp* over these mountains of division, and come into us.

2 Cor. 10. 6.

Song 2. 8, 17.

Further, there is a *heighth* also that is obvious to our senses, the which when it is dealt withall by our corrupted reason, proves a great

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great shaking to our mind, and that is the *heighth*, and exceeding distance that Heaven is off of us, and we off it. *Is not God in the heighth of heaven, and behold the heighth of the Stars, how high are they?* Hence Heaven is called the place for heighth. Also when *Ahaz* is bid to ask with reference to Heaven, he is bid to ask it, *in the heighth*, the heighth above. Now saith reason how shall I come thither? specially when a good man is at his furthest distance therefrom: which is, when he is in the grave. Now I say every heighth is a difficulty to him that is loaden with a burden, especially the Heaven of Heavens, where God is, and where is the resting place of his, to them that are oppressed with the guilt of sin. And besides, the dispensation which happeneth to us last, to wit, death, as I said before, makes this heaven, in my thoughts while I live so much the more unaccessible. Christ indeed could mount up, but *me, poor me*, how shall I get thither? *Elias* indeed had a Chariot sent him to ride in thither, and went up by it into that holy place: but I, poor I, how shall I get thither? *Enoch* is there, because God took him: but as for *me*, how shall I get thither? Thus some have mournfully said. And although distrust of the power of God as to the accomplishing of this thing, is by no means to be smiled upon, yet methinks the unconcernedness of Professors there about, doth argue that considering thoughts about that, are wanting.

Job 22. 12. Pro. 25. 3. Isa. 7. 11. Acts 1. 9, 2 King. 2. Gen. 3. 24.

I know the answer is ready. *Get Christ and go to heaven.* But methinks the heighth of the place, and the glory of the state that we are to enjoy therein, should a little concern us, at least so, as to make us wonder in our thinking, that the time is coming that we must mount up thither. And since there are so many heighths between *this* place, between us, and *that*; it should make us admire at the heighths of the Grace and Mercy of God, by which, means is provided to bring us thither. And I believe that this thing, this very thing, is included here by the Apostle when he prays for the *Ephesians*, that they might know the *heighth*.

19. Me thinks, *how shall we get thither*, will still stick in my mind. I will ascend, says one, above the heighth of the Clouds, and I will be like the Most High: And I, says another, will set my Nest among the Stars of Heaven. Well, but what of all this? If Heaven has Gates, and they shall be shut, how wilt thou go in thither? Though such should climbe up to Heaven, from thence will God bring them down. Still I say, therefore, how shall we get in thither? Why, for them that are godly, there is the power of God, the merits of Christ, the help of Angels, and the testimony of a good Conscience to bring them thither; and he that has not the help of all these, let him do what he can, shall never come thither. Not that all these go to the making up of the heighth that is intended in the Text: for the heighth there, is what is in God through Christ to us alone. But the Angels are the Servants of God for that end: and none with ill Consciences enter in thither. What, know ye not that the unrighteous shall not inherit the Kingdom of God? be not deceived, such have none inheritance in the kingdom of Christ and of God.

Isa. 14. 14. Obad. 4. Amo. 9. 2. Luk. 16. 22. Heb 1. 14. Psal. 15. 1. Psal. 24. 3. 1 Cor. 6. 9. Eph. 5. 5.

This then should teach us that in God is a power that is able to subdue all things to himself. In the compleating of many things, there seems to be an utter impossibility, as that a Virgin should conceive in her Womb, as a Virgin, and bring a Son into the world; that the body that is turned into dust, should arise and ascend into the highest Heaven. These things with many more seem to be utterly impossible: but there is that which is called the power of God, by the which he is able to make all things bend to his will, and to make all obstructions give place to what he pleases. God is high above all things, and can do whatever it pleaseth him. But since he can do so, why doth he suffer this, and that thing to appear, to act, and do so horribly repugnant to his word? I answer, he admits of many things, to the end he may shew his wrath and make his power known; and that all the world may see how he checks and overrules the most vile and unruly things, and can make them subservient to his holy will. And how would the *Breadth* and the *Length*, and the *Depth*, and the *Heighth* of the love and mercy of God in Christ to us ward, be made to appear, so as in all things it doth, were there not admitted that there should be *breadths*, and *lengths*, and *depths*, and *heighths* to oppose. Wherefore these oppositions are therefore suffered, that the greatness of the wisdom, the power, the mercy, and grace of God to us in Christ might appear and be made *manifest* unto us. Philip. 3. 21.

This calls therefore upon Christians, *wisely* 20. *to consider of the doings of their God.* How many opposite *breadths*, and *lengths*, and *depths*, and *heighths* did Israel meet with in their journey from *Egypt* to *Canaan*, and all to convince them of their own weakness, and also of the power of their God. And they that did wisely consider of his doings there, did reap the advantage thereof. Come, behold the works of the Lord towards me, may every Christian say. He hath set a Saviour against sin; a Heaven against a Hell; light against darkness; good against evil, and the *breadth*, and *length*, and *depth*, and *heighth* of the grace that is in himself, for my good, against all the power and strength, and force, and subtilty of every enemy.

This also, as I hinted but just before, shews both the power of them that hate us, and the inability of us to resist. The power that is set against us none can crush, and break, but God: For it's the power of Devils, of Sin, of Death, and Hell. But we for our parts are crushed before the Moth: being a shadow, a vapour, and a wind that passes away. Oh! how should we, and how would we, were but our eyes awake, stand and wonder at the preservations, the deliverances, the salvations and benefits with which we are surrounded daily: while so many mighty evils seek daily to swallow us up, as the Grave. See how the golden Psalm of *David* reads it. *Be merciful unto me, O God, for man would swallow me up: he fighting daily, oppresseth me. Mine enemies would swallow me up: for they be many that fight against me, O most High.* This is at the beginning Job 4. 19. Psal. 56. 1, 2.

ning of it. And he concludes it thus, *Thou* Psal. 13. *hast delivered my soul from death, wilt not thou deliver my feet from falling, that I may walk before God in the light of the living.*

By this also we see the reason why it is so 21. impossible for Man or Angel to perswade unbelievers to come in to, and close *with* Christ; why there is a *breadth* that they cannot get over, a *length* that they cannot get beyond, a *depth* that they cannot pass, and heighths that so hinder them of the prospect of glory, and the way thereto, that they cannot be allured thither. And that nothing can remove these, but *those* that are in God, and that are opposite thereto; even the *breadth* and *length*, and *depth*, and *heighth* that is in the Text expressed, is to all awakned men an undoubted truth.

One Item I would here give to him that loveth his own soul, and then we will pass on in pursuance of what is to come. Since there is an *heighth* obvious to sense, and that that *heighth* must be overcome ere a man can enter into life eternal: let thy heart be careful that thou go the right way to over-pass this heighth, that thou maiest not miss of the delectable plains, and the pleasures that are above. Now there is nothing so *high*, as to overtop Gen. 28. 12. *this heighth*; but *Jacob's Ladder*, and that can do it: *That Ladder*, when the foot thereof doth stand upon the earth, reacheth with its top to the gate of Heaven. This is the *Ladder* by which Angels ascend thither: and this is the *Ladder* by which thou mayest ascend thither. *And he dreamed a dream, and behold a Ladder set upon the earth, and the top of it reached to heaven: and behold the Angels of God ascending, and descending on it.*

22. This Ladder is Jesus Christ, the son of Man, Joh. 1. 51. as is clear by the Evangelist *John*. And in that it is said to stand upon the earth, that is to shew that he took hold of Man who is of the earth, and therein laid a foundation for his Salvation: in that it is said the top reached up to Heaven, that is to shew that the Divine Nature was joyned to the human, and by that means he was every way made a Saviour compleat. Now concerning this Ladder, 'tis said, *Heaven* was open where it stood, to shew that by him there is entrance into life: 'tis said also concerning this Ladder, that the Lord stood there, at the top, above it: Gen. 28. 13. saying I am the God of *Abraham*, to shew his hearty and willing reception of those that ascend the heighth of his Sanctuary this way. All which Christ further explains by saying, *I am* Joh. 14. 6. *the way, the truth, and the life, no man cometh to the Father, but by me.* look to thy self then, Chap. 12. 32. that thou do truly and after the right manner imbrace this Ladder, so will he *draw* thee up thither after him. All the *rounds* of this Ladder are sound and fitly placed, not one of them is set further than that by Faith thou mayest ascend step by step unto, even untill thou shalt come to the highest step thereof, from whence, or by which thou mayest step in at the Celestial gate where thy soul desireth to dwell.

Take my caution then, and be wary, no man can come thither but by him. Thither I say to be accepted: thither, there to dwell, and there to abide with joy for ever.

That you may be able to comprehend with all 23. *Saints, what is the breadth, and length, and depth, and heighth; and to know the love of Christ which passeth knowledge.*

Having thus spoke of the *breadth*, and *length*, and *depth*, and *heighth* that is in God's mercy by Christ to us-ward; we will now come more directly to the prayer of the Apostle for these *Ephesians*, with reference thereunto; to wit, that they might be able to comprehend with all Saints what they are.

And first, As to the ability that he prays for, to the end they may be capable to do this thing.

That ye may be able.] The weakness that is here supposed to hinder their thus comprehending, *&c.* did doubtless lie in their Grace, as well as their Nature: for in both, with reference to *them* that are Christians, there is great disability, unless they be strengthened mightily by the Holy Ghost. Natures ability depends upon Graces, and the ability of Graces, depends upon the mighty help of the Spirit of God. Hence, as Nature it self, where Grace is not, sees nothing; So Nature by Grace sees but weakly, if that Grace is not strengthened with all might by the Spirit of Grace. The breadths, lengths, depths, and heighths here made mention of, are mysteries, and in all their operations, do work wonderful mysteriously: Insomuch that many times, though they are all of them busily ingaged for this and the other child of God, yet they themselves see nothing of them. As Christ said to *Peter*, *what I do thou knowest not now*: so may it be said to many where the grace and mercy of God in Christ is working: They do not know, they understand not what it is, not what will be the end of such dispensations of God towards them. Wherefore they also say as *Peter* to Joh. 13. 6, 7, 8. Christ, *Dost thou wash my feet? thou shalt never wash my feet*: Yea, and when some light to convince of this folly breaks in upon them, yet if it be not very distinct and clear; causeing the person to know the true cause, nature, and end of Gods doing of this or that, they swerve with *Peter*, *as much on the other side.* ver. 9. 10. They have not known my ways, and my methods with them in this world, were that Heb. 3. 10. that caused *Israel* always to err in their hearts, and lye cross to all, and each of these breadths, lengths, depths and heighths, when ever they were under the exercise of any of them in the Wilderness.

And the reason is, as I said before, for that 24. they are very mysterious in their workings. For they work *by*, *upon*, and *against* oppositions; for, and in order to the help and salvation of his people. Also (as was hinted awhile since) that the power and glory of *this* breadth, and length, *&c.* of the Mercy and Grace of God, may the more shew its excellency and sufficiency as to our deliverance; we by him seem quite to be delivered up to the breadth, lengths, and depths, and heighths that oppose, and that utterly seek our ruin: Wherefore at such times, nothing of breadths, lengths, depths, or heighths can be seen, save by those that are very well skilled in those mysterious methods of God, in his gracious actings towards his people. *Who will*

Psal. 60. 9, 10. *bring me into the strong City*, and, *wilt not thou O God which hast cast us off? And thou O God which diddst not go forth with our armys?* Is a lesson too hard for every Christian man to say over believingly. And what was it that made *Jonah* say, when he was in the belly of Hell, Jonah 2. *yet will I look again towards thy holy temple*; but the good skill that he had in understanding of the mystery of these *breadths*, and *lengths*, and *depths*, and *heights* of God, and of the way of his working by them. Read the Text at large. ver. 3. 4. *Thou hast cast me into the deep, in the midst of the Seas, and the floods compassed me about. All thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet will I look again toward thy holy temple.*

These, and such like sentences, are easily played with by a preacher, when in the pulpit, specially if he has a little of the notion of things, but of the *difficulty*, and *strait*, that those are brought into, out of whose mouth such things, or words are extorted, by reason of the force of the Labyrinths they are fallen into: of *those* they experience nothing, wherefore to those they are utterly strangers.

25. He then that is able to comprehend with all Saints what is the *breadth*, and *length*, and *depth*, and *height*; must be a good expositor of *Providence*, and must see the way, and the workings of God by *them*. Now there are Providences of two sorts, *seemingly* good, and *seemingly* bad, and those do usually as *Jacob* did, when he blessed the sons of *Joseph*, cross hands; and lay the blessing where *we* would not. Gen. 48. 17. *And when Joseph saw that his Father laid his right hand upon the head of Ephraim, it displeased him.* I say there are Providences unto which we would have the blessings intailed, but they are not. And they are Providences that simile upon the flesh, to-wit, such as cast into the lap, Health, Wealth, Plenty, Ease, Friends, and abundance of this worlds good: because these, chap. 4. 51. *Manasseh* as his name doth signifie, have in them an aptness to make us *forget our toil*, our low Estate, and from whence we were: but the great blessing is not in them. There are Providences again, that take away from us whatever is desirable to the flesh; such is the sickness, losses, crosses, persecution and affliction; and usually in these, though they make us shuck when ever they come upon us, blessing ver. 52. coucheth, and is read to help us. For God, as the name of *Ephraim* signifies, makes us fruitful *in the land of our affliction*. He therefore in blessing of his people lays his hands *a cross*, guiding them wittingly, and laying the chiefest blessing on the head of *Ephraim*, Gen 35. 18. or in that Provdence, that sanctifies affliction. *Abel*! what, to the reason of *Eve* was he, in comparison of *Cain*. *Rachel* called *Benjamin* the son of her sorrow: but *Jacob* knew how to give him 1 Chro. 4. 9, 10. a better name. *Jabez* also, though his Mother so called him, because, as it seems, she brought him forth with more than ordinary sorrow, was yet more honourable, more godly than his brethren. He that has skill to judge of Providences a right, has a great ability in him to comprehend with other Saints, what is the *breadth*, and *length*, and *depth*, and *height*: but he that has not skill as to discerning of them, is but a child in his judgment in those *high*, and mysterious things. And hence it is, that some shall suck Hony out of that, at the which others tremble for fear it should poyson them. I have often been made to say, *sorrow is better* Eccl. 7. 3. *than laughter*: and the house of mourning, better than the house of mirth. And I have more often seen that the afflicted are always the best sort of Christians. There is a man, never well, never prospering, never but under afflictions, disappointments and sorrows: why this man if he be a Christian, is one of the best of men. They that go down to the Sea, that do business in *great* waters, they see the works of the Psal. 107. 23, 24 Lord, *and his wonders in the deep*. And it is from hence, for ought I know, that *James* admonishes the brother of high degree to rejoyce Jam. 1. 10, 11, 12. in that he is made low. And he renders the reason of it, to wit, for that the fashion of the world perisheth, the rich man fadeth away in his way; but the tempted and he that endureth temptation is blessed. Now I know these things are not excellent in themselves, nor yet to be desired for any profit that they can yield, but God doth use by these, as by a Tutor or Instructor, to make known them that are exercised with them, so much of himself as to make them understand, *that* riches of his goodness that is seldom by other means broken up to the sons of men. And hence tis said that Heb. 12. the afterwards of affliction doth yield the peace- 11. able fruits of righteousness to them that are exercised thereby.

The sum is, *these* breadths, and lengths, 26. and depths, and heights of God, are to be discerned; and some that are good, do more, and some do less discern them, and how they are working, and puting forth themselves in every Providence, in every change, in every turn of the wheel that passeth by us in this world. I do not question but that there are some that are alive that have been able to say, the days of affliction have been the best unto them, and that could if it were lawful, pray that they might always be in affliction, if God would but do to them as he did when his hand was last upon them. For by them he caused his light to shine: Or as *Job* Job 10. 16 has it, *Thou huntest me as a fierce Lyon, and again, thou shewest thy self marvelously upon me.* See also the writing of *Hezekiah*, and read Isa. 38. what profit he found in afflictions.

But again, these breadths, lengths, depths and heighths, have in themselves naturally that glory, that cannot be so well discerned, or kept in view by weak eyes. He had need have an eye like an Eagle, that can look upon the Sun, that can look upon these great things, and Acts 7. not be stricken blind therewith. You see how *Saul* was served when he was going to *Damascus*: but *Stephen* could stand and look up sted- chap. 7. fastly into Heaven, and that too when with *Jonas* he was going into the deep. But I have done with this, and proceed.

That ye may be able to comprehend]. Although apprehending is included in comprehending: yet to comprehend is more. To comprehend is to know a thing fully; or, to reach it all. But here we must distinguish, and say that there is a comprehending that is absolute, and a comprehending

prehending that is comparative. Of comprehending absolutely, or perfectly, we are not here to speak; for that the Apostle could not, in this place, as to the thing prayed for, desire: For it is utterly impossible perfectly to know whatsoever is in the breadths, lengths, depths, and heighths here spoken of. Whether you call them Mercies, Judgments, or the ways of
Rom. 11, 33. God with men. *How unsearchable are his Judgments, and His Ways past finding out!* Or if you take them to signifie His Love, unto which you see I am inclined; why, that you read of in the same place, to be it *which passes Knowledge.* Wherefore, should the Apostle by this term, conclude, or insinuate, that what he calls here *breadths, lengths, depths,* or *heighths,* might be fully, or perfectly understood and known, he would not only contradict other Scriptures, but himself, in one and the self-same *breath.* Wherefore it must be understood comparatively; that is, and that he says, with, or as much as *others,* as any, even *with* all Saints. *That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth.* I would ye were as able to understand, to know, and to find out these things, as ever any were; and to know with the very best of Saints, *The Love of Christ, which passeth knowledge.* There are, as has afore been hinted, degrees of knowledge of these things; some know more, some less; but the Apostle prays that these *Ephesians* might see, know, and understand as much thereof as the best, or as any under Heaven.

27. And this in the first place shews us the love of a Minister of Jesus Christ. A Minister's love to
Rom. 16, 20, 24. 1 Cor. 16, 23. 2 Cor. 13, 7. Gal. 6. 18. Eph. 1. 16. Phil. 1. 4. Col. 1. 3. 1 Thes. 1. 2. 2 Thes. 1. 11. 1 Tim. 6. 21. 2 Tim. 4. 22. his Flock is seen in his praying for them: Wherefore *Paul,* commonly, by his Epistles, either first or last, or both, gives the Churches to understand, That he did often heartily pray to God for them: And not only so, but also specifies the Mercies, and Blessings, and Benefits which he earnestly begged for them of God.

But *secondly,* This implies that there are great Benefits accrue to Christians by the comprehending of these things: Yea, it implies that something very special is ministred to us by this knowledge of these; and here to touch upon a few of them.

First, HE that shall arrive to some competent knowledge of these things, shall understand more thorowly the Greatness, the Wisdom, the Power, *&c.* of the God that is above. For by these expressions are the Attributes of God set forth unto us: And although I have discoursed of them hitherto under the notion of Grace and Mercy, yet it was, not for that I concluded, they excluded the expressing of his other Attributes, but because they all, as it were, turn into loving methods in the wheel of their heavenly motion towards the Children of God. Hence it is said,
1 Jo. 4. 16. *God is love, God is light.* God is what He is for His own Glory, and the good of them that fear Him. God! Why God in the *breadth, length,*
Col. 1. 17. *depth, heighth* that is here intended, comprehends the whole World. The whole World is *in* Him: For he is before, above, beyond, and round about all things. Hence it is said, The Heavens, for breadth, are but *His Span;* That
Prov. 30. 4. Isa. 40. 12. 15. He gathereth the Wind in *His Fists,* measureth the Waters in the *hollow of His Hand,* weigheth the Mountains in Scales, and the Hills in a Ballance. *Yea, That all Nations before Him are as* Acts 17. 28 *nothing, and they are counted to Him less than nothing, and Vanity.* Hence we are said to live and move *in* Him, and that He is beyond all search. I will add one word more, notwithstanding there is such a revelation of Him in His Word, in the Book of Creatures, and in the Book of Providences; yet the Scripture says, *Lo, these are part of His Ways, but how little a portion is heard of Him!* So great is God above all Job 26. 14. that we have read, heard, or seen of Him, either in the *Bible,* in *Heaven,* or *Earth,* the *Sea,* or what else is to be understood. But now, That a poor Mortal, a lump of sinful Flesh, or as the Scripture-Phrase is, *poor Dust and Ashes,* should be in the Favour, in the Heart, and wrapped up in the Compassions of **such** a God! O amazing! O astonishing Consideration! And yet *This God is our God for ever and ever; and He* Psa. 48. 14. *will be our Guide even unto Death.*

It is said of our God, *That He humbleth Himself when He beholds things in Heaven.* How much more then when He openeth His Eyes upon Man; but most of all when He makes it, as one may say, His business to visit him every Morning, and to try him every Moment, having set His Heart upon him, being determined to set him also among His Princes. *The Lord is high above all Nations, and His Glory* Psal. 113. *above the Heavens. Who is like to the Lord our* 3, 4, 5, 6, *God who dwelleth on high! Who humbleth Him-* 7, 8. *self to behold things that are in Heaven, and in the Earth! He raiseth up the Poor out of the dust, and lifteth the needy* out *of the Dunghil, that He may set him with Princes, even with the Princes of His People.*

Secondly, IF *this* God be our God; or if our 28. God be such a God, and could we but attain to *that* knowledge of the *breadth, and length, and depth, and heighth* that is in Him, as the Apostle here prays, and desires we may, we should never be afraid of any thing we shall meet with, or that shall assault us in this World. The *great* God, the Former of all things, taketh part with them that fear Him, and that engage themselves to walk in His ways, of love, and respect they bear unto Him: So that such may boldly say, *The Lord is my helper, and I* Heb. 13. 5, *will not fear what man shall do unto me.* Would 6. it not be amazing, should you see a man incompassed with Chariots and Horses, and Weapons for his defence, yet afraid of being Sparrow-blasted, or over run by a Grashopper! Why *It is He that sitteth upon the Circle of the* Isa. 40. 22. *Earth, and to whom the Inhabitants thereof be as Grashoppers,* that is the God of the People that are lovers of Jesus Christ; therefore we should not fear them. To fear man, is to forget God; and to be careless in a time of danger, is to forget God's Ordinance. What is it then? Why, let us fear God, and diligently keep His way, with what prudence and regard to our preservation, and also the preservation of what we have, we may: And if, we doing this, our God shall deliver us, and what we have, into the hands of them that hate us, let us laugh, be fearless and careless, not minding *now* to do any thing else but to stand up for Him against the workers of Iniquity; fully concluding, that both

we, and our Enemies, are in the hand of Him that loveth his People, and that will certainly render a reward to the Wicked, after that He has sufficiently tryed us by *their* means. *The great God that formed all things, both rewardeth the Fool, and rewardeth Transgressors.*

Prov. 26. 10.

29. *Thirdly*, ANOTHER thing that the knowledge of what is prayed for of the Apostle, if we attain it, will minister to us, is, *An holy fear and reverence of this great God in our Souls*; both because he is great, and because he is wise and good. *Who would not fear Thee, O Lord, and glorifie Thy Name.*

Jer. 10. 7. Rev. 15. 4.

Greatness should beget fear, Greatness should beget reverence: Now who so great as our God, and so, who to be feared like Him! He also is Wise, and will not be deceived by any. *He will bring evil, and not call back His Words, but will rise against the House of evil doers, and against the help of them that work Iniquity.* Most men deal with God as if He were not wise; as if He either knew not the wickedness of their hearts and ways, or else knew not how to be even with them for it: When, alas! He is *wise* in *heart*, and *mighty* in *power*; and although He will not, without cause, afflict, yet He will not let wickedness go unpunished. This therefore should make us fear. He also is *good*, and this should make us serve Him with fear. Oh! that a great God should be a good God; a good God to an unworthy, to an undeserving, and to a People that continually do what they can to provoke the Eyes of His Glory; this should make us tremble. He is fearful in Service, fearful in Praises.

Isa 31. 2.

The *breadth*, and *length*, and *depth*, and *heighth* of his out-going towards the children of men, should also beget in us a very great fear and dread of His Majesty. When the Prophet saw the heighth of the Wheels, he said they were *dreadful*, and cried out unto them, *O Wheel!* His Judgments also are a great deep; *nor is there any searching of His Understanding.* He can tell how to bring His *Wheel* upon us; and to make our Table a snare, a trap, and a stumbling-block unto us: He can tell how to make His Son to us a rock of offence, and His Gospel to be a savour of death unto death, unto us. He can tell how to chuse delusions for us, and to lead us forth with the workers of Iniquity. He can out-wit, and out-do us, and prevail against us for ever; and therefore we should be afraid and fear before Him, for our good, and the good of ours for ever: Yea, it is for these purposes, with others, that the Apostle prayeth thus for this People: For the comprehending of these things, do poise and keep the Heart in an even course. This yields comfort; this gives incouragement; this begets fear and reverence in our hearts of God.

Ezc. 1. 18. Ch. 10. 13. Psal. 36. 6. Isa. 8. 14. Ch. 40. 28. Rom. 11. 8, 9, 10. 2 Cor. 2. 15, 16. Isa. 66. 4. 2 Thess. 2. 11, 12. Psal. 125. 5 Job 14. 20.

30. *Fourthly*, THIS knowledge will make us willing that He should be our God; yea, will also make us abide by that willingness. *Jacob* said, with a Vow, *If God will be with me, and will keep me in this way that I go, and will give me Bread to eat, and Raiment to put on; so that I come again to my Father's House in peace: Then shall the Lord be my God. And this Stone which I have set for a Pillar, shall be God's House; and of all that Thou shalt give me, I will surely give the Tenth unto Thee.* Thus he considered the greatness of God, and from a supposition that he was what he had heard him, of his Father, to be; he concluded to chuse Him for his God, and that he would worship Him, and give Him that honour that was due to Him as God. How did the King of *Babylon* set him above all Gods, when but some sparkling rays from Him did light upon him: He calls Him a *God of gods*, preters Him above all gods, charges all People and Nations that they do nothing amiss against Him: he calls Him *the most high God, the God that liveth for ever*; and confesses that *He doth whatsoever he will in Heaven and Earth*; and concludes with praising and extolling of Him. We naturally love greatness; and when the glorious Beauty of the King of Glory shall be manifest to us, and we shall behold it, we shall say as *Joshua* did; *Let all Men do as seems them good; but I, and my House will serve the Lord.*

Gen. 28. 20, 21, 22. Dan. 2. 47. Ch. 3. 28, 29. Chap. 4

When the Apostle *Paul* sought to win the *Athenians* to him, he sets Him forth before them with such terms as bespeaks His greatness; calling of Him (and that rightly) *God that made the World, and all things; the Lord of Heaven and Earth. One that giveth to all life and breath, and all things: One that is nigh to every one; He in whom we live, and move, and have our being, God that hath made of one Blood all Nations of Men; and that hath determined the times before appointed, and the bounds of their habitation*, &c. These things bespeak the greatness of God, and are taking to considering Men. Yea, these very *Athenians*, while ignorant of Him, from these dark hints that they had by natural light concerning Him, erected an Altar to Him, and put this singular Inscription upon it, *To the unknown God*: To shew, that according to their mode, they had some kind of reverence for Him: But how much more when they came to know Him? and to believe that God in all His greatness had engaged Himself to be theirs; and to bring them to Himself, that they might in time be partakers of His Glory.

Acts 17. 22. 25, 26, 27, 28.

31. *Fifthly*, THE more a man knows, or understands, of the greatness of God towards him, expressed here by the terms of unsearchable breadth, length, depth and heighth; the better will he be able in his heart to conceive of the excellent glory and greatness of the things that are laid up in the Heavens for them that fear Him. They that know nothing of this greatness, know nothing of them; they that think amiss of this greatness, think amiss of them; they that know but little of this greatness, know but little of them: But he that is able to comprehend with all Saints what is the *breadth*, and *length*, and *depth*, and *heighth*; he is best able to conceive of, and consequently to make a Judgment concerning the due worth and blessed glory of them.

This is both evident to reason, also experience confirmeth the same. For as for those *dark Souls* that know nothing of His greatness, they have in derision those who are thorow the splendour of the Glory, captivated and carried away after God. Also, those whose Judgments are corrupted, and themselves thereby made as Drunkards, to judge of things foolishly, they,

as

as it were, ſtep in the ſame ſteps with the other, and vainly imagin thereabout. Moreover we ſhall ſee thoſe little-ſpirited Chriſtians, though Chriſtians indeed, that are but in a ſmall meaſure acquainted with this God, with the breadths, and lengths, and depths, and heighths that are in him, taken but little with the glory and bleſſedneſs that they are to go to when they dye: wherefore they are neither ſo mortified to this world, ſo dead to ſin, ſo ſelf-denying, ſo delighted in the Book of God, nor ſo earneſt in deſires to be acquainted with the heighths, and depths that are therein. No, this is reſerved only for thoſe who are devoted thereto; who have been acquainted with God in a meaſure beyond that which your narrow-ſpirited Chriſtians underſtand. There doth want as to theſe things, inlargings in the hearts of the moſt of Saints, as there did in thoſe of *Corinth*, and alſo in thoſe at *Epheſus*; wherefore as *Paul* bids the one, and prays that the other may be inlarged, and have great knowledge thereabout: So we ſhould to anſwer ſuch love, through deſire ſeparate our ſelves from *terrene* things, that we may ſeek and intermeddle with all wiſdom.

Prov. 18. 1. Iſa. 28. 9. Chriſt ſays if any man will do his will he ſhall know of the doctrin. Oh, that we, were *indeed* inlarged as to theſe *breadths*, and *lengths*, and *depths*, and *heighths* of God, as the Apoſtle deſired the *Epheſians* might.

Sixthly, THEN thoſe great truths; the coming of Chriſt, the Reſurrection of the

32. 1 Cor. 15. 35. Dead, and eternal Judgment, would neither ſeem ſo like Fables, nor be ſo much off our hearts as they *do*, and *are*. For the thorow belief of them depends upon the knowledge of the abilities that are in God to perform what he has ſaid thereabout: and hence it is that your inferior ſort of Chriſtians live ſo like, as if none of theſe things were at hand; and hence it is again, that they ſo ſoon are ſhaken in mind about them when tempted of the Devil, or briskly aſſaulted by deceivers. But this cometh to paſs that there may be fulfiled what is writ ten: *And while the bridegroom tarried, they all ſlumbred and ſlept.* Surely, the mean-

Matt. 25. 1, 2, 3, 4, 5, 6, 7. ing is, they were a ſleep about his coming, the Reſurrection and the Judgment; and conſequently had loſt much of that knowledge of God, the which if they had retained, theſe truths, with power, would have been upon their hearts. The *Corinthians* were horribly decay-

1 Cor. 15. 34. ed here, though ſome more than others: Hence *Paul*, when he treats of this Doctrin, bids them awake to righteouſneſs, and not ſin, telling them, that ſome among them had not the knowledge of God. To be ſure they had not ſuch a knowledge of God as would keep them ſteddy in the faith of theſe things.

ver. 31. Now the knowledge of the things above

33. mentioned, to wit, *this comprehending knowledge*; will greaten theſe things, bring them near, and make them to be credited as are the greateſt of God's Truths: and the vertue of the Faith of them is, to make one dye daily. Therefore,

Seventhly, ANOTHER advantage that floweth from this knowledge, is that it makes the next world deſirable, not ſimply as it is with thoſe *lean ſouls*, that deſire it only as the Thief deſireth the Judges favour, that he may be ſaved from the Halter, but out of love ſuch have to God and to the beauties of the houſe he dwells in; and that they may be rid of this world, which is to ſuch as a dark Dungeon. The knowledge of God that men pretend they have, may eaſily be judged of, by the anſwerable or unanſwerableneſs of their hearts and lives thereto. Where is the man that groans earneſtly to be gone to God, that counts this life a ſtrait unto him: that ſaith as a ſick man of mine acquaintance did, when his friend at his Bedſide prayed to God to ſpare his life, *no, no*, ſaid he, *pray not ſo, for 'tis better to be diſſolved and be gone.* Chriſtians ſhould ſhew the world how they believe, not by words on Paper, not by gay and Jam. 2. 18 flouriſhing notions: but by thoſe deſires they have to be gone, and the proof that theſe deſires Phil 3. 20, are true, is a life in Heaven while we are on 21. earth. I know words are cheap, but a dram of Grace is worth all the world. But where, as I ſaid, ſhall it be found, not among carnal men, not among weak Chriſtians, but among thoſe, and thoſe only, that injoy a great meaſure of *Paul*'s wiſh here. But to come to the ſecond part of the Text,

And to know the love of Chriſt which paſſeth knowledge. Theſe words are the ſecond part of the Text, and they deal mainly about the love of Chriſt, who is the Son of God. We have ſpoken already briefly of God, and therefore now we ſhall ſpeak alſo of his Son. Theſe words are a part of the prayer afore mentioned, and have ſomething of the ſame ſtrain in them. In the firſt part, he prays that they might comprehend that which cannot abſolutely by any means be comprehended: and here he prays that that might be known, which yet in the ſame breath he ſaith, paſſeth knowledge, to wit, the love of Chriſt. *And to know the love Chriſt, which paſſeth knowledge.*

In the words we are to take notice of three things. 34.

Firſt, OF the Love of Chriſt.

Secondly, OF the exceeding greatneſs of it.

Thirdly, OF the knowledge of it.

We will begin with the firſt of theſe, to wit, *of the love of Chriſt*. Now for the explication of this we muſt inquire into three things. 1. Who Chriſt is. 2. What love is. 3. What the love of Chriſt is.

Firſt, CHRIST is a perſon of no leſs quality than is he of whom we treated before: to wit, very God. So I ſay, not *titularly*, not Joh. 1. 1, 2. *nominally*, not ſo *counterfeitly*, but the ſelf ſame 1 Joh. 5. 7. in *natnre* with the Father. Wherefore what Phil. 2. 6. we have under conſideration, is ſo much the more to be taken notice of; namely, that a perſon ſo great, ſo high, ſo glorious, as this Jeſus Chriſt was, ſhould have love for us, that paſſes knowledge. It is common for Equals to love, and for Superiors to be beloved; but for the King of Princes, for the Son of God, for Jeſus Chriſt to love *man* thus: this is amazing. And that ſo much the more, for that man the object of this love, is ſo low, ſo mean, ſo vile, ſo undeſerving and ſo inconſiderable, as by the Scriptures every where he is deſcribed to be.

But to ſpeak a little more particularly of this Perſon. 1. He is called God. 2. The King of Pſal. 24. 10 Glory, and Lord of Glory. 3. The brightneſs 1 Cor. 2, 8. of the Glory of his Father. 4. The head over Heb. 1. 3. all Eph. 1. 22

Act. 3. 15. Colo. 1. 16. Heb. 1. 3. Mat. 28. chap. 11. all things. 5. The Prince of Life. 6. The Creator of all things. 7. The Upholder of all things. 8. The Disposer of all things. 9. The only Beloved of the Father.

But the persons of him beloved, are called Transgressors, Sinners, Enemies, Dust and Ashes, Fleas, Worms, Shadows, Vapors: vile, sinful, filthy, unclean; ungodly Fools, Madmen. And now is it not to be wondred at, and are we not to be affected here with, saying, And wilt thou set thine eye upon such an one? But how much more when *he* will set his *heart* upon us. And yet this great, this high, this glorious person verily, verily loveth such.

35. *Secondly*, We now come to the second thing, namely, to shew *what is Love*; not in a way of nice distinction of words, but in a plain and familiar Discourse, yet respecting the Love of the person under consideration.

Love ought to be considered with reference to the subject as well as to the object of it.

The subject of Love in the Text is Christ; but forasmuch as Love *in Him* is diverse from the Love that is *in us*; therefore it will not be amiss, if a little the difference be made appear.

1. Love in us is a passion of the Soul, and being such, is subject to *ebb* and *flow*, and to be extream both ways. For whatever is a passion of the Soul, whether Love or Hatred, Joy or Fear, is more apt to exceed, or come short, than to keep within its due bounds. Hence, oft-
2 Sam. 13. 15. times that which is loved to day is hated to
2. Tim. 6. 10. morrow; yea, and that which should be loved with bounds of moderation, is loved to the drowning of both Soul and Body in perdition and destruction.

2. Besides, Love in us is apt to chuse to it self undue and unlawful objects, and to reject those, that with leave of God, we may imbrace and enjoy; so unruly, as to the Laws and Rules of Divine Government, oft-times is this passion of Love in us.

3. Love in us, requires, that something pleasing and delightful be in the object loved, at least, so it must appear to the lust and fancy of the person loving, or else Love cannot act; for the Love that is in us, is not of power to set it self on work, where no allurement is in the thing to be beloved.

4. Love in us decays, though once never so warm and strongly fixed, if the object falls off, as to its first alluring provocation; or disappointeth our expectation with some unexpected reluctancy to our fancy or our mind.

All this we know to be true from nature, for every one of us are thus; nor can we refuse, or chuse as to Love, but upon, and after the rate, and the working thus of our Passions. Wherefore our Love, as we are natural, is weak, unorderly, fails and miscarries, either by being too much or too little; yea, though the thing which is beloved be allowed for an object of Love, both by the Law of Nature and Grace. We therefore must put a vast difference betwixt Love, as found in us, and Love as found in Christ, and that both as to the nature, principle, or object of Love.

36. Love in Christ is not Love of the same nature, as is Love in us: Love in Him is essential
1. Jo. 4. 16. to His Being; but in us it is not so, as has been already shewed. God is Love; Christ is God, therefore Christ is Love, *Love naturally*. Love therefore is essential to His Being. He may as well cease to *be*, as cease to *love*. Hence therefore it follows, that Love in Christ floweth not from so low and beggarly a principle, as doth Love in man; and consequently is not, nor can be attended with those infirmities or defects, that the Love of man is attended with.

1. It is not attended with those unruly or uncertain motions that ours is attended with: here is no ebbing, no flowing, no going beyond, no coming short; and so nothing of uncertainty. *Having loved his own which were in the World, He loved them to the end.* Joh. 13. 1.

True, there is a way of manifesting of this Love, which is suited to our capacities, as men, and by that we see it sometimes more, sometimes less: Also it is manifested to us as we *do*, or do *not* walk with God in this World. I speak now of Saints. Song 7. 11, 12. Jo. 14. 23.

2. *Love* in Christ pitcheth not it self upon undue or unlawful objects; nor refuseth to imbrace what by the Eternal Covenant is made capable thereof. It always acteth according to God; nor is there at any time the least shadow of swerving as to this.

3. *Love* in Christ requireth no taking beauteousness in the object to be beloved, as not being able to put forth it self without such attracting allurements. It can act *of* and *from* it self, without all such kind of dependencies. This is manifest to all who have the least true knowledge of what that object is in it self, on which the Lord Jesus has set His Heart to love them. Ezek. 16. 6, 8.

4. *Love* in Christ decays not, nor can be tempted so to do by any thing that happens, or that shall happen hereafter, in the object so beloved. But as this Love at first acts by, and from it self, so it continueth to do until all things that are imperfections, are compleatly and everlastingly subdued. The reason is, because Christ loves to make us comely, *not* because we *are* so. Ver. 9, 10, 11, 12, 13, 14.

Object. *But all along Christ compareth His Love to ours; now, Why doth he so, if they be so much unlike?* 37.

Answ. Because we know not Love but by the passions of Love that work in our Hearts; wherefore he condescends to our capacities, and speaketh of His Love to us, according as we find Love to work in our selves to others. Hence He sets forth His Love to us, by borrowing from us instances of our Love to Wife and Children. Eph. 5. 29. Yea, He sometimes sets forth His Love to us, by calling to our mind how sometimes a man loves a woman that is a Whore.

Go (saith God to the Prophet) *love a Woman, (beloved of her friend, yet an Adultéress,) according to the word of the Lord toward the Children of* Israel, *who look to other Gods, and love Flagons of Wine.* But then, these things must not be understood with respect to the nature, but the dispensations and manifestations of Love; no, nor with reference to these neither, any further than by making use of such suitable similitudes, thereby to commend his Love to us, and thereby to beget in us affections to him for the Love bestowed upon us. Hos. 3. 1.

Wherefore Christ his Love must be considered 38.
both

both with respect to the Essence, and also as to the divers workings of it. For the Essence thereof, it is as I said, natural with himself, and as such, it is the root and ground of all those actions of his, whereby he hath shewed that himself is loving to sinful man. But now, though the Love that is in him is essential to his Nature, and can vary no more than God himself: yet we see not this Love but by the fruits of it,
John 3.16 nor can it otherwise be discerned, *Hereby perceive we the Love of God, because He laid down His Life for us.* We must then betake our selves to the discoveries of this Love, of which there are two sorts.

1. Such as are the Foundations. 2. Such as are the consequences of those fundamental Acts.

Those which I call the Foundations, are they upon which all other discoveries of His Goodness depend, and they are two.

1. His dying for us. 2. His improving of His Death for us at the Right Hand of God. And this leads me to the third Particular, to wit, to shew you what the Love of Christ is; namely, in the Discovery of it.

And to know the Love of Christ.

39. The Love of Christ is made known unto us as I said, 1. By His dying for us. 2. By His improving of His dying for us.

His dying for us appears, 1. To be wonderful in it self. 2. In His Preparations for that Work.

First, It appears to be wonderful in it self, and that both with respect to the nature of that Death, as also, with respect to the persons for whom he so died.

The Love of Christ appears to be wonderful by the Death he died: In that *He died*, in that He died *Such a Death*. 'Twas strange Love in Christ that moved him to die for us: strange, because not according to the custom of the World. Men do not use, in cool bloud, deliberately to come upon the Stage or Ladder, to lay down their lives for others; but this did Jesus Christ, and that too for such, whose qualification, if it be duly considered, will make this Act of His, far more amazing, *He laid*
Rom. 5. *down His Life for His enemies*, and for those that could not abide Him; yea, for those, even for those that brought Him to the Cross:
Zec.12.10 not accidentally, or because it happened so, but knowingly, designedly, He knew it was for those He died, and yet His Love led Him to lay down His Life for them. I will add, That those very People for whom He laid down His Life, tho they by all sorts of carriages did what they could to provoke Him to
Mat.26.53 pray to God His Father, that He would send and cut them off by the flaming Sword of Angels, would not be provoked, but would lay down His Life for them. Nor must I leave
Lu.22.19. off here: We never read that Jesus Christ
Matth. 26. 27, 30. was more chearful in all His Life on earth, than when He was going to lay down His Life for them, now He thanked God, now He sang.

But this is not all. He did not only die, but died *such a Death* as indeed cannot be expressed. He was content to be counted the *Sinner*: yea, to be counted the *Sin* of the sinner, nor could this but be odious to so holy a Lamb as He was: yet willing to be *this* and *thus* for that Love that he bare to Men.

This being thus, it follows, that His Sufferings must be unconceivable; for that, what in Justice was the proper Wages of Sin and Sinners, He must undergo; and what that was can no Man so well know as He himself and damned Spirits; for the proper Wages of sin, and of sinners for their sin, is that death which layeth pains, *such* pains which it deserveth, upon the Man that dieth so: but Christ died so, and consequently was seized by those pains not only in Body but in Soul. His Tears, Mar.15.39 Matth.27. 46. His Cries, His bloudy Sweat, the hiding of His Fathers Face; yea, Gods forsaking of him Lu.22.44. in His extremity, plainly enough declares the narure of the Death he died. For my part, I stand amazed at those that would not have the World believe, that the Death of Jesus Christ was, in it self, so terrible as it was.

I will not stand here to discourse of the 40. place called *Hell*, where the Spirits of the damned are, we are discoursing of the nature of Christs Sufferings: and I say, if Christ was put into the very capacity of one that must suffer what in Justice ought to be inflicted for sin; then, how we can so diminish the greatness of His Sufferings, as some do, without undervaluing of the greatness of his Love, I know not; and how they will answer it, I know not. And on the contrary, what if I should say, that the Soul of Christ suffered as long as his Body lay in the Grave, and that Gods loosing of the pains of Death at Christs Resurrection, must not so much be made mention of with reference to his Body, as to his Soul, if to his Body at all. For what pain Act. 2. 24. of death was his Body capable of, when his Soul was separate from it? and yet Gods loosing the pains of death, seems to be but an immediate antecedent to his rising from the dead. And this sence, *Peter* doth indeed seem ver. 25. to pursue, saying, *For* David *speaketh concerning him; I foresaw the Lord always before my* ver. 26. *face, for he is on my right Hand that I should not be moved. Therefore did my Heart rejoyce, and my Tongue was glad; Moreover also, my* ver. 27. *Flesh shall rest in hope, Because thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see corruption. This,* saith *Peter, was not spoken of* David, *but he being a* ver. 28. *Prophet, and knowing that God had sworn with an Oath, that of the fruit of his Loins according to the Flesh he would raise up Christ to sit on his Throne: He seeing this before, spake of* ver. 29. *the Resurrection of Christ, that his Soul was not* ver. 30. *left in Hell, neither did his Flesh see Corruption. Thou wilt not leave my Soul in Hell;* ver. 31. his Soul was not left in *Hell.* Of what use are 41. these expressions, if the Soul of Christ suffered not, if it suffered not when separated from the Body? for of that time the Apostle *Peter* seems to treat. Besides, if it be not improper to say, that Soul was *not left there*, that never was there, I am at a loss. *Thou wilt not* leave, his Soul was *not left* there; *Ergo*, It was there, seems to be the natural conclusion. If it be objected, that by *Hell* is meant the Grave; 'Tis foolish to think that the Soul of Christ lay there while his Body lay dead therein.

But

But again, the Apostle seems clearly to distinguish between the places where the Soul and Body of Christ was; counting his Body to be in the Grave, and his Soul, for the time, in Hell. If there be objected what was said by
Lu. 23. 43. him to the Thief upon the Cross, I can answer, Christ might speak that with reference to his God-head, and if so, that lies as no objection to what hath been insinuated. And why may not that be so understood, as well as where he
Joh. 3. 13. said, when on Earth, *The Son of Man which is in Heaven*, meaning himself. For the personality of the Son of God, call him Son of Man, or what other term is fitting, resideth not in the
Acts 1. 25. humane, but divine Nature of Jesus Christ. However, since *Hell* is sometimes taken for the place, sometimes for the Grave, sometimes for the
Psa. 116. 3. state, and sometimes but for a figure of the place where the damned are tormented; I will not strictly assign to Christ the place, *the Prison*
Joh. 2. 2. *where the damned Spirits are*, but will say, as I said before, that he was put into the place of
1 Pet. 3. 19, Sinners, into the sins of Sinners, and received
20. what by Justice was the proper wages of Sin both in Body and Soul: As is evident from
Isa. 53. 10, that fifty third of *Isaiah*. This Soul of his I
1. take to be that which the *inwards* and the *fat*
Lev. 29. 13. of the burnt Sacrifices was a figure, or shadow
14. of. *And the fat and the inwards were burnt up-*
Lev. 8. 14, *on the Altar, whilst the body was burned for sin*
15, 16. *without the Camp.*

And now having said thus much, Wherein have I derogated from the Glory and Holiness of Christ? Yea, I have endeavoured to set forth something of the greatness of his Sorrows, the odiousness of Sin, the nature of Justice, and the love of Christ. And be sure, by how much the sufferings of the Son of God abounded for us, by so much was this unsearchable Love of Christ made manifest. Nor can they that would, before the People, pare away, and make but little these infinite Sufferings of our Lord, make his Love to be so great as they ought, let them use what Rhetorick they can. For their objecting the odious names and place of Hell, accounting it not to be fit to say, That so holy a Person as the Son of God was there. I answer, Though I have not asserted it, yet let me ask, Which is more odious, Hell or Sin? Or whether such think that Christ Jesus was subject to be tainted by the badness of the place, had he been there? Or whether, when the Scripture says, *God is in Hell*, it is any dis-
Psa. 139. 8. paragement to Him? Or if a Man should be so bold as to say so, Whether by so saying he confineth Christ to that place for ever? And whether by so thinking he has contradicted that called the *Apostles Creed*?

42. *Secondly*, HAVING thus spoken of the Death and Sufferings of Christ, I shall in the next place speak of His preparations for His so Suffering for us; and by so doing, yet shew you something more of the greatness of His Love.

Christ, as I have told you, was even before his sufferings, a person of no mean Generation, being the Son of the Eternal God: Neither had his Father any more *such* Sons but He; consequently he of right was Heir of all things, and
Col. 1. 16. so to have dominion over all Worlds. *For, for Him were all things created.* And hence all
Heb. 1. Creatures are subject to him; yea, the Angels of God worship Him. Wherefore, as *so* considered, He augmented not his state by becoming lower than the Angels for us. For what can be added to Him, that is naturally God. Indeed He did take, for our sakes, the humane Nature into union with Himself, and so began to manifest His Glory; and the kindness that He had for us before all Worlds, began now eminently to shew it self. Had this Christ of God, our Friend, given all He had to save us, Had not His Love been wonderful? But when He shall give for us *Himself*, this is more wonderful. But this is not all; the case was so 'twixt God and man, that this Son of God could not, as He was before the World was, give Himself a ransom for us, He being altogether incapable so to do, being such an one as could not be subject to Death, the condition that we by Sin had put our selves into.

Wherefore that which would have been a death to some, to wit, the laying aside of glory and becoming, of the King of Princes, a servant of the meanest form; this He of his own good-will was heartily content to do. Wherefore, He that once was the object of the fear of Angels, is now become a *little* Creature, a
Psal. 22. 6. Luke 2. Chap. 4. Phil. 2. Worm, an inferiour one, born of a Woman, brought forth in a Stable, laid in a Manger, scorned of Men, tempted of Devils, was beholding to his Creatures for Food, for Raiment, for Harbour, and a place wherein to lay his head when dead. In a word, He made Himself of no reputation, took upon him the form of a Servant, and was made in the likeness of Men, that He might become capable to do this kindness for us. And 'tis worth your noting, That all the while that He was in the World, puting Himself upon those other Preparations which were to be antecedent to his being made a Sacrifice for us, no man, though he told what he came about to many, had, as we read of, an heart once to thank Him for what he came about. No, they railed on him, they degraded him, they called him Devil, they said he
Isa. 53. was mad, and a Deceiver, a blasphemer of God, and a Rebel against the State: They accused him to the Governour; yea, one of his Disciples sold him, another denied him, and they all forsook him, and left him to shift for himself in the hands of his horrible Enemies; who beat him with their Fists, spat on him, mocked him, crowned him with Thorns, scourged him, made a gazing-stock of him, and finally, hanged him up by the hands and the feet alive, and gave him Vinegar to increase his affliction, when he complained that his anguish had made him thirsty. And yet all this could not take his heart off the work of our Redemption. To die he *came*, die he *would*, and die he *did* before he made his return to the Father, for our Sins, that we might live thorow him.

Now may what we read of in the Word 43.
concerning those *temporal* sufferings that he underwent be over-looked, and passed by without serious consideration; they being apart of the curse that our Sin had deserved? For all temporal Plagues are due to our Sin while we live,

live, as well as the curse of God to everlasting Perdition, when we die. Wherefore this is the reason why the whole Life of the Lord Jesus was such a life of affliction and sorrow, he therein bare our sicknesses, and took upon him our deserts: So that now the curse *in* Temporals, as well as the curse in Spirituals, and of everlasting malediction, is removed by him away from God's People; and since he overcame them, and got to the Cross, 'twas by reason of the worthiness of the humble obedience that he yielded to his Fathers Law in our Flesh. For his whole Life (as well as his Death) was a Life of merit and purchace, and desert. Hence it is said, *He increased in favour with God.* Luke 2. For his Works made him still more acceptable to him: For he standing in the room of Man, and becoming our Reconciler to God; by the Heavenly Majesty he was counted as such, and so got for us what he earned by his Mediatory works; and also partook thereof as he was our Head himself. And was there not in all these things Love, and Love that was infinite? Love which was not essential to his Divine Nature, could never have carried him thorow so great a work as this: Passions here would a failed, would a retreated, and have given the recoile; yea, his very humanity would here have flagged and fainted, had it not been managed, governed, and strengthened by his Eternal Spirit. Wherefore it is said, that thorow the *Eternal Spirit he offered himself without spot to God.* Heb. 9. 14. Rom. 1. 1, 2, 3. And that he was declared to be the Son of God, with so doing, and by the Resurrection from the dead.

We come now to the second thing propounded, and by which his Love is discovered, and that is his improving of his dying for us. But I must crave pardon of my Reader, if he thinks that I can discover the ten hundred thousandth part thereof, for it is impossible; but my meaning is, to give a few hints what beginnings of improvement he made thereof in order to his further progress therein.

44. First therefore, This his death for us, was so vertuous, that in the space of three days and three nights, it reconciled to God in the body of his Flesh as a common person, all, and every one of God's Elect. Christ, when he addressed himself to die, presented himself to the Justice of the Law, as a *common* Person; standing in the stead, place, and room of all that he undertook for; Mat. 20. 28 1 Tim. 1. *He gave his Life a ransom for many. He came into the World to save Sinners.* And as he thus presented himself, so God, his Father, admitted him to this work; and therefore it is said, Isa. 53. 4, 6, 15. *The Lord laid upon him the Iniquities of us all:* And again, *Surely he hath born our Griefs, and carried our sorrows.* Hence it unavoidably follows, that whatever he felt, and underwent in the manner, or nature, or horribleness of the death he died, he felt and underwent all as a common Person; that is, as he stood in the stead of others: Therefore it is said, *He was wounded for our Transgressions, and bruised for our Iniquities; and that the chastizement of our Peace was upon him.* Verse 5. 1 Pet 3. 18. And again, *the just died for the unjust.*

Now then, if he presented himself as a common person to Justice, if God so admitted and accounted him, if also he laid the sins of the People, whose persons he represented, upon him, and under that consideration punishes him with those punishments and deaths, that he died. Then Christ in Life and Death is concluded by the Father to live and die as a common or publick person, representing all in this Life and Death, for whom he undertook *thus* to Live, and *thus* to die. So then, it must needs be, that what next befalls this common person, it befalls him with respect to them in whose room and place he stood and suffered. Now, the next that follows, is, *that he is justified of God*: That is, acquitted and discharged from this punishment, for the sake of the worthiness of his Death and Merits; for that must be before he could be raised from the dead: God raised him not up as guilty, to justifie him afterwards: His Resurrection was the declaration of his precedent Justification. He was raised from the dead, because it was neither in equity or justice possible that he should be helden longer there, his Merits procured the contrary. Acts 2. 24.

Now he was condemned of God's Law, and died by the hand of Justice, he was acquitted by God's Law, and justified of Justice; and all as a common Person; so then, in his acquiting, we are acquitted, in his Justification we are Justified; and therefore the Apostle applieth God's Justifying of Christ to himself; and that rightly. For if Christ be my Undertaker, will stand in my place, and do for me, 'tis but reasonable that I should be a partaker: Wherefore we are also said to be quickned together with him: That is, when he was quickned in the Grave; raised up together, and made to sit together *in* heavenly places *in* Christ Jesus. Therefore another Scripture saith, *He hath quickned us together with him, having forgiven us all Trespasses.* Eph. 2. 5, 6. Col. 2. 13. *This quickning*, must not be understood of the Renovation of our Hearts, but of the restoring of Jesus Christ to life after he was crucified; and we are said to be quickned together with him, because we were quickned in him at his death, and were to fall or stand by him quite thorow the three days and three nights work; and were to take therefore our lot with him: Wherefore 'tis said again, *That his Resurrection is our Justification. That by one Offering he has purged our sins for ever; and that by his death he hath delivered us from the wrath to come.* Rom. 4 25 Heb 10. 12 1 Thes. 1. 10. But I say, I would be understood aright: This Life resideth yet in the Son, and is communicated from him to us, as we are called to believe his word; mean while we are secured from Wrath and Hell, being justified in his Justification, quickned in his Quickning, raised up in his Resurrection; and made to sit already together in heavenly places in Christ Jesus!

45

Isa. 50. 8. Rom. 8, 33, 34.

And is not this a glorious Improvement of his death, that after two days the whole body of the Elect, in him, should be revived, and that in the third day we should live in the sight of God, in, and by him. Heb. 6. 1, 2, 3.

Secondly, Another Improvement of his death for us, was this, By that he slew for us, our infernal Foes; by it he abolished death; by death he destroyed him that had the power of death: By death he took away the *Sting* of death; by death he made death a pleasant sleep to Saints, and the Grave, for a while, an easie house and

46.

2 Tim. 1. 1. Heb. 2. 14, 15. 1 Cor. 15. 55, 56.

home for the body. By death he made death such an advantage to us, that it is become a means of transſlating of the ſouls of them that
1 Cor. 3. 22. believe in him, to life. And all this is manifeſt, for that death is ours, a bleſſing to us, as well as *Paul* and *Apollo*, the world and life it ſelf. And that all this is done for us by his death, is apparent, for that his perſon is where it is, and that by himſelf as a common
Heb. 2. 6, 7, 8, 9. perſon he has got the victory for us. For though as yet all things are not put under our feet, yet we ſee Jeſus crowned with honour and glory, who by the grace of God taſted death for every man. For it became *God* for whom are all things, and by whom are all things, to make the Captain of their Salvation perfect through ſufferings. *It became him*; that is, it was but Juſt and Right he ſhould do ſo, if there was enough in the vertuouſneſs of his death and blood to require ſuch a thing. But there was ſo. Wherefore God has exalted him, and us in him, above theſe infernal Foes. Let us therefore ſee our ſelves delivered from death firſt, by the exaltation of our Jeſus, let us behold him I ſay as crowned with Glory and Honour, as, or becauſe, he taſted death for us. And then we ſhall ſee our ſelves already in Heaven by our Head, our Undertaker, our Jeſus, our Saviour.

47. *Thirdly*, ANOTHER improvement that has already been made of his death for us, is thus, he hath at his entrance into the preſence of God, for his worthineſs ſake, obtained that the Holy Ghoſt ſhould be given unto him for us, that we by that might in all things, yet to be done, be made meet to be partakers *perſonally* in our ſelves, as well as *vertually* by our head and forerunner, of the inheritance of the Saints in light. Wherefore the abundant pourings out of that was forborn until the Reſurrection and Glorification of our Lord Jeſus.
Joh. 7. 39. *For the holy ghoſt was not yet given, becauſe that Jeſus was not yet glorified.* Nor was it given ſo ſoon as received: for he received it upon his entring into the holy place, when he had ſprinkled the Mercy-ſeat with the blood of
Acts 4. chap. 2. 32, 33. ſprinkling, but it was not given out to us till ſome time after: However it was obtained before. And it was meet that it ſhould in that infinite immeaſurableneſs in which he received it, firſt abide upon him, that his human nature, which was the firſt fruits of the election of God, might receive by its abidings upon him, that glory for which it was ordained; and that we might receive, as we receive all other things, firſt by our head and undertaker, ſanctification in the fulneſs of it. Hence it is written, that as he is made unto us of God wiſ-
1 Cor. 1. 30. dom and righteouſneſs, and redemption, ſo *ſanctification* too: for firſt we are ſanctified *in* his fleſh, as we are juſtified by his righteouſneſs. Wherefore he is that holy one that ſetteth us, in himſelf, a holy lump before God, not only with reference to Juſtification and Life, but with reference to Sanctification and Holineſs: For we that are Elect, are all conſidered in him as he has received that, as well as in that he has taken poſſeſſion of the Heaven for us. I count not this all the benefit that accrueth to us by Jeſus his receiving the Holy Ghoſt, at his entrance into the preſence of God for us: for we alſo are to receive it our ſelves from him, according as by God we are placed in the body at the times appointed of the Father. That we, as was ſaid, may receive perſonal quickning, perſonal Renovation, perſonal Sanctification; and in concluſion, Glory. But I ſay, for that he hath received this holy ſpirit to himſelf, he received it as the effect of his Aſcenſion, which was the effect of his Reſurection, and of the merit of his Death and Paſſion. And he received it as a common perſon, as a Head, and Undertaker for the people.

Fourthly, ANOTHER improvement 48.
that has been made of his Death, and of the Merits thereof for us, is that he has obtained to be made of God, the chief and high Lord of Heaven and Earth, for us. (All this while we ſpeak of the exaltation of the human nature, in, by, and with which, the Son of God became capable to be our reconciler unto God) *All things*, ſaith he, *are delivered unto me of* Philip. 2.
my Father: And all power in heaven and earth is given unto me, and all this becauſe he died. *He humbled himſelf, and became obedient unto death, even the death of the Croſs:* Wherefore God hath highly exalted him, and given him a name above every name, *that at the name of Jeſus every knee ſhould bow*, of things in Heaven, of things in Earth, or things under the Earth; and that every tongue ſhall confeſs that Jeſus Chriſt is Lord, to the glory of God Ephef. 1.
the Father. And all this is, as was ſaid afore, for our ſakes. He has given him to be head over all things to the Church.

Wherefore, who ever is ſet up on earth, they are ſet up by our Lord. *By me*, ſaith he, *kings reign, and princes decree juſtice. By me* Prov. 8. 15, 16.
princes rule, and nobles, even all the judges of the earth. Nor are they when ſet up, left to do, though they ſhould deſire it, their own will and pleaſure. The *Metheg Ammah*, the 2 Sam. 8. 1.
Bridle is in his own hand, and he giveth reins, or check, even as it pleaſeth him. He has this power, for the well being of his people. Nor are the fallen Angels exempted from being put under his rebuke: *He is the only Potentate*, and 1 Tim. 6. 15.
in his times will ſhew it. *Peter* tells us, *he is gone into heaven, and is on the right hand of God: Angels, and Authorities, and Powers being made* 1 Pet. 3. 22
ſubject unto him.

This power, as I ſaid, he has received for the 49.
ſake of his Church on Earth, and for her conduct and well being among the ſons of men. Hence, as he is called the King of Nations, in Jer. 10. 7.
general; ſo the King of Saints, in ſpecial: and Revel. 15. 3.
as he is ſaid to be head *over* all things in general; ſo to his Church in ſpecial.

Fifthly, ANOTHER improvement that he hath made of his death for us, is, he hath obtained, and received into his own hand ſufficiency of gifts to make Miniſters for his Church withall. I ſay, to make and maintain, in oppoſition to all that would hinder, a ſufficient miniſtry. Wherefore he ſaith when he aſcended on high, he led captivity captive, and gave 1 Cor. 12.
gifts unto men: and he gave ſome Apoſtles, ſome 28, 29, 30.
Prophets, ſome Evangeliſts, ſome Paſtors and Teachers; for the perfecting of the Saints, for the

the work of the Miniſtry, for ediſying of the Body of Chriſt: till we all come in the unity of the Faith, and knowledge of the Son of God unto a perfect man, unto the meaſure of the ſtature of the fullneſs of Chriſt. Many ways has Satan deviſed to bring into contempt this bleſſed advantage that Chriſt has received of God for the benefit of his Church; partly while he ſtirs up perſons to revile the ſufficiency of the Holy Ghoſt, as to this thing: partly whil he ſtirs up his own Limbs and Members, to broach his deluſions in the world, in the name of Chriſt, and as they blaſphemouſly call it by the aſſiſtance of the holy Ghoſt: partly while he tempteth Novices in their Faith, to ſtudy and labour in nice diſtinctions, and the affecting of uncouth expreſſions, that vary from the form of ſound words, thereby to get aplauſe, and a name, a forerunner of their own deſtruction.

Ephes. 4. 8, 9, 10, 11, 12, 13, 14.

But, notwithſtanding all this, *wiſdom is juſtified of her children:* and at the laſt day, when the *outſide*, and *inſide* of all things ſhall be ſeen and compared, it will appear that the Son of God has ſo managed his own Servants in the miniſtry of his word, and ſo managed his word, while they have been labouring in it, as to put in his bleſſing by *that*, upon the ſouls of ſinners, & has blown away all other things as Chaff.

Joh. 3. 6.

Jam. 1. 18.

50. *Sixthly*, Another improvement that the Lord Chriſt has made of his death, for his, is the obtaining, and taking poſſeſſion of Heaven for them. By his own blood he has entered into the holy place, having obtained eternal redemption for us. This Heaven! who knows what it is? This Glory! who knows what it is? It is called God's Throne, God's Houſe, God's Habitation; Paradiſe, the Kingdom of God, the high and holy place. *Abraham's* boſom, and the place of heavenly pleaſures in this Heaven is to be found, *the face of God for ever*: Immortality, the perſon of Chriſt, the Prophets, the Angels, the revelation of all Myſteries, the knowledge of all the Elect, Eternity.

Heb. 9. 12. Matt. 23. 22. Joh. 14. 1. 2 Cor. 12. 4. Iſa. 57. 15. Luk. 16. 22. Pſal. 16. 11 Pſal. 41. 12

Of this Heaven, as was ſaid afore, we are poſſeſſed already, we are in it, we are ſet down in it, and partake already of the benefits thereof, but all by our Head and Undertaker; and 'tis fit that we ſhould believe this, rejoyce in this, talk of this, tell one another of this, and live in the expectation of our own perſonal injoyment of it. And as we ſhould do all this, ſo we ſhould bleſs and praiſe the name of God who has put over this houſe, this kingdom, and inheritance into the hand of ſo faithful a friend. Yea, a Brother, a Saviour and bleſſed Undertaker for us. And laſtly, ſince all theſe things already mentioned, are the fruit of the ſufferings of our Jeſus, and his ſufferings the fruit of that love of his that *paſſeth knowledge*: how ſhould we bow the knee before him, and call him tender Father; yea, how ſhould we love and obey him, and devote our ſelves unto his ſervice, and be willing to be alſo ſufferers for his ſake, to whom be honour and glory for ever. And thus much of the love of Chriſt in general.

51. I might here add many other things, but as I told you before, we would under the head but now touched upon, treat about the fundamentals or great and chief parts thereof, and then the exceeding greatneſs of it more particularly: wherefore of that we muſt ſay ſomething now.

And to know the love of Chriſt, which paſſes knowledge. In that it is ſaid to paſs knowledge, 'tis manifeſt it is exceeding great, or *greatly* going beyond what can be known; for to exceed, is to go beyond, be above, or to be out of the reach of what would comprehend that which is ſo.

And ſince the expreſſion is abſolutely indefinite, and reſpecteth not the knowledge of *this* or the *other* Creature only: it is manifeſt, that *Paul* by his thus ſaying, challengeth all creatures in Heaven and Earth to find out the bottom of this love if they can. *The love of Chriſt which paſſeth knowledge.* I will add, that for as much as he is indefinite alſo about the *knowledge*, as well as about the *perſons* knowing, 'tis out of doubt that he here ingageth all knowledge, in what enlargements, attainments, improvements, and heighths ſoever it hath, or may for ever attain unto. *It paſſeth knowledge.*

Ephes. 3. 8.

Of the ſame import alſo is that other paſſage of the Apoſtle a little above in the ſelf ſame Chapter. I preach, ſaith he, among the Gentiles *the unſearchable riches of Chriſt*: or thoſe riches of Chriſt that cannot by ſearching, be found out in the all of them: *The riches*, the riches of his love and grace. The riches of his love, and grace *towards us*. For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be made rich. Ye know the grace, that is ſo far, and ſo far every Believer knows it: for that his leaving Heaven and taking upon him fleſh, that he might bring us thither, is manifeſt to all. But yet, all the grace that was wrapped up in that amazing condeſcenſion, knoweth none, nor can know: for if that might be, that poſſibility would be a flat contradiction to the Text: The love of Chriſt which paſſeth knowledge. Wherefore the riches of this love in the utmoſt of it, is not, cannot be known by any: let their underſtanding and knowledge, be heighthened and improved what it may. Yea, and being heighthened and improved, let what ſearch there can by it be made into this love and grace. *That which is afar off, and exceeding deep, who can find out?* And that this love of Chriſt is ſo, ſhall anon be made more apparent. But at preſent we will proceed to particular challenges for the making out of this, and then we will urge thoſe reaſons that will be for the further confirmation of the whole.

2 Cor. 8. 9. Eccl. 7. 24.

52. 1. This love paſſes the knowledge of the wiſeſt Saint, we now ſingle out the greateſt proficient in this knowledge; and to confirm this, I need go no further than to the man that ſpake theſe words; to wit, *Paul*, for in his concluſion he includes himſelf. The love of Chriſt which paſſeth knowledge, even my knowledge. As who ſhould ſay: Though I have waded a great way in the grace of Chriſt, and have as much experience of his love as any *He* in all the world, yet I confeſs my ſelf ſhort, as to the fulneſs that is therein, nor will I ſtick to conclude of any other, *That he knows nothing yet as he ought to know.*

1 Cor. 8. 2. chap. 13. 12.

2. This Love passeth the knowledge of all the Saints, were it all put together, we, we all, and every one, did we each of us contribute for the manifesting of this Love, what it is, the whole of what we know, it would amount but to a broken knowledge; *we know but in part, we see darkly, we walk not by sight, but faith.* True, now we speak of Saints on earth.

1 Cor. 13. 9 — 12
2 Cor. 5. 7.

3. But we will speak of Saints in Heaven; they cannot to the utmost, know this Love of Christ. For though they know more thereof than Saints on earth, because they are more in the open Visions of it, and also are more enlarged, being Spirits perfect, than we on earth. Yet, to say no more now, they do not see the rich and unsearchable runnings out thereof unto sinners here on earth. Nor may they there measure that, to others, by what they themselves knew of it here. For Sins, and Times and Persons and other circumstances, may much alter the case, but were all the Saints on Earth, and all the Saints in Heaven to contribute all that they know of this Love of Christ, and to put it into one sum of knowledge, they would greatly come short of knowing the utmost of this Love, for that there is an infinite deal of this Love, yet unknown by them. 'Tis said plainly, that they on Earth do not *yet* know what they shall be. And as for them in Heaven, they are not yet made perfect *as they shall be.* Besides, we find the Souls under the Altar, how perfect now soever, when compared with that state they were in when with the body; yet are not able in all points, tho' in glory, to know, and so to govern themselves there without directions. I say, they are not able, without directions and instructions, to know the kinds and manner of workings of the Love of Christ towards us that dwell on Earth.

1 Joh. 3. 2.
Heb. 11. 39 40.
Isa. 63. 16.
Rev. 6. 9. 10. 11.

4. We will joyn with these, the *Angels*, and when all of them, with Men, have put all and every whit of what they know of this Love of Christ together, they must come far short of reaching to, or of understanding the utmost bound thereof. I grant, that Angels do know, in some certain parts of knowledge of the love of Christ, more than Saints on Earth can know while here; but then again, I know that even they do also learn many things of Saints on Earth, which shews that themselves know also but in part; so then, *All*, as yet, as to this love of Christ, and the utmost knowledge of it, are but as so many imperfects, nor can they all, put all their imperfects together, make up a perfect knowledge of this love of Christ; for the Texts do yet stand where they did, and say, *his riches are unsearchable*, and his love that *which passeth knowledge.* We will come now to shew you besides what has been already touched on, the reason why this riches is unsearchable, and that love such as passeth knowledge; and the

Eph. 3. 10.
1 Pe. 1. 12.

53. First is, Because *It is Eternal.* All that is eternal, has attending of it, as to the utmost knowledge of it, a fourfold impossibility.

1. It is without beginning. 2. It is without end. 3. It is infinite. 4. It is incomprehensible.

1. It is without beginning; That which was before the World was, is without a beginning, but the love of Christ was before the World. This is evident from *Proverbs* the *eighth*, *His Delights*, before God had made the World, are there said to be, *with the Sons of Men.* Not that we then had being, for we were as yet increated; but though we had not Beings created, we had being in his love and affections of Jesus Christ. Now this love of Christ must needs, as to the fulness of it, as to the utmost of it, be absolutely unknown to Man. Who can tell how many heart-pleasing thoughts Christ had of us before the World began? Who can tell how much he *then* was delighted in that being we had in his affections; as also, in the consideration of our Beings, Believings, and being with him afterwards.

Prov. 8.

In general we may conclude, it was great; for there seems to be a parallel betwixt his Fathers delights in *Him*, and *his* delights in *us.* *I was daily his delight, and my delights were with the Sons of Men.* But I say, who can tell, who can tell altogether, *what* and *how much* the Father delighted in his Son before the World began? Who can tell what *kind* of delight the Father had in the Son before the World began? Why there seems to be a parallel betwixt the Fathers *love* to Christ, and Christs *love* to us; the Fathers *delight* in Christ, and his *delight* in us. Yea, Christ confirms it saying, *As my Father hath loved me, so have I loved you, continue ye in my love.* I know that I am not yet upon the *nature* of the word *eternal*; yet since, by eternal, we understand, before the World began, as well as forward, to an endless for ever: We may a little enquire of Folks as they may read, if they can tell the kind or measure of the love wherewith Christ then loved us. I remember the question that God asked *Job*, *Where*, saith he, *wast thou when I laid the foundation of the earth? declare it if thou hast understanding*: Thereby insinuating that because it was done before he had his being, therefore he could not tell how it was done. Now, if a work so visible, as the Creation is, is yet *as to the manner of the workmanship therefore* wholly unknown to them that commenced in their Beings afterwards: How shall that which has, in all the circumstances of it, bin more hidden and inward, be found out by them that have intelligence thereof by the ear, and but in part, and that in a Mystery, and long afterwards. But to conclude this, That which is eternal is without all beginning. This was presented to consideration before, and therefore it cannot to perfection be known.

54. Prov. 8. 22. 30. 31.

Joh. 15. 9.

Job 38. 4.

2. That which is eternal is without end, and how can an endless thing be known, that which has no end has no middle, wherefore it is impossible that the one half of the Love that Christ has for His Church should ever by them be known. I know that those Visions that the saved shall have in Heaven of this Love, will far transcend our utmost knowledge here, even as far as the light of the Sun at Noon, goes beyond the light of a blinking Candle at Midnight: and hence it is, that when the days of those Visions are come, the knowledge that we *now* have, shall be swallowed up. *When that which is perfect is come, then that which is in part shall be done away.* And altho he speaks here of perfections, *when that which is perfect is come, &c.*

55. 1 Co. 13. 10.

yet

yet even that perfection muſt not be thought to be ſuch as is the perfection of God; for then ſhould all that are ſaved be ſo many *eternals*, and ſo many *infinites*, as he is infinite. But the meaning is, we ſhall then be with the *eternal*, ſhall immediately enjoy him with all the perfection of knowledge, as far as is poſſible for a creature, when he is wrought up to the utmoſt heighth that his created ſubſtance will bear to be capable of. But for all that, this peofection will yet come ſhort of the perfectirn of him that made him, and conſequently, ſhort of knowing the utmoſt of his Love; ſince that in the root is his very Eſſence and Nature. I know it ſays alſo, *that we ſhall know even as we are known.* But yet this muſt not be underſtood, as *if* we ſhould know God as fully as he knows us. It would be folly and madneſs ſo to conclude; but the meaning is, we are known *for* happineſs; we are known of God, *for* Heaven and Felicity; *and when that which is perfect is come*, then ſhall we perfectly know, and enjoy that for which we are now known of God. And
56. this is that which the Apoſtle longed for, name-
Phil. 3. 12. ly, *If by any means, he might apprehend that for which he was alſo apprehended of Chriſt Jeſus.* That is, know, and ſee that, unto the which he was appointed of God and apprehended of Chriſt Jeſus. 'Tis ſaid again, *We ſhall be like*
1 Joh. 3. 2. *him, and ſhall ſee him as he is.* This Text has reſpect to the Son, as to his Humanity, and not as to his Divinity. And not as ſo his Divinity, ſimply, or diſtinctly conſidered; for as to that, it is as poſſible for a Spirit to drink up the Sea, as for the moſt enlarged Saint that is, or ever ſhall be in Glory, ſo to ſee God as to know him altogether, to the utmoſt, or throughout. But the Humanity of the Son of God, we ſhall ſee throughout, in all the Beauty and Glory that is upon him; and that was prepared for him before the Foundation of the World. And Chriſt
Joh. 17. 24 will that wee ſee this Glory, when he takes us up in Glory to Himſelf; but the utmoſt boundleſneſs of the Divine Majeſty, the Eternal Deity of the Son of God, cannot be known to the utmoſt or altogether. I do not doubt, but that there will then in Him, I mean in Chriſt, and in us, break forth thoſe glorious Rays and Beams
1 The. 1. 10 of the Eternal Majeſty, as will make Him in in each of us admirable one to another; And that then, that of God ſhall be known of us, that now never entered into our hearts to think of. But the whole, is not, cannot, ſhall never be fully known of any. And therefore the Love of Chriſt, it being eſſential to Himſelf, cannot be known becauſe of the endleſneſs that is in it. I ſaid before, that which has no end, has no middle, how then ſhall thoſe that ſhall be in Heaven eternally, ever paſs over half the breadth
57. of Eternity. True, I know that all Enjoyments there will be Enjoyments Eternal. Yea, that whatever we ſhall there imbrace, or what imbraces we ſhall be imbraced with, ſhall be eternal; but I put a difference betwixt that which is eternal, as to the *nature*, and that which is ſo as to the durableneſs thereof. The *nature* of eternal things we ſhall enjoy, ſo ſoon as ever we come to Heaven, but the *duration* of eternal things, them we ſhall never be able to paſs through, for they are endleſs. So then, the eternal Love of Chriſt, as to the *nature* of it, will be perfectly known of Saints, when they ſhall dwell in Heaven; but the endleſneſs thereof they ſhall never attain unto. And this will be their happineſs. For could it be, that we ſhould in Heaven ever reach the end of our Bleſſedneſs; (as we ſhould, could we reach to the end of this love of Chriſt) why then, as the ſaying is, *We ſhould be at the Lands-end*, and feel the bottom of all our enjoyments. Beſides, whatſoever has an end, has a time to decay, and to ceaſe to be, as well as to have a time to ſhew forth its higheſt excellencies. Wherefore, from all theſe conſiderations it is moſt manifeſt, that the love of Chriſt is unſearchable, and that *it paſſes knowledge.*

Now the other two things follow of courſe, to wit, That *this* love is *infinite* and *incomprehenſible.* Wherefore here is that that ſtill is above and beyond even thoſe that are arrived to the utmoſt of their perfections. And this, if I may ſo ſay, will keep them in an employ, even when they are in Heaven; though not an imploy that is laborſome, tireſome, burthenſome, yet an imploy that is dutiful, delightful and profitable; for although the work and worſhip of Saints in Heaven is not particularly revealed as yet, and ſo *it doth not yet appear what we ſhall be*, yet in the general we may ſay, there will be that for them to do, that has not yet by them bin done, and by that work which they ſhall do there, their delight will be delight unto them. The Law was the ſhadow and not
Heb. 10. 1. the very image of Heavenly things. The image
chap. 9. 23. is an image, and not the heavenly things themſelves (the heavenly things they are Saints) there ſhall be worſhip in the Heavens. Nor will this at all derogate from their Glory. The Angels
Pſ. 103. 20 now wait upon God and ſerve him. The Son
Heb. 8. 1, 2 of God, is now a Miniſter, and waiteth upon his Service in Heaven; ſome Saints have bin imployed about ſervice for God after they have bin in Heaven; and why we ſhould be idle Spectators, when we come thither, I ſee not rea-
Luke 9. 29 30, 31, 32. ſon to believe. It may be ſaid, *They there reſt from their labours.* True, but not from their delights. All things then that once were burthenſome, whether in ſuffering or ſervice, ſhall be done away, and that which is delightful and pleaſurable ſhall remain. *But then will be a time to receive*, and not to work. True, if by work you mean ſuch as we now count work; but what if our work be there, to receive and bleſs. The fiſhes in the Sea do drink, ſwim and drink. But for a further diſcourſe of this, let that alone till we come thither. But to come down again into the World, for now we are talking of things aloft;

58.

Secondly, This love of Chriſt muſt needs be beyond our knowledge, becauſe we cannot poſsibly know the utmoſt of our ſin. Sin is that which ſets out, and off, the knowledge of the love of Chriſt. There are four things that muſt be ſpoken to for the clearing of this.

59.

1. The nature of Sin. 2. The aggravations of Sin. 3. The utmoſt tendencies of Sin. 4. And the perfect knowledge of all this.

Firſt, Before we can know this love of Chriſt, as afore, we muſt neceſſarily know the *nature* of Sin, that is, what Sin is, what Sin is in it

ſelf.

ſelf. But no man knows the nature of Sin to the full; not what Sin in it ſelf is, to the full. The Apoſtle ſaith, *That Sin*, (that is in it ſelf) is *ex-*
Rom. 7. 13. *ceeding ſinful.* That is, Exceeding it as to its filthineſs, goes beyond our knowledge: But this is ſeen by the Commandment. Now the reaſon why none can, to the full, know the horrible nature of Sin, is becauſe none, to the full, can know the bleſſed nature of the bleſſed God. For Sin is the oppoſite to God. There is nothing that ſeeketh abſolutely, and in its own nature to overcome, and to annihilate God, but Sin, and Sin doth ſo. Sin is worſe than the Devil; he therefore that is more afraid of the Devil than of Sin, knows not the badneſs of Sin as he ought; nor but little of the Love of Jeſus Chriſt. He that knows not what Sin would have done to the World, had not Chriſt ſtept betwixt thoſe harms and it, How can he know ſo much as the extent of the Love of Chriſt in common? And he that knows not what Sin would have done to him in particular, had not Chriſt, the Lord, ſtept in and ſaved, cannot know the utmoſt of the Love of Chriſt to him in particular. Sin therefore in the utmoſt evil of it, cannot be known of us: So conſequently the Love of Chriſt in the utmoſt goodneſs of it, cannot be known of us.

60. Beſides, There are many Sins committed by us, dropping from us, and that pollute us, that we are not at all aware of; How then ſhould we know that Love of Chriſt by which we are delivered from them? *Lord who can underſtand*
Pſa. 19. 12. *his Errors?* ſaid *David.* Conſequently, who can underſtand the Love that ſaves him from them? Moreover, he that knows the Love of Chriſt to the full, muſt alſo know to the full that Wrath and Anger of God that, like Hell it ſelf, burneth againſt Sinners for the ſake of Sin: But this knows none. Lord, *who knows the*
Pſa. 90. 11. *power of thine Anger?* ſaid *Moſes.* Therefore none knows this Love of Chriſt to the full. The nature of Sin is to get into our good, to mix it ſelf with our good, to lie lurking many times under the formality and ſhew of good; and that ſo cloſe, ſo cunningly, and inviſibly, that the party concerned, imbraces it for Vertue, and knows not otherwiſe to do; and yet from this he is ſaved by the Love of Chriſt; and therefore, as was hinted but now, if a man doth not know the nature of his wound, How ſhould he know the nature and excellency of the Balſam that hath cured him of his Wound.

61. *Secondly*, There are the due aggravations that belong to Sin, which Men are unacquainted
Jer. 2. Chap. 3. with; it was one of the great things that the Prophets were concerned with from God towards
Ezek. 16. the People, (as to ſhew them their Sins, ſo) to ſhew them what aggravations did belong thereto.

There are Sins againſt Light, Sins againſt Knowledge, Sins againſt Love, Sins againſt Learning, Sins againſt Threatnings, Sins againſt Promiſes, Vows and Reſolutions, Sins againſt Experience, Sins againſt Examples of Anger, and Sins that have great, and high, and ſtrange aggravations attending of them; the which we are ignorant of, though not altogether, yet in too great a meaſure. Now if theſe things be ſo How can the Love that ſaveth us from them be known or underſtood to the full?

Alas! our ignorance of theſe things is manifeſt by our unwillingneſs to abide Affliction, by our ſecret murmuring under the hand of God; by our wondring why we are ſo chaſtized as we are, by our thinking long that the Affliction is no ſooner removed.

Or, if our ignorance of the vileneſs of our actions is not manifeſt this way, yet it is in our lightneſs under our guilt, our ſlight thoughts of our doings, our ſlovenly doing of Duties, and asking of forgiveneſs after ſome evil or unbecoming Actions. 'Tis to no boot to be particular, the whole courſe of our lives doth too fully make it manifeſt, that we are wonderful ſhort in knowing both the nature, and alſo the aggravations of our Sins: And how then ſhould we know that Love of Chriſt in its full dimenſions, by which we are ſaved and delivered therefrom?

62. *Thirdly*, Who knows the utmoſt tendencies of Sin? I mean, what the leaſt Sin driveth at, and what it would unavoidably run the Sinner into. There is not a Plague, a Judgment, an Affliction, an Evil, under Heaven, that the leaſt of our Tranſgreſſions has not called for at the hands of the great God! Nay, the leaſt Sin calleth for all the diſtreſſes that are under Heaven to fall upon the Soul and Body of the Sinner at once. This is plain, for that the leaſt Sin deſerveth Hell; which is worſe than all the Plagues that are on Earth. But I ſay, Who underſtandeth this? And I ſay again, If one Sin, the leaſt Sin, deſerveth all theſe things, What thinkeſt thou do all thy Sins deſerve? How many Judgments! how many Plagues! how many Laſhes with God's Iron Whip doſt thou deſerve? Beſides, there is Hell it ſelf, the place it ſelf, the Fire it ſelf, the nature of the Torments, and the durableneſs of them, who can underſtand?

But this is not all, the tendencies of thy Sins are to kill others. Men, good Men little think how many of their Neighbours one of their Sins may kill. As, how many good Men and good Women do unawares, through their uncircumſpectneſs, drive their own Children down into the deep? We will eaſily count them very hard-hearted Sinners that uſed to offer their Pſal. 106. 36, 37. Children in Sacrifice to Devils; when 'tis eaſie to do worſe our ſelves: They did but kill the Body, but we Body and Soul in Hell, if we have not a care.

Do we know how our Sins provoke God? how they grieve the Holy Ghoſt? how they weaken our Graces? how they ſpoil our Prayers? how they weaken Faith? how they tempt Chriſt to be aſhamed of us? and how they hold back good from us? And if we know not every one of all theſe things to the full; How ſhall we know to the full the Love of Chriſt which ſaveth us from them all?

63. Again, *Thirdly*, But who has the perfect knowledge of *all* theſe things? I will grant that ſome good Souls may have waded a great way in ſome one, or more of them; but I know that there is not any that thorowly know them *all.* And yet the Love of Chriſt doth ſave us from *all*, notwithſtanding all the vileneſs and Soul-damning Vertue that is in them. Alas! how

ſhort

ſhort are we of the knowledge of our ſelves, and of what is in us. How many are there that do not know that man conſiſteth of a body made of duſt, and of an immortal ſoul? Yea, and how many be there of *thoſe* that confeſs it? that know not the conſtitution of either. I will add, how many are there that profeſs themſelves to be ſtudents of theſe two parts of man, that have oftentimes proved themſelves to be but fools as to both? And I will conclude that there is not a man under Heaven that knoweth it all together: *For man* Pſal. 139. 14 *is fearfully and wonderfully made*: Nor can the manner of the *Union* of theſe two parts be perfectly found out. How much more then muſt we needs be at loſs as to the fullneſs of the knowledge of the love of Chriſt?

64. But *Thirdly*, He that altogether knoweth the love of Chriſt, muſt, precedent to that, know not only all the wiles of the Devil; but alſo all the Plottings, Contrivings and deſigns and attempts of that wicked one; yea, he muſt know, *all the times* that he hath been with God, Job 1. Chap. 2. together with *all the motions* that he has made Luk. 22. 31 that he might have leave to fall upon us, as upon *Job*, and *Peter*, to try if he might ſwallow us up. But who knows all this? no Man, no Angel. For, *if the heart of man* be ſo deep, that none, by all his actions, ſave God, can tell the utmoſt ſecrets that are therein; how ſhould the heart of Angels, which in all likelihood are deeper, be found out by any mortal man. And yet this muſt be found out before we can find out the utmoſt of the love of Chriſt to us. I conclude therefore from all theſe things, that the love of Chriſt paſſeth knowledge: or that by no means, the bottom, the utmoſt bounds thereof can be underſtood.

65. *Fourthly*, He that will preſume to ſay, this love of Chriſt can be to the utmoſt known by us, muſt preſume to ſay that he knoweth the utmoſt of the Merits of his blood, the utmoſt exerciſe of his Patience, the utmoſt of his Interceſſion, the utmoſt of the Glory that he has prepared and taken poſſeſſion of for us. But I preſume that there is none that can know all this, therefore I may without any fear aſſert, there is none that knows, that is, that knows to the full the other.

66. We come now more particularly to ſpeak of the knowledge of the love of Chriſt; we have ſpoken of the *love* of Chriſt; to wit, of the *exceeding greatneſs* of it: And now we come to ſpeak of the knowledge of it; that is to ſay, we will ſhew what knowledge of it is attainable in this world, under theſe three heads. As to this,

1. It may be known as to the nature of it.
2. It may be known in many of the degrees of it.
3. But the greateſt knowledge that we can have of it here, is to know that it paſſes knowledge.

Firſt, We may know it *in the nature of it*. That is, that it is love *free*, *Divine*, *Heavenly*, *everlaſting* *Incorruptible*. And this no love is, but the love of Chriſt; all other love is either love Corruptible, Tranſient, Mixed, or Earthly. It is *Divine*, for 'tis the love of the holy Nature of God. It is *Heavenly*, for that it is from above: It is *everlaſting*, for that it has no end: It is *immortal*, for that there is not the apperance of corruptibleneſs in it, or likelyhood of decay.

This is general knowledge, and this is common among the Saints, at leaſtwiſe in the notion of it. Though I confeſs, it is hard in time of temptation, practically to hold faſt the ſoul to all theſe things. But, as I have ſaid already, this love of Chriſt *muſt* be ſuch, becauſe love in the root of it, is eſſential to his Nature, as alſo I have proved now, as is the root, ſuch is the branches; and as is the ſpring, ſuch are the ſtreams, unleſs the chanels in which thoſe ſtreams do run, ſhould be corrupted, and ſo defile it; but I know no channels through which this Love of Chriſt is conveyed unto us, but thoſe made in his *ſide*, his *hands*, and his *feet*, *&c.* Or thoſe gracious promiſes that dropt like Honey from his holy Lips, in the day of his Love, in which he ſpake them: And ſeeing his Love is conveyed to us, as through thoſe Channels, and ſo by the Conduit of the holy and bleſſed Spirit of God, to our Hearts, it cannot be that it ſhould hitherto be corrupted. I know the *Ciſterns*, to wit, our Hearts, into which it is conveyed, are unclean, and may take away much, through the damp that they may put upon it, of the native ſavour and ſweetneſs thereof. I know alſo, that there are thoſe that tread down, and *muddy* Ezek. 34. thoſe ſtreams with their Feet; but yet neither 18, 19. the Love, nor the Channels in which it runs, ſhould bear the blame of this. And I hope thoſe that are Saints indeed, will not only be preſerved to Eternal Life, but nouriſhed with this that is incorruptible unto the day of Chriſt.

67. I told you before, that in the hour of Temptation, it will be hard for the Soul to hold faſt to theſe things; that is, to the true *deſinition* of this Love; for then, or at ſuch ſeaſons, it will not be admitted that the Love of Chriſt is either tranſient, or mixed; but we count that we cannot be loved long, unleſs ſomething better than yet we ſee in us, be found there, as an inducement to Chriſt to *love*, and to *continue* Iſa. 64. 6. to love our poor Souls. But theſe the Chriſtian at length gets over; for he ſees, by expe- Deut. 9. 5. rience, he hath no ſuch inducement; alſo, that Ezek. 16. Chriſt loves freely, and not for, or becauſe of 60, 61, 62, 63. ſuch poor, ſilly, imaginary Inticements. Thus Chap. 36. therefore the Love of Chriſt may be known, 25, 26. 23. that is, in the nature of it: It *may*, I ſay, but 28. 29. 31. not eaſily. For this knowledge is neither eaſily 32, 33. got, though got, nor eaſily retained, though 2 Cor. 5. 14. retained. There is nothing that Satan ſetteth himſelf more againſt, than the breaking forth of the Love of Chriſt in its own proper, *native* luſter. For he knows it deſtroys his Kingdom, which ſtandeth in Prophaneneſs, in Errors and Deluſions, the only deſtruction of which is the knowledge of this Love of Chriſt. What mean thoſe ſwarms of Opinions that are in the World? What is the reaſon that ſome are carried about, as Clouds, with a Tempeſt? What mean Mens waverings, Mens changing, and enterchanging Truth for Error, and one Error for another? Why, this is the thing, *the Devil is in it*. This work is his, and he makes this a-do, to make a duſt; and a duſt to darken the Light of the Goſpel withal. And if he once

once attaineth to that, then farewell the true knowledge of the love of Christ.

68. Also he will assault the spirits of Christians with divers and sundry cogitations, such as shall have in them a tendency to darken the Judgment, delude the fancy, to abuse the conscience. He has an art to metamorphize all things. He can make God seem to be to us, a most fierce and terrible destroyer; and Christ a terrible exacter of obedience, and most amazingly pinching of his love. He can make supposed sins unpardonable; and unpardonable ones, appear as vertues. He can make the Law to be received for Gospel; and cause that the Gospel shall be thrown away as a Fable. He can perswade, that Faith is fancy, and that fancy is the best Faith in the world. Besides, he can tickle the heart with false hope, of a better life hereafter, even as if the love of Christ were
Rom. 5. there. But as I said afore, from all these things the true love of Christ in the right knowledge of it, delivereth those that have it shed abroad in the heart by the holy Ghost that he
Joh. 15 9. hath given. Wherefore it is for this purpose that Christ biddeth us to *continue in his love*: because the right knowledge, and faith of that to the soul, disperseth, and driveth away all such foggs, and mists of darkness; and makes the soul to sit fast in the promise of eternal life by him; yea, and to grow up into him who is the head, *in all things*.

Before I leave this head, I will present my Reader with these things, as helps to the knowledge of the love of Christ. I mean the knowledge of the *nature of it*, and as helps to retain it.

69. *First*, Know thy self, what a vile, horrible, abominable sinner thou art: for thou canst not know the love of Christ, before thou knowest the badness of thy nature. *O wretched*
Ro 7. *man that I am*, must be, before a man can perceive the *nature* of the love of Christ. He that sees himself *but little*, will hardly know *much* of the love of Christ: He that sees of himself *nothing at all*, will hardly ever see *any thing* of the love of Christ. But he that sees *most* of what an abominable wretch he is, He is like to see *most* of what is the love of Christ. All errors in doctrine take their rise from the want of this (I mean errors in doctrine as to Justification.) All the idolizing of mens vertues, and humane inventions, riseth also from the want of this. So then if a man would be kept sure and stedfast, let him labour before all things to know his own wretchedness. People naturally think that the knowledge of their sins is the way to destroy them; when in very deed, it is the first step to salvation. Now if thou wouldst know the badness of thy self, begin in the first place, to study the *Law*, *then* thy *heart*, and *so* thy *life*. The *Law* thou must look in-
Jam. 1.25. to, *for that's the glass*; thy *heart* thou must look upon, *for that's the face*; thy *life* thou must look upon, for that's the *body* of a man, as to Religion. And without the wary consideration of these three, 'tis not to be thought that a man can come at the knowlede of him-
vers. 26, 27 self, and consequently to the knowledge of the love of Christ.

Secondly, Labour to see the emptiness, shortness, and the pollution that cleaveth to a mans own righteousness. This also must in some measure be known, before a man can know the *nature* of the love of Christ. They that see nothing of the loathsomeness of mans best things, will think, that the love of Christ is of *that* nature as to be procured, or won, obtained or purchased by mans good deeds. And although so much Gospel light is broke forth as to stop mens mouths from *saying* this, yet 'tis nothing else but sound conviction of the vileness of mans righteousness, that will inable men to see that the love of Christ is of that nature, as to save a man without it; as to see that it is of that nature as to justifie him without it: I say, without it, or not at all. There is *shortness*, there is *hypocrisie*, there is a desire of *vain glory*, there is *pride*, there is *presumption* in mans own righteousness: nor can it be without these wickednesses, when men know not the *nature* of the love of Christ. Now these defile it, and make it abominable. Yea, if there were no imperfection in it, but that which I first did mention, to wit, *shortness*; how could it cover the nakedness of him that hath it, or obtain for the man, in whole or in part, that Christ should love, and have respect unto him.

70. Occasions many thou hast given thee to see the emptiness of mans own righteousness, but all will not do unless thou hast help from Heaven: wherefore thy wisdom will be, if thou canst tell where to find it, to lye in the way of God, that when he comes to visit the men that wait upon him in the means of his own appointing, thou mayest be there; if perhaps he may cast an eye of pity upon thy desolate soul, and make the see the things above mentioned, That thou mayest know the *nature* of the love of Christ.

71. *Thirdly*, If thou wouldest know the *nature* of *this* love, be much in acquainting of thy soul with the *nature* of the Law, and the *nature* of the Gospel. The which though they
Gal. 3. 21. are not diametrically opposite one to another, yet do propound things so differently to man, that if he knows not where, when, and how to take them, 'tis impossible but that he should *confound* them, and in confounding of them,
Ro. 9. 31 32. chap. 10. 3. lose his own soul. The Law is a servant, both first and last, to the Gospel: when therefore it is made a Lord, it destroyeth: and then to be sure it is made a Lord and Saviour of, when it's Dictates and Commands are depended upon for life.

Thy wisdom therefore will be to study these things distinctly, and throughly; for so far as thou art ignorant of the true knowledge of the nature of these, so far thou art ignorant of the true knowledge of the nature of the love of Christ. Read *Paul* to the *Galatians*, that Epistle was indicted by the Holy Ghost, on purpose to direct the soul, in, and about this very thing.

72. *Fourthly*, The right knowledge of the *nature* of the love of Christ, is *obtained*, and *retained*, by keeping of these two doctrins at an everlasting
Ephes. 3. 17. distance as to the Conscience; to wit, not suffering the Law to rule but over my outward man,

man, not suffering the Gospel to be removed one hairs breadth from my Conscience. When Christ dwells in my heart by Faith, and the Moral Law dwells in my Members, the one to keep up peace with God, the other to keep my conversation in a good *decorum*: then am I right, and not till then.

Ephes. 3. 17. Col. 3. 5.

But this will not be done without much experience, diligence, and delight in Christ. For there is nothing that Satan more desireth, than that the Law may abide in the Conscience of an awakened Christian, and there take up the place of Christ, and Faith; for he knows if this may be obtained, the vail is presently drawn over the face of the soul, and the heart darkned as to the knowledge of Christ; and being darkned, the man is driven into despair of mercy, or is put upon it to work for life. There is therefore, as I said, much diligence required of him that will keep these two in their places assigned them of God. I say much diligent study of the word, diligent prayer; with diligence to walk with God in the world. But we will pass this, and come to the second Head.

2 Cor. 3. 13, 14, 15.

73. *Secondly*, As the love of Christ may be known in the *nature* of it, so it may be known in *many degrees* of it. That which is knowable, admits of degrees of knowledge: the love of Christ is knowable. Again, that which is not possible to be known to the utmost, is to be known, we know not how much; and therefore they that seek to know it, should never be contented nor satisfied to what degree of the knowledge of it soever they attain; but still should be reaching forward, because there is more to be known of it before them. Brethren, said *Paul*, *I count not my self to have apprehended* (that is to the utmost) *but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark for the price of the high calling of God in Christ Jesus.*

Phil. 3. 13, 14.

74. I might here discourse of many things, since I am upon this Head of reaching after the knowledge of the love of Christ in many of the degrees of it. But I shall content my self with few.

Col. 2. 1, 2, 3.

First, He that would know the love of Christ in several degrees of it, must begin at his person, for in him *dwells* all the treasures of wisdom and knowledge. Nay, more; *In him are hid all the treasures of wisdom, and knowledge in him*; That is, in his person: For, for the Godhead of Christ, and our nature to be united in one person, is the highest mystery, and the first appearance of the love of Christ by himself, to the world. Here I say, *lie* hid the treasures of wisdom, and here, to the world, *springs* forth the riches of his love. That the eternal Word, for the salvation of sinners, should come down from Heaven and be made flesh, is an act of such condescension, a discovery of such love, that can never to the full be found out. Only here we may see love in him was deep, was broad, was long, and high: Let us therefore first begin here to learn to know the love of Christ, in the high degrees thereof.

1 Tim. 3. 16.

Joh. 1. 14.

1. Here, in the first place, we perceive love, in that the *humane nature*, the nature of man, not of Angels, is taken into Union with God. Who so could consider this, as it is possible for it to be considered, would stand amazed till he dyed with wonder. By this very act of the heavenly wisdom, we have an unconceiveable pledge of the love of Christ to man: for in that he hath taken into Union with himself our *nature*, what doth it signifie, but that he intendeth to take into union with himself our persons. For, for this very purpose did he assume our nature. Wherefore we read that in the flesh he took upon him, in *that* flesh he dyed for us, the *Just* for the *Unjust*, that he might bring us to God.

1 Pet. 3. 18.

2. As he was made *flesh*, so as was said afore, he became a publick or common person for us: and hereby is perceived another degree of his love; undertaking to do for his, what was not possible they should do for themselves, perfecting of righteousness to the very end of the Law, and doing for us to the reconciling of us unto his Father, and himself.

75.

Rom. 10. 3, 4. chap. 3. 24.

3. Herein also we may attain to another degree of knowledge of his love, by understanding that he has conquered, and so disabled our Foes, that they cannot now accomplish their designed enmity upon us: but that when Satan, Death, the Grave and Sin have done to his people, what ever can by them be done, we shall be still more than conquerors, though on our side be many disadvantages, through him that has loved us, over them.

chap. 5, 10. Ehpes. 5. 25, 26, 27. Rom. 8. 37.

4. By this also we may yet see more of his love, in that as aforerunner, he is gone into Heaven to take possession thereof for us: there to make ready, and to prepare for us our Summer-Houses, our Mansion, dwelling places. As if we were the *Lords*, and *he* the *Servant*! Oh this love!

Heb. 6. 20. Joh. 14. 1, 2, 3.

5. Also we may see another degree of his love, in this, that *now*, in his absence, he has sent the third person in the Trinity to supply his place as another Comforter of us, that we may not think he has forgot us, nor be left destitute of a revealer of truth unto us. Yea, he has sent him to fortifie our spirits and to strengthen us under all adversity, and against our enemies of what account, or degree soever.

Joh. 16. 7. 8. chap. 15. 26. chap. 14. 16. Luk. 21. 15

76. 6 In this also we may see yet more of the love of Christ, in that though he is in Heaven and we on Earth: nothing can happen to his people to hurt them, but he *feels* it, is *touched* with it, and *counteth* it as done unto himself: yea, *sympathizes* with them, and is afflicted, and grieved in their griefs, and their afflictions.

7. Another thing by which also yet more of the love of Christ is made manifest, and so may by us be known, is this: He is now, and has been ever since his Ascension into Glory, laying out himself as High-Priest for us, that by the improving of his Merits before the Throne of Grace, in way of Intercession, he might preserve us from the ruins that our daily infirmities would bring upon us: yea, and make our persons and performances acceptable in his Fathers sight.

Heb. 7. 2, 4, 25. chap. 8. 12 Rom. 5. 10. 1 Pet. 2. 5.

Joh 17.24 8. We also see yet more of his love by this, that he will have us where himself is, that we may behold and be partakers of his glory. And in this degree of his love, there are many *loves.*

Mat. 25. 6. 10. 1. Then he will come for us, as a Bridegroom for his Bride.

Revel. 19. 6, 7. Col. 3. 3. 2. Then shall a publick marriage be solemnized, and eternized betwixt him and his Church.

Mat. 25. 31, 32. chap. 13. 41. 3 Then she shall be wrapped up in his Mantles and Robes of Glory.

1 Cor. 6. 2, 3. 4 Then they shall be separated, and separated from other sinners, and all things that offend shall be taken away from among them.

5. Then shall they be exalted to Thrones, and power of judgment; and shall also sit in Judgment on sinful men and fallen Angels, acquiescing, by vertue of authority, with their King and head, upon them.

Luk. 20. 35. 36. 6. Then or from thence forth for ever, there shall be no more death, sorrow, hidings of his face, or eclipsing of their glory for ever.

7. And thus you may see what *rounds* this our *Jacob's* Ladder hath, and how by them we may clime, and clime, even untill we are climed up to Heaven: but now we are set again; for *all* the glories, *all* the benefits, *all* the blessings, and *all* the good things that are laid up in Heaven for these; *who can understand?*

77. *Secondly*, A second thing whereby the love of Christ *in some degrees of it* may be known, is this: That he should pass by *Angels* and take hold of *us*. Who so considereth the nature of spirits, as they are Gods workmanship, must needs confess, that as such, they have a preheminency above that which is made of dust: This then was the disparity 'twixt us and them; they being, by birth, far more noble than we. But now, when both are fallen, and by our fall, both in a state of condemnation, that Jesus Christ should chuse to take up us, the most inconsiderable, and pass by them, to their eternal perdition and destruction: O love! love in a high degree to

Heb. 2.16. man: *For verily he took not hold of Angels, but of the seed of Abraham he took hold.* Yet this is not all: In all probability this Lord Jesus has ten times as much to do now he has undertaken to be our Saviour, as he would have had, had he step'd over us and taken hold on them.

1. He needed not to have stooped so low as to take flesh upon him; theirs being a more noble nature.

2. Nor would he in all likelyhood, have met with those contempts, those scorns, those reproaches and undervaluings from them, as he has all along received in this his undertaking, and met with from sinful flesh. For they were more noble than we, and would sooner have perceived the design of Grace, and so one would think more readily have fallen in therewith, than such darkness as we were, and still by sin are.

3. They would not have had those disadvantages as we, for that they would not have had a tempter, a destroyer, so strong and mighty as ours is. Alas! had God left us, and taken them, though we should have been never so full of envy against their Salvation; yet being but flesh, what could we have done to them to have laid obstacles in the way of their Faith and Hope, as they can and do in ours?

4. They, it may fairly be presumed, had they been taken and we left, and made partakers in our steed, while we had been shut out, as they are, would not have put Christ so to it, now in Heaven (pray bear with the expression, because I want a better) as we by our imperfections have done and do. Sin, methinks, would not have so hanged in their natures as it doth in ours: their reason, and sence, and apprehensions being more quick, and so more apt to have been taken with this love of Christ, and by it more easily have been sanctified.

5. The Law which they have broken, being not so intricate as that against which we have offended, theirs being a commandment with faithfulness to abide in the place in which their Creator had set them; methinks, considering also the aptness of their natures as Angels, would not have made their compleat obedience so difficult. 78.

6. Nor can I imagine, but, had they been taken, they, as Creatures excelling in strength, would have been more capable of rendering these praises and blessings to God for eternal mercies, than such poor sorry Creatures as we are, could. But! *behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God.* That *we*, not they, that *we* notwithstanding all that they have, or could have done to hinder it, should be called the Children of God. 1 Joh. 3. 1

This therefore is an high degree of the love of Jesus Christ to us, that when we and they were, fallen he should stoop and take up us, the more ignoble, and leave so mighty a creature in his sins to perish.

Thirdly, A third thing whereby the love of Christ in *some* of the degrees of it may be known, will be to consider more particularly the way, and unwearied work that he hath with man to bring him to that kingdom, that by his blood he hath obtained for him.

1. Man, when the Lord Jesus takes him in hand to make him partaker of the benefit, is found an *enemy* to his Redeemer; nor doth all the intelligence that he has had of the grace and love of Christ to such, mollifie him at all, to wit, before the day of God's power comes. And this is a strange thing. Had man, though he could not have come to Christ, been willing that Christ should have come to him, it had been something; it would have shewn that he had taken his Grace to heart, and considered of it: Yea, and that he was willing to be a sharer in it. But verily here is no such thing; man, though he has *free will*, yet is willing by no means to be saved God's way, to wit, by Jesus Christ, before (as was said before) the day of God's power comes upon him. When the good Shepherd went to look for his Sheep that was lost, in the Wilderness, and had found it: did it go one step homewards upon its own legs? did not the Shepherd take Rom. 4. 5. chap. 5. 8, 9, 10. Luk. 15.

take her and lay her upon his shoulder, and bring her home rejoycing. This then is not love only, but love to a degree.

79. 2. When man is taken, and laid under the day of Gods power: when Christ is opening his ear to discipline, and speaking to him that his heart may receive instruction; many times that poor man is, as if the Devil had found him, and not God. How frenzily he imagins? how crossly he thinks? how ungainly he carries it under Convictions, Counsels, and his present apprehension of things? I know some are more powerfully dealt withall, and more strongly bound at first by the world; but others more in an ordinary manner, that the flesh and reason may be seen, to the glory of Christ. Yea, and where the will is made more quickly to comply with its salvation, 'tis no thanks to the sinner at all. 'Tis the day of the power of the Lord that has made the work so soon to appear. Therefore count this an act of love, *in the heighth of love*; love in a great degree.

Joh. 4. 18. chap. 15. 15.

3. When Christ Jesus has made this *mad* man to come to *himself*, and perswaded him to be willing to accept of his salvation: yet he may not be trusted, nor left alone, for then the corruptions that still lie scattering up and down in his flesh will tempt him to it, and he will be gone, yea, so desperately wicked is the flesh of Saints, that should they be left to themselves but a little while, none knows what horrible transgressions would break out. Proof of this we have to amazement, plentifully scattered here and there in the word. Hence we have the patience of God, and his gentleness so admired: for through that it is that they are preserved. He that keepeth *Israel* neither slumbers nor sleeps, but watches for them, and over them every moment, for he knows else they will be hurt.

2 Chron. 32. 31. Psal. 121. 4. Isa. 27. 3.

4. Yea, notwithstanding this, how often are Saints found playing *Truant*, and lurking like Thieves in one hole or other. Now in the guilt of backsliding by the power of this, and then in filth by the power of that corruption. Yea, and when found in such decayings, and under such revoltings from God, how comonly do they hide their sin with *Adam*, and *David*, even untill their Saviour fireth out of their mouths a confession of the truth of their naughtiness. *When I kept silence*, said *David* (and yet he chose to keep silence after he had committed his wickedness) *my bones waxed old through my roaring all the day long. For day and night, thy hand was heavy upon me, my moisture is turned into the drought of Summer.* But why didst thou not confess what thou hadst done then? So I did, saith he, at last, and thou forgavest the iniquity of my sin.

Jer. 2. 26. Psal. 32. 3, 4. ver. 5.

80. 5. When the sins of Saints are so visible and apparent to others, that God for the vindication of his name and honour must punish them in the sight of others; yea, must do it, as he is just: Yet then for Christ's sake, he waveth such Judgments, and refuseth to inflict such punishments as naturally tend to their destruction, and chuseth to chastise them with such rods, and scourges as may do them good in the end; and that they may not be condemned with the world. Wherefore the Lord loves them, and they are blessed, whom he chastneth and teacheth out of his Law. And these things are love to a degree.

1 Cor. 11. 31, 32. Heb. 12. 5, 6, 7, 8. Psal. 94. 12.

6. That Christ should supply out of his fulness the beginnings of Grace in our Souls, and carry on that work of so great concern, and that which at times we have so little esteem of, is none of the least of the aggravations of the love of Christ to his people. And this work is as common as any of the works of Christ, *and as necessary* to our *salvation*, as is his righteousness, and the *imputation thereof* to our *justification*: for else how could we hold out to the end; and yet none else can be saved.

Mat 24. 13.

7. And that the love of Christ should be such to us that he will thus act, thus do to, and for us, with gladness; (as afore is manifest by the Parable of the lost Sheep) is another degree of his love towards us: and such an one too, as is none of the lowest rate. I have seen hot love, soon cold; and love that has continued to act, yet act towards the end, as the man that by running, and has run himself off his Legs, *pants*, and can hardly run any longer: but I never saw love like the love of Christ, who as a Gyant, and Bridegroom coming out of his Chamber, and as a strong man, *rejoyceth to run his race*. Loving higher and higher, stronger and stronger, I mean as to the lettings out of love, for he reserveth the best wine even till the last.

Psal. 19. 5. Joh. 2. 10.

8. I will conclude with this, that his love may be known in many degrees of it, by that sort of sinners whose salvation he *most* rejoyceth in, and that is in the salvation of the sinners that are of the biggest size: Great sinners, *Jerusalem* sinners, *Samaritan* sinners, Publican sinners. I might urge moreover, how he hath proportioned invitations, promises, and examples of his love, for the encouragement, and support of those whose souls would trust in him: by which also great degrees of his love may be understood. But we will come now to the third thing that was propounded.

81. *Thirdly*, But the greatest attainment that as to the understanding of the love of Christ, we can arrive to here, *Is to know that it passes knowledge*: And to know the love of *Christ that passeth knowledge*.

This truth discovereth it self,

1. By the Text it self, for the Apostle here, in this Prayer of his for the *Ephesians*, doth not only desire that they may know, but describeth that thing which he prays they may know, by this term, *It passeth knowledge*. And to know the love of Christ which passeth knowledge. As our reason and carnal imagination will be rudely, and unduely tampering with any thing of Christ, so more especially with the love and kindness of Christ: Judging and concluding that just such it is, and none other, as may be apprehended by them: yea, and will have a belief that just so, and no otherwise are the dimensions of this love; nor can it save beyond our carnal conceptions of it. Saying to the soul as *Pharoah* once did to *Israel* in another case, *Let the Lord be with you as, I shall* (judge it meet he should) *let you go*. We

think Christ loves us no more, than *we do think* he can, and so conclude that his love is such as may by us be comprehended, or known to the utmost bounds thereof. But these are false conceptions, and this love of Christ that we think is such, is indeed none of the love of Christ, but a false image thereof, set before our eyes. I speak not now of weak knowledge, but of foolish and bold conclusions. A man through unbelief may think that Christ has no love for him, and yet Christ may love him with a love that passeth knowledg. But when men in the common course of their profession, will be always terminating here, that they know how, and how far Christ can love, and will thence be bold to conclude of their own safety and of the loss and ruin of all that are not in the same notions, opinions, formalities, or judgments as they: this is the worst and greatest of all. The Text therefore to rectifie those false and erroneous conclusions, says, *it is a love that passeth knowledge.*

And it will be worth our observation to take notice that men, erroneous men, do not put these limits so commonly to the Father and his love, as the Son, and his. Hence you have some that boast that God can save some who have not the knowledge of the person of the Mediator Jesus Christ the righteous; as the Heathens that have, and still do make a great improvement of the Law and Light of Nature: crying out with disdain against the narrowness, rigidness, censoriousness, and pride of those that think the contrary. Being not ashamed all the while to eclipse, to degrade, to lessen and undervalue the love of Jesus Christ: making of him and his undertakings to offer himself a Sacrifice to appease the Justice of God for our sins, but a thing indifferent, and in its own nature but as other smaller matters.

But all this while the Devil knows full well at what game he plays, for he knows that without Christ, without Faith in his blood, there is no remission of sins. Wherefore, saith he, let these men talk what they will of the greatness of the love of God as *Creator*, so they slight and undervalue the love of Christ as *Mediator*. And yet it is worth our consideration, that the greatness of the love of God is most expresst in his giving of Christ to be a Saviour, and in bestowing his benefits upon us that we may be happy through him.

But to return, The love of Christ that is so indeed, is love that passeth knowledge: *and the best, and highest of our knowledge of it is, that we know it to be such.*

82. *Secondly*, Because I find that at this point, the great men of God, of old, were wont to stop, be set, and beyond which they could not pass. 'Twas this that made *Moses* wonder. 'Twas this that made *David* cry out, How great and wonderful are the works of God? *Thy thoughts to uswards, they cannot be reckoned up in order unto thee: if I should declare and speak of them, they are more than can be numbred.* And again, *How precious also are thy thoughts unto me, O God, how great is the sum of them? If I should count them they are more in number than the sand.* And a little before, *such knowledge is too wonderful for me.* *Isaiah* saith, there hath not entred into the heart of man what God has prepared for them that wait for him. *Ezekiel* says, this is the River that cannot be passed over: And *Micha*, to the Sea; and *Zechariah*, to a Fountain, hath compared this unsearchable love. Wherefore the Apostles position, *That the love of Christ is that which passeth knowledge*, is a truth not to be doubted of: consequently, to know this, *and that it is such*, is the fartherst that we can go. This is to justifie God, who has said it, and to magnifie the Son, who has loved us with such a love: and the contrary is to dishonour him, to lessen him, and to make him a *deficient* Saviour. For suppose this should be true, that thou couldest to the utmost comprehend this love. Yet unless, by thy knowledge thou canst comprehend beyond all evil of sin, or beyond what any man sins, who shall be saved, can spread themselves or infect: thou must leave some pardonable man in an unpardonable condition. For that thou canst comprehend this love, and yet canst not comprehend that sin. This makes Christ a deficient Saviour. Besides, If thou comprehendest truly, the word that says, *it passeth knowledge*, has lost its sanctity, its truth.

Deut. 4. 31, 32, 34.
Psal. 40. 5.
Psal. 139. 17, 18.
ver. 6.
Isa. 64. 4.
Ezek. 47. 5.
Zech. 13. 1.

It must therefore be, that this love passeth knowledge; *and that the highest pitch that a man by knowledge can attain unto, as to this, is to know that it passeth knowledge.* My reason is, for that all degrees of love, be they never so high, or many, and high; yet, if we can comprehend them, rest in the bowels of our knowledge, for that only which is beyond us, is that which passeth knowledge. That which we can reach, cannot be the highest: and if a man thinks there is nothing beyond what he can reach, he has no more knowledge as to that: but if he knows that together with what he hath already reached, there is that which he cannot reach, before; then he has a knowledge for that also, even a knowledge, that it passeth *knowledge*. 'Tis true, a man that thus knoweth may have divers *conjectures* about that thing that is beyond his *knowledge*. Yea in reason it will be so, because he knows that there is something yet before him: but since the thing it self is truly beyond his *knowledge*, none of his *conjectures* about that thing may be counted *knowledge*. Or suppose a man that thus conjectureth, should hit right as to what he now conjectures, his right hitting about that thing may not be called *knowledge*: it is as yet *to him* but as an uncertain guess, and is still beyond his *knowledge*.

Quest. *But, may some say, what good will it do a man to know that the love of Christ passeth knowledge? one would think that it should do one more good to believe that the knowledge of the whole love of Christ might be attainable.* 83.

Answ. That there is an advantage in knowing that the love of Christ passeth *knowledge*; must not be questioned, for that the Apostle saith it doth. For to *know* what the holy word affirms, is profitable: nor would he pray that we might *know* that which passeth *knowledge*, were

2 Tim. 3. 16.

were there not, by our knowing of it, some help to be administred. But to shew you some of the advantages that will come to us by knowing that the love of Christ passeth knowledge.

First, By knowing of this, a child of God has in *reserve* for himself, at a day, when all that he otherwise knows, may be taken from him through the power of temptation. Sometimes a good man may be so put to it, that all that he knows *comprehensively* may be taken from him: to wit, the knowledge of the truth of his Faith, or that he has the grace of God in him, or the like, this I say may be taken from him. Now if at this time, *he knows the love of Christ that passeth knowledge*, he knows a way in all probability to be recovered again. For if Christ Jesus loves with a love that passeth knowledge: then, saith the soul, that is thus in the dark, he may love me yet, for ought I know, *for I know that he loves with a love that passeth knowledge*; and therefore I will not utterly despond. Yea, if Satan should attempt to question whether ever Christ Jesus will look upon me or no. The answer is, if I know the love that passes knowledge: but he may look upon me, (Satan) yea, and love and save me too, for ought I poor sinner know; *for he loves with a love that passeth knowledge*. If I be fallen into sin that lies hard upon me, and my Conscience fears, that for this there is no forgiveness. The help for a stay from utter despair is at hand: *But there may*, say I, for Christ *loves, with a love that passeth knowledge*. If Satan would dissuade me from praying to God, by suggesting as if Christ would not regard the stammering, and chattering prayer of mine. The answer is ready, *but he may regard* for ought I know; *for he loves with a love that passeth knowledge*. If the tempter doth suggest that thy tryals, and troubles, and afflictions, are so many that it is to be thought thou shalt never get beyond them. The answer is near, but for ought we know, Christ may carry me through them all, *for he loves with a love that passeth knowledge*. Thus I say, is relief at hand, and a help in reserve for the tempted, let their temptations be what they will. This therefore is the weapon that will baffle the Devil when all other weapons fail; *for ought I know, Christ may save me, for he loves with a love that passes knowledge*. Yea, suppose he should drive me to the worst of fears, and that is to doubt that I neither have nor shall have for ever the grace of God in my soul. The answer is at hand, but I have, or may have it, *for Christ loves with a love that passeth knowledge*. Thus therefore you may see that in this prayer of *Paul*, there is a great deal of good. He prayes, when he prayes that we might know the love of Christ that passeth knowledge: that we may have a help at hand, and relief against all the horrible temptations of the Devil. For this is a help at hand, a help that is ready to fall in with us, if there be yet remaining with us, but the least grain of right reasoning according to the nature of things. For if it be objected against a man that he is poor, because he has but a Groat in his Pocket; yet if he has an unknown deal of money in his Trunks, how easie is it for him to recover himself from that slander, by returning the knowledge of what he has, upon the Objector. This is the case, and thus it is, and will be with them that know the love of Christ that passeth knowledge. Wherefore,

Secondly, By this knowledge, *room is made for a Christian, and liberty is ministred unto him, to turn himself every way in all spiritual things.* This is the Christians *Rehoboth*, that Well for which the *Philistines* have no heart to strive, and that which will cause that we be fruitful in the Land. 84. Gen. 26. 22.

If Christians know not with this knowledge, they walk in the World as if they were *pinioned*; or as if Fetters were hanged on their Heels. But this enlarges their steps under them: By the knowledge of *this* love they may walk at liberty, and their steps shall not be straitned. This is that which *Solomon* intends when he saith, *Get Wisdom, and get Understanding*---- *Then when thou goest, thy Steps shall not be straitned, and when thou runnest, thou shalt not stumble.* A Man that has only from hand to mouth, is oft put to it to know how to use his Penny, and comes off also, many times, but with an hungry Belly; but he that has, not only that, but always over and to spare, he is more at liberty, and can live in fulness, and far more like a Gentleman. *There is a man has a Cistern, and that is full of Water: There is another also, that has his Cistern full, and withal, his Spring in his Yard; but a great Drought is upon the Land in which they dwell: I would now know, which of these two have the most advantage to live in their own minds at liberty, without fear of wanting Water?* Why this is the case in hand. There is a Christian that knows Christ in all those degrees of his Love that are knowable, but he knoweth Christ nothing in His Love that *passeth knowledge*. There is another Christian, and he knows Christ, as the first, but withal, he also knows Him as to His Love *that passeth knowledge*. Pray *now* tell me, which of these two are likest to live most like a Christian, that is, like a spiritual Prince, and like him *that possesseth all things*? which has most advantage to live in godly largeness of heart, and is most at liberty in his mind? which of these two have the greatest advantage to believe, and the greatest engagements laid upon him to love the Lord Jesus? which of these have also most in readiness to resist the wiles of the Devil, and to subdue the power and prevalency of corruptions? 'Tis *this*, that makes men Fathers in Christianity. *I write unto you, Fathers, because ye have known; I have written unto you Fathers because ye have known*, why, have not others known? not so as the Fathers. The Fathers have *known* and *known*. They have known the love of Christ in those degrees of Love which are *knowable*, and have also *known* the love of Christ to be such which *passeth knowledge*. *In my Fathers house is bread enough and to spare*, was that that fetched the Prodigal home. And when *Moses* would speak an endless-all to *Israel*, for the comfort and stay of their Souls, he calls their God, *The fountain of* Jacob *upon a land of Corn and Wine.*

2 Sam. 22. 37.

Prov. 4. 1.—12.

1 Joh. 2. 13, 14.

Luk. 15. 17.

Deut. 33. 28.

Thirdly,

85 *Thirdly*, By this *knowledge*, or *knowing* of the
Philip. 3. Love of Christ which *passeth knowledge*, *There is begot in Christians a greater desire to press forwards to that which is before them.* What is the reason of all that sloth, carnal contentedness, and listlesness of Spirit in Christians, more than the ignorance of this. For he that thinks he *knows* what can be *known*, is beyond all reason that should induce him to seek yet after more. Now the love of Christ may be said, not to be *knowable*, upon a threefold account.

First, for that my *knowledge* is *weak*.

Secondly, for that my *knowledge* is imperfect!

Thirdly, or for that, though my *knowledge* be never so perfect, because the Love of Christ is eternal.

Prov. 2, 10. There is Love that is not to be apprehended by *weak knowledge*. Convince a man of this, and then, if the *knowledge* of what he already has, be truly sweet to his Soul, it will stir him up with great heartiness to desire to *know* what more of this is possible.

There is Love beyond what he *knows* already, who is indued with the most perfect *knowledge*, that man here may have. Now if what this man *knows* already of this Love is indeed sweet unto him; then it puts him upon hearty desires that his Soul may yet *know* more. And because there is no bound set to Man, how much he may *know* in this life thereof; therefore his desires, notwithstanding what he has attained, are yet *kept alive*, and in the pursuit after the *knowledge* of more of the Love of Christ. And God in old time has *taken* it so well at the hands of some of his, that their desires have been so great, That when, as I may say, they have *known* as much on Earth as is possible for them to *know*: (that is by ordinary means) he has come down to them in Visions and Revelations; or else *taken* them up to him for an hour or two into Paradise, that they might *know*, and then let them down again.

86. But this is not all, There is a *knowledge* of the Love of Christ, that we are by no means capable of until we be possessed of the Heavens. And I would know, if a man indeed loveth Christ, whether the belief of this be not one of the highest arguments that can be urged to make such an one weary of this World, that he may be with him. To such an one,
Phil. 1. 21, 22, 23. *to live is Christ, and to die is gain.* And to such an one, it is difficult to bring his mind to be content to stay here a longer time; except he be satisfied that Christ has still work for him here to do.

I will yet add, *There is a Love of Christ, I will not say, that cannot be known, but I will say, that cannot be enjoyed*; no, not by them now in Heaven (in soul) until the day of Judgment. And the knowledge of this, when it has possessed even men on earth, has made them choose
2 Cor. 5. 4. a day of Judgment, before a day of *Death*, that they might know what is beyond that state and knowledge which even the spirits of just Men made perfect, now do enjoy in Heaven. Wherefore, as I said at first, To know the love of Christ that *passeth knowledge*, is advantageous upon this account, It begetteth in Christians a great desire to reach, and press forward to that which is before.

One thing more, and then, as to this reason I have done. Even that Love of Christ that is absolutely unknowable, as to the utmost bound thereof because it is eternal, will be yet in the *nature* of it sweet and desireable, because we shall enjoy or be possessed of it *so*. This therefore, if there were no more, is enough, when known, to draw away the heart from things that are below, to it self.

87. *Fourthly*, The love that *passeth knowledge*, *The knowledge of that is a very fruitful knowledge.* It cannot be, but it must be fruitful. Some knowledge is empty, and alone, not attended with that good, and with those blessings wherewith this knowledge is attended. Did I say, it is fruitful? I will add, It is attended with the best fruit; it yieldeth the best Wine: It fills the soul with all the fulness of God. *And to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God.* 2 John 9
God is in Christ, and makes himself known to us by the love of Christ. *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God*, for God is not to be found nor enjoyed, but in him, consequently, he that hath, and abideth in the doctrine of Christ, hath both the Father and the Son. Now, since there are degrees of knowledge of this doctrine, and since the highest degree of the knowledge of him, is to know that he has a love that *passeth knowledge*, it follows, that if he that has the least saving knowledge of this doctrine, hath God; He that hath the largest knowledge of it, has God much more, or, according to the Text, is filled with all the fulness of God. What this fulness of God should be, is best gathered from such sayings of the Holy Ghost, as come nearest to this, in language, filled,

Ro. 15. 14
1. Full of Goodness.
Acts 6. 5. chap. 7. 55. Heb. 6. 11. cha. 10. 22.
2. Full of Faith.
1 Pet. 1. 8. 1 Joh. 1. 4. Act. 9. 36, 37.
3. Full of the Holy Ghost.
4. Full of assurance of Faith.
5. Full of assurance of Hope.
6. Full of joy unspeakable, and full of glory.
Col. 1. 9. Eph. 5. 18. Phil. 1. 11.
7. Full of Joy.
8. Full of good Works.
9. Being filled with the knowledge of his Will.
10. Being filled with the Spirit.
11. *Filled with the fruits of righteousness, which is by Jesus Christ to the glory and praise of God.*

These things to be sure are included either for the cause or effect of this *fulness*. The cause they cannot be, for that is Gods, by his Holy Spirit. The effects therefore they are, for where ever God dwells in the degree intended in the Text, there is shewn in an eminent manner, by these things, *what is the riches of the glory of his inheritance in the Saints.* Eph. 1. 18
But these things dwell not in that measure specified by the Text, in any, but those who *know the love of Christ which passeth knowledge.*

88. But what a man is he that is filled with all these things! or that is, as we have it in the Text, *filled with all the fulness of God*! Such men are, at this day, wanting in the Churches. These are the men that sweeten Churches, and that

that bring glory to God and to Religion. And *knowledge* will make us such, such *knowledge* as the Apostle here speaketh of.

I have now done, when I have spoken something by way of *Use* unto you, from what hath been said. And,

First, Is there such breadth, and length and depth, and heighth in God, for us? And is there toward us love in Christ that passeth knowledge? then this shews us, not only the greatness of the Majesty of the Father and the Son, but the great good will that is in their heart to them that receive their word.

God has ingaged the *breadth*, and *length*, and *depth*, and *heighth* of the love, the wisdom, the power, and truth that is in himself, for us; and Christ has loved us with a love that passeth knowledge. We may well say, Exod. 15. 11. *Who is like thee, O Lord, among the Gods?* or as another Prophet has it, Mic. 7. 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage; he retaineth not his anger for ever: because he delighteth in mercy.* Yea, no words can sufficiently set forth the greatness of this love of God and his Son to us poor miserable sinners.

Secondly, Is there so great a heart for love, towards us, both in the Father and in the Son? then let us be much in the study and search after the greatness of this love. This is the sweetest study that a man can devote himself unto; because 'tis the study of the love of God and of Christ to man. Studies that yield far less profit than this, how close are they pursued, by some who have adapted themselves thereunto? Men do not use to count telling over of their money burthensom to them, nor yet the recounting of their Grounds, their Herds, and their Flocks, when they encrease. Why? the study of the unsearchable love of God in Christ to man, is better in it self, and yields more sweetness to the soul of man, than can ten thousand such things as but now are mentioned. I know the wise men of this world, of whom there are many, will say as to what I now press you unto, who can Psal. 4. 6, 7. shew us any good in it? But Lord lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their Corn and their Wine increaseth: *David* also said that his meditation on the Lord should be sweet. Oh, there is in God and in his Son, that kindness for the sons of men, that, did they know it, they would like to retain the knowledge of it in their hearts. They would cry out as she did Song. 8. 6, 7, 8. of old; set me as a Seal upon thy heart, as a Seal upon thine arm: for love is strong as death. Every part, crumb, grain, or scrap of this knowledge, is to a Christian, as drops of hony are to sweet palated children, worth the gathering up, worth the puting to the taste to be relished. Yea; *David* says of the word which is the ground of knowledge: It is sweeter Psal. 19. 10. than hony or the hony comb. More, saith he, to be desired are they than gold, yea than much fine gold, sweeter also than hony or the hony comb. Why then do not Christians devote themselves to the meditation of this so heavenly, so goodly, so sweet and so comfortable a thing, that yieldeth such advantage to the soul? The reason is, these things are talked of, but not believed: did men believe what they say, when they speak so largely of the love of God, and the love of Jesus Christ, they would, they could not but meditate upon it. There are so many wonders in it, and men love to think of wonders. There is so much profit in it, and men love to think of that which yields them profit. But as I said, the belief of things are wanting. Belief of a thing will have strong effects, whether the ground for it be true, or false. As suppose one of you should, when you are at a neighbours house, believe that your own house is on fire, while your children are fast asleep in bed, though indeed there were no such thing: I will appeal to any of you if this belief would not make notable work with and upon your hearts. Let a man believe he shall be damned, though afterwards 'tis evident he believed a lie, yet what work did that belief make in that mans heart; even so, and much more the belief of heavenly things will work, because true and great, and most good; also, where they are indeed believed, their evidence is managed upon their spirit, by the power and glory of the holy Ghost it self: wherefore let us study these things.

Thirdly, *Let us cast our selves upon this love*: 90. no greater incouragement can be given us, than what is in the Text and about it. It is great, it is love that passeth knowledge. Men that are sensible of danger, are glad when they hear of such helps upon which they may boldly venture for escape. Why such an help and relief, the Text helpeth trembling and fearful Consciences to. Fear and trembling as to misery hereafter, can flow but from what we know, feel, or imagin: but the Text speaks of a love that is beyond that we can know, feel, or imagin, even of a love that passeth knowledge: consequently of a love that goes beyond all these. Besides, the Apostles conclusion upon this subject, plainly makes it manifest that this meaning which I have put upon the Text, is the mind of the Holy Ghost. *Now unto him*, saith he, *that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us: unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.* Ephes. 3. 20, 21. What can be more plain? what can be more full? what can be more suitable to the most desponding spirit in any man? He can do more than thou knowest he will, he can do more than thou thinkest he can. What dost thou think? why, I think, saith the sinner, *that I am cast away.* Well, but there are worse thoughts than these, therefore think again, Why? saith the sinner, *I think that my sins are as many as the sins of all the world.* Indeed this is a very black thought, but there are worse thoughts than this, therefore prethee think again. Why? I *think*, saith the sinner, *that God is not able to pardon all my sins.* Ay, now thou hast thought indeed. For this thought makes thee look more like a Devil than a man, and yet because thou art a man and not a Devil, see the conclusion

on and the boundlesness of the love of thy God. *He is able to do above all that we think*! couldest thou (sinner) if thou hadst been allowed, thy self express what thou wouldest have expressed, the greatness of the love thou wantest, with words that could have suted thee better? for 'tis not said he can do above what we think, meaning our thinking at present: but above all we can think, meaning above the worst and most soul-dejecting thoughts that we have at any time. Some times the dejected have worse thoughts than at other times they have. Well, take them at their worst times, at times when they think, and think, till they
91. think themselves down into the very pangs of Hell; yet this word of the grace of God, is above them, and shews that he can yet recover and save these miserable people. And now I am upon this Subject, I will a little further walk and travel with the desponding ones, and will put a few words in their mouths for their help against temptations, that may come upon them hereafter. For as Satan follows such now, with charges and applications of guilt, so he may follow them with Interrogatories and Appeals. For he can tell how by Appeals as well as by charging of sin, to sink and drown the sinner, whose soul he has leave to ingage. Suppose therefore that some distressed man or woman, should after this way be ingaged, and Satan should with his interrogatories and appeals be busie with them to drive them to desperation. The Text last mentioned, to say nothing of the subject of our discourse, yields plenty of help for the relief of such a one. Says Satan, dost thou not know hat thou hast horribly sinned? Yes, says the soul, I do. Says Satan, Dost thou not know, That thou art one of the vilest in all the pack of Professors? Yes, says the soul, I do. Says Satan, doth not thy Conscience tell thee that thou art, and hast been more base than any of thy fellows can imagin thee to be. Yes, says the soul; my Conscience tells me so. Well, saith Satan, now will I come upon thee with my appeals. Art thou not a graceless wretch? Yes. Hast thou an heart to be sorry for this wickedness? No, not as I should. And albeit, saith Satan, thou praiest sometimes: yet is not thy heart possessed with a belief that God will not regard thee? Yes, says the sinner. Why then despair, and go hang thy self, saith the Devil. And now we are at the end of the thing designed, and driven at by Satan. But what shall I now do, says the sinner? I answer, take up the words of the Text against him, Christ loves with a love that passeth knowledge, and answereth him farther, saying, Satan, though I cannot think that God loves me, though I cannot think that God will save me; yet I will not yield to thee: for God can do more than I think he can. And whereas thou appealedst unto me if whether when I pray, my heart is not possessed with unbelief that God will not regard me; that shall not sink me neither, for God can do abundantly above what I ask or think. Thus this Text helpeth, where obstructions are put in against our believing, and thereby casting our selves upon the love of God in Christ for salvation.

And yet this is not all, for the Text, is yet 92.
more full: *He is able to do abundantly more* yea, *exceeding abundantly more*, or, *above all that we ask or think:* It is a Text made up of words, *pickt* and *packt* together by the Wisdom of God, *pickt* and *packt* together on purpose for the succour and relief of the tempted, that they may when in the midst of their distresses, cast themselves upon the Lord their God. He can do abundantly more than we *ask*. Oh, says the soul, that he would but do *so* much for me as I could *ask* him to do! How happy a man should I then be. Why, what wouldst thou *ask* for, Sinner? *You may be sure, says the Soul, I would ask to be saved from my sins, I would ask for Faith in, and Love to Christ, I would ask to be preserved in this evil World, and ask to be glorified with Christ in Heaven.* He that *asketh* for all this, doth indeed *ask* for much, and for more than Satan would have him believe that God is able or willing to bestow upon him; but mark, the Text doth not say, that God is able to do *all* that we can *ask or think*, but that he is able to do *above all*, yea *abundantly* above all, yea, *exceeding* abundantly above all *that we ask or think*. What a Text is this! What a God have we! God foresaw the sins of his People, and what work the Devil would make with their hearts about them, and therefore to prevent their ruine by his temptation, he has thus largely, as you see, expressed his love by his Word. Let us therefore, as has been bidden us, *make* this good use of this doctrine of Grace, as to cast our selves upon this love of God in the times of distress and temptation.

Fourthly, Take heed of abusing this Love. 93.
This Exhortation seems needless; for love is such a thing, that one *would think* none could find in their heart to abuse. But for all that, I am of opinion, that there is nothing that is more abused among Professors this day, than is this love of God. There has of late more light about the love of Christ *broke out*, than formerly: every Boy now can *talk* of the love of Christ; but this love of Christ has not been rightly applied by Preachers, or else not rightly received by Professors. For never was this grace of Christ so turned into lasciviousness, as now. Now it is a practice among professors to learn to be vile, of the profane. Yea, and to plead for that vileness: nay, we will turn it the other way, now it is so that the profane do learn to be vile of those that profess (*they teach the wicked ones their ways:*) Jer. 2.33.
a thing that no good man should think on but with blushing Cheeks.

Jude speaketh of these people, and tells us Jud. 4. Tit. 1. 16.
that they, notwithstanding their profession, deny the only Lord God, and our Saviour Jesus Christ. *They profess*, saith *Paul*, *that they know God, but in works they deny him, being abominable, disobedient, and to every good work reprobate.*

But I say, let not this love of God and of 94.
Christ, be abused. 'Tis unnatural to abuse love. To abuse love, is a villany condemned of all, yea, to abuse love, is the most inexcusable sin of all. It is next the sin of Devils to abuse love, the love of God and of Christ.

And

And what ſays the Apoſtle? Becauſe they received not the love of the truth that they might be ſaved, therefore *God ſhall ſend them ſtrong deluſions that they may believe a Ly, that they all may be damned, who believed not the truth, but had pleaſure in unrighteouſneſs.* And what can ſuch an one ſay for himſelf in the Judgment, that ſhall be charged *with the abuſe of love*? Chriſtians, deny your ſelves, deny your luſts, deny the vanities of this preſent life, devote your ſelves to God; become lovers of God, lovers of his ways; *and a people zealous of good works*; then ſhall you ſhew one to another, and to all men, that *you have not received the grace of God in vain.* Renounce therefore the hidden things of diſhoneſty, walk not in craftineſs, nor handle Gods Word deceitfully, but by manifeſtation of the Truth, commend your ſelves to every mans Conſcience in the ſight of God. Do this, I ſay, yea, and *ſo* endeavour ſuch a cloſure with this love of God in Chriſt, as may graciouſly conſtrain you to do it, becauſe, when all proofs of the right receiving of this love of Chriſt ſhall be produced, none will be found of worth enough to juſtifie the ſimplicity of our profeſſion, but that which makes us *zealous of good works.* And what a thing will it be to be turned off at laſt, as one that abuſed the love of Chriſt! as one that preſumed upon his luſts, this world, and all manner of naughtineſs, becauſe the love of Chriſt to pardon ſins was ſo great! What an unthinking, what a diſingenuous one wilt thou be counted at that day! yea, thou wilt be found to be the man that made a *prey of love*, that made a ſtalking-Horſe of love, that made of love a ſlave to ſin, the Devil and the World, and will not that be bad?

2 Thef. 2.

2 Cor. 6. 1.

Tit. 2. 14.

Read Eze. 16.

95 *Fifthly*, Is the love of God and of Chriſt ſo great? let us then labour to improve it to the utmoſt for our advantage, againſt all the hindrances of Faith.

To what purpoſe elſe is it revealed, made mention of, and commended to us? We are environed with many enemies, and Faith in the Love of God and of Chriſt, is our only ſuccour and ſhelter. Wherefore our duty and wiſdom and priviledge is, to improve this love for our own advantage. Improve it againſt daily infirmities, improve it againſt the wiles of the Devil; improve it againſt the threats, rage, death and deſtruction, that the men of this World continually with their terrour ſet before you. But how muſt that be done? why, ſet this love and the ſafety that is in it, before thine eyes; and behold it while theſe things make their aſſaults upon thee. Theſe words, the faith of this, *God loves me*, will ſupport thee in the midſt of what dangers may aſſault thee. And this is that which is meant, when we are exhorted to *rejoyce in the Lord*, to make our *boaſts* in the Lord; to *triumph* in the Lord; and *to ſet the Lord always before our face.* For he that can do this thing ſtedfaſtly, cannot be overcome. For in God there is more than can be in the World, either to help or hinder; Wherefore, if God be my helper, if God loves me, if Chriſt be my Redeemer, and has beſtowed his love that paſſeth knowledge upon me, who can be againſt me? And if they be againſt me, what diſadvantage reap I thereby, ſince even all this alſo, worketh for my good? This is improving the love of God and of Chriſt for my advantage. The ſame courſe ſhould Chriſtians alſo take with the degrees of this love, even ſet it againſt all the degrees of danger; for here *deep calleth unto deep.* There cannot be wickedneſs and rage wrought up to ſuch or ſuch a degree, as of which it may be ſaid, there are not degrees in the love of God and of Chriſt to match it. Wherein *Pharaoh* dealt proudly againſt Gods people, the Lord was above him, did match, and overmatch him; he came up to him, and went beyond him; he collered with him, overcame him, and caſt him down. *The Lord is a man of war, the Lord is his name.* Pharaoh's *Chariots and his Hoſts hath he caſt into the Sea— they ſank into the bottom as a ſtone.* There is no ſtriving againſt the Lord that hath loved us; there is none that ſtrive againſt him can proſper. If the ſhields of the earth be the Lords, then he can wield them for the ſafeguard of his Body the Church; or if they are become uncapable of being made uſe of any longer in that way, and for ſuch a thing, can he not lay them aſide, and make himſelf new ones? Men can do after this manner, much more God. But again, if the miſeries, or afflictions which thou meeteſt with, ſeem to thee to overflow, and go beyond meaſure, above meaſure, and ſo to be above ſtrength, and begin to drive thee to deſpair of life; then thou haſt alſo, in the love of God and of Chriſt, that which is above, and that goes beyond all meaſure alſo, to wit, love unſearchable, unknown, and *that can do exceeding abundantly above all that we ask or think.* Now God hath ſet them one againſt the other, and 'twill be thy Wiſdom to do ſo too, for this is the way to improve this love. But, though it be eaſie thus to admoniſh you to do, yet you ſhall find the practical part more difficult; wherefore, here it may not be amiſs, if I add to theſe, another head of counſel.

Philip. 3. 1. Pſal. 44. 8. 2 Co. 2. 14. Pſal. 16. 8. Heb. 13. 6.

Rom. 8. 31.

Ex. 18. 11.

Exo. 15. 3, 4, 5, 6. Pſal. 47. 9.

2 Cor. 1. 8.

Firſt then, Wouldſt thou *improve* this love of God and of Chriſt to thy advantage, *Why then thou muſt labour after the knowledge of it.* This was it that the Apoſtle pray'd for, for theſe *Epheſians*, as was ſaid before, and this is that that thou muſt labour after, or elſe thy *Reading* and my *Writing* will, as to thee, be fruitleſs. Let me then ſay to thee, as *David* to his Son *Solomon*, *And thou* Solomon, *my Son, know thou the God of thy Father.* Empty *Notions* of this love will do nothing but harm, Wherefore, they are not empty *Notions* that I preſs thee to reſt in, but that thou labour after the *knowledge of the ſavour of this good ointment*, which the Apoſtle calleth the *ſavour* of the knowledge of this Lord Jeſus. Know it, until it becometh *ſweet*, or *pleaſant* to thy ſoul, and then it will *preſerve* and *keep* thee. Make this love of God and of Chriſt *thine own*, and not anothers. Many there are that can talk largely of the love of God to *Abraham*, to *David*, to *Peter* and *Paul.* But that is not the thing, give not over until this love be made *thine own*; until thou *find* and *feel* it to run warm in thy heart by the ſhedding of it abroad

96.

1 Ch. 28. 9.

Song 1. 3. 2 Cor. 2. 14 Pr. 2. 10, 11

Rom. 5. 5.

there, by the Spirit that God hath given thee. Then thou wilt know it with an obliging and engaging knowledge; yea, then thou wilt know it with a soul-strengthning, and soul-incouraging knowledge.

97. *Secondly*, Wouldst thou improve this love? Then set it against the love of all other things whatsoever, even untill this love shall conquer thy soul from the love of them to it self.

This is Christian. Do it therefore, and say, why should any thing have my heart but God, but Christ? He loves me, he loves me with love that passeth knowledge. He loves me and he shall have me; he loves me, and I will love him: his love stript him of all for my sake; Lord, let my love strip me of all for thy sake. I am a Son of love, an object of love; a monument of love; of *free* love, of *distinguishing* love, of *peculiar* love, and of love that passeth knowledge: and why should not I walk in love? in love to God, in love to men, in holy love, in love unfeigned? This is the way to improve the love of God for thy advantage, for the subduing of thy passions, and for sanctifying of thy nature. 'Tis an odious thing to hear men of base lives talking of the love of God, of the death of Christ, and of the glorious grace that is presented unto sinners by the word of the truth of the Gospel. Praise is comly for the upright, not for the profane. Therefore let him speak of love that is *taken* with love, that is *captivated* with love, that is *carried away* with love. If this man speaks of it, his speaking signifies something; the powers, and bands of love are upon him, and he shews to all that he knows what he is speaking of. But the very mentioning of love, is in the mouth of the profane, like a Parable in the mouth of fools, or as Salt unsavory. Wherefore, Christian, improve this love of God as thou *shouldest*, and that will improve thee as thou *wouldest*. Wherefore,

98. *Thirdly*, If thou wouldest improve this love,
Jude 21. keep thy self in it. *Keep your selves in the love of God.* This Text looks as if it favoured the *Socinians*, but there is nothing of that in it. And
Joh. 15.10 so doth that, *If ye keep my commandments, ye shall abide in my love: even as I have kept my fathers commandments and abide in his love.* The meaning then is this, That living a holy life is the way, after a man has believed unto justification, to keep himself in the *favor* and *comfort* of the love of God. And Oh, that thou wouldest indeed so do. And that because, if thou shall want the savor of it, thou will soon want tenderness to the Commandment, which is the rule by which thou must walk, if thou wilt do good to thy self, or honour God in the world. To him that ordereth his conversation aright, I will shew the Salvation of God. He that would live a sweet, comfortable, joyful life; must live a very holy life. This is the way to improve this love to thy self in deed. Psal. 50. 23.

Fourthly, To this end, you must take root and be grounded in love, that is, you must be well settled, and stablished in this love, if indeed you would improve it. You must not be shaken as to the Doctrine, and grounds of it. These you must be well acquainted with: for he that is but a child in this doctrine, is not capable as yet, of falling in with these exhortations: for such waver, and fear when tempted: and he that feareth is not made perfect in love, nor can he so improve it for himself and souls good as he should. 99. Eph. 3. 17. 1 Joh. 4. 17. 18.

Fifthly, And lastly, keep, to this end, those grounds, and evidences that God hath given you of your call to be partakers of this love, with all clearness upon your hearts, and in your minds. For he that wants a sight of them, or a proof that they are true and good, can take but little comfort in this love. There is a great mystery in the way of God with his people. He will justifie them without their works, he will pardon them for his Sons sake: but they shall have but little comfort of what he hath done, doth, and will do for them, that are careless, carnal, and not holy in their lives. Nor shall they have their evidences for Heaven at hand, nor out of doubt with them, yea they shall walk without the Sun, and have their comforts by bitts and knocks: while others sit at their Fathers Table, have liberty to go into the Wine Celler, rejoyce at the sweet and pleasant face of their Heavenly Father towards them: and know it shall go well with them at the end. 100.

Some thing now for a Conclusion should be spoken to the carnal world, who have heard me tell of all this love. But what shall I say unto them? if I should speak to them and they should not hear: or if I should testifie unto them, and they should not believe; or intreat them, and they should scorn me; all will but aggravate, and greaten their sin, and tend to their further condemnation. And therefore I shall leave the obstinate where I found him, and shall say to him that is willing to be saved, Sinner, thou hast the advantage of thy neighbour, not only because thou art willing to live, but because there are that are willing thou shouldest; to wit, those unto whom the issues from death do belong, and they are the Father and the Son, to whom be Glory with the blessed Spirit of Grace, World without end. *Amen.*

FINIS.

CHAP. I.

Of the Houſe of the Foreſt of Lebanon.

1. AS *Solomon* builded an Houſe for *Pharaoh's* Daughter, and *that* called *The Temple of the Lord*; ſo he builded an Houſe in *Lebanon*, called *The Houſe of the Foreſt of Lebanon*, 1 *King* 7. 2.

Some, I perceive, have thought that this Houſe, called *The Houſe of the Foreſt of Lebanon*, was none other than that called the *Temple at Jeruſalem*, and that that was called *The Houſe of the Foreſt of Lebanon*, becauſe *built of the Wood that grew there.* But that *Solomon* built another than that, even one in *Lebanon*, called *The Houſe of the Foreſt of* Lebanon, is evident, and that from theſe reaſons.

Firſt, That in the Foreſt of *Lebanon* is mentioned as another, beſides that called *The Temple of the Lord*; and that too when the Temple, and its finiſhing is ſpoken of; yea, it is mentioned with an *alſo*, as an additional Houſe, beſides the *Temple of the Lord.*

In the fourth year, ſaith the Text, *was the foundation of the Houſe of the Lord laid in the Month Zif; and in the eleventh year in the month Bul (which is the eighth month) was the Houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it; ſo he was ſeven years in building it. But* Solomon *was building his own Houſe thirteen years: and he finiſhed all his Houſe. He built alſo the Houſe of the Foreſt of* Lebanon, *&c.* 1 *King* 6. 37, 38. chap. 7. 1, 2. Can there now be any thing more plain? Is not here the Houſe of the *Foreſt of Lebanon* mentioned as *another beſides the Temple.* He built the Temple, he built his own Houſe, he built *alſo* the Houſe of the *Foreſt of Lebanon.*

2. *Secondly*, It is evident by the *difference* of their *meaſures* and *dimenſions*: The *length* of the Temple was *threeſcore* Cubits; but the *length of the Houſe of the Foreſt of* Lebanon *was an hundred Cubits*; ſo that the Houſe of the Foreſt of *Lebanon*, was forty Cubits more than was that called *Solomon's Temple*: The *breadth* of *Solomon's* Temple was *twenty* Cubits, but the *breadth* of the Houſe of the Foreſt of *Lebanon* was *fifty* Cubits: and as there is odds between *threeſcore* and *fiveſcore*, ſo there is alſo between *twenty* and *fifty.*

As to their heighth, they were both alike; but equality in heighth can no more make them the ſame, than can a twenty years age in two, make them *one* and the *ſame* perſon.

Their Porches alſo differed greatly; the Porch of the Temple was in length but *twenty* Cubits, but the length of that of the Houſe of the Foreſt of *Lebanon* was *fifty* Cubits. So that here alſo is thirty odds. The Porch of the Temple was but *ten* Cubits broad; but the Porch of the Houſe of the Foreſt of *Lebanon* thirty Cubits. Now, I ſay, who that conſidereth theſe diſproportions, can conclude that the Houſe of the Foreſt of *Lebanon* was none other than that called the Temple of *Jeruſalem.* For all this compare 1 *Kings* 6. 2, 3. with chap. 7. 2. 6.

Thirdly, If you add to theſe the different makes of the Houſes, it will ſufficiently appear, that they were not one. The *Houſe of the Foreſt of* Lebanon was builded upon four rows of Cedar Pillars; but we read of no ſuch Pillars upon which the Temple ſtood. The Windows of the Houſe of the Foreſt of *Lebanon* ſtood in three rows, Light againſt Light; but we read of no ſuch thing in the Temple. The Temple had two Pillars before the Door of its Porch; but we read not of them before the Door of the Porch of the Houſe of the Foreſt of *Lebanon.* 3.

In the *6th.* and *7th.* Chapters of *the firſt Book of Kings*, theſe two Houſes, as to their make, are exactly ſet forth; ſo that he that liſteth may ſearch and ſee, if as to this, I have not ſaid the Truth.

CHAP. II.

Of what the Houſe of the Foreſt of Lebanon *was a Type.*

THAT the Houſe of the Foreſt of *Lebanon* was a Houſe ſignificant, I think is clear alſo; if it had not, we ſhould not have had ſo particular an account thereof in the Holy Word of God: I read but of four Buildings wherein, in a particular manner, the Houſes or Fabricks are, as to their manner of Building, diſtinctly handled: The *Tabernacle* is one, the *Temple* another; the Porch which he built for his Throne, his Throne for Judgment; and this Houſe of the Foreſt of *Lebanon* is the fourth. Now the three firſt, to wit, the *Tabernacle*, the *Temple*, the *Porch* and *Throne*, Wiſemen will ſay are Typical; and therefore *ſo is this.* 4.

I will therefore take it for granted, That the Houſe of the Foreſt of *Lebanon* is a ſignificative thing, yea, a Figure of the Church, as the Temple at *Jeruſalem* was, though not under the ſame conſideration. The Temple was a Figure of the Church under the Goſpel, *as She relateth to Worſhip*; but the Houſe of the Foreſt of *Lebanon* was a Figure of that Church, as ſhe is aſſaulted for her worſhip, as ſhe is perſecuted for the ſame. Or take it more expreſly thus: *I take this Houſe of the Foreſt of*

Lebanon *to be a Type of the Church in the Wilderneſs*, or as ſhe is in her *ſack-cloth* ſtate.

5. We read before this Houſe was builded, that there was a *Church in the Wilderneſs*; and alſo after this Houſe was demoliſhed, that there would be a Church in the Wilderneſs, *Acts* 7. 38. *Revel.* 12. 14. But we now reſpect that Wilderneſs-ſtate that the Church of the *New-Teſtament* is in; and conclude, That this Houſe of the Foreſt of *Lebanon*, was a Type and Figure of That; that is of her Wilderneſs-ſtate. And,

1. Methinks the very place where this Houſe was builded does intimate ſuch a thing; for this Houſe was not builded in a Town, a City, *&c.* as was that called the Temple of the Lord; but was builded in a kind of a Wood, a Wilderneſs; 'twas builded in the Foreſt of *Lebanon*; unto which that ſaying ſeems directly to anſwer. *And to the Woman* [the Church] *was given two Wings of a great Eagle, that ſhe might fly into the Wilderneſs to her place.* Rev. 12.

A Wilderneſs ſtate is a deſolate, a tempted, an afflicted, a perſecuted ſtate, *Jer.* 2. 6. All which is more than *intimated* by the Witneſſes wearing of, and propheſying in *Sack-cloth*, and alſo expreſſed of by that *Revel.* 12.

Anſwerable to this is that of the Prophet concerning this Houſe of the Foreſt of *Lebanon*, where he ſays, *Open thy Doors, O* Lebanon! *that the Fire may devour thy Cedars.* And again, *Howle Fir-Tree, for the Cedar is fallen*, Zech. 11. 1, 2.

6. What can be more expreſs? the Prophet here knocks at the very door of the Houſe of the Foreſt of *Lebanon*, and tells her, That her Cedars are deſigned for Fire; *unto* which alſo moſt plainly anſwer the *flames* to which ſo many of the Cedars of *Lebanon*, God's Saints, I mean, for many hundred years have been delivered for their Profeſſion; and by which, as another Prophet has it, *for many days they have fallen*, Dan. 11. 33.

Alſo, when the King of *Aſſyria* came up with his Army againſt *Jeruſalem*, this was his vaunting, *I am come to the ſides of* Lebanon, *and will cut down the tall Cedars thereof.* Iſa. 37. 24.

What was this King of *Aſſyria*, but a Type of the Beaſt made mention of in the *New Teſtament*? Now, ſaith he, *I will cut down the Cedars of* Lebanon; who are, in our Goſpel-Times, the *tall Ones of the Church of God.* And I ſay again, In that he particularly mentions *Lebanon*, he intends that Houſe which *Solomon* builded there, the which was builded as a Fortification to defend the Religion of the Temple, as the Saints now in the Wilderneſs of the People, are ſet for the defence of the Goſpel: but more of this anon.

7. This Houſe therefore was builded to make *aſſaults*, and to be *aſſaulted*, as the Church in the Wilderneſs is: and hence the ſtate of this Houſe is compared to the condition of a Woman in Travail, ſtrugling with her pains: as alſo we find the ſtate of the Church in the Wilderneſs is. *O inhabitant of* Lebanon, *that makeſt thy Neſt in the Cedars, how gracious ſhalt thou be when pangs come upon thee, the pain of a travelling Woman?* And again, *Verily, verily, I ſay unto you, that ye ſhall weep and lament, and have ſorrow, as a Woman in travail*: Much anſwering her caſe, who in her Travails, and while pained to be delivered, was ſaid, even in this caſe, to ſtand *before the Dragon, who with open mouth ſought to deſtroy her Fruit, ſo ſoon as it was born.* Jer. 22. 23. Joh. 16. 20, 21, 22. Revel. 12. 1, 2, 3, 4, 5, 6.

Hence, again, when Chriſt calls his Spouſe out to ſuffer, he calls, or draws her out of his Houſe in *Lebanon*, to look from the Lions Dens, and the Mountains of the Leopards, to the things that are inviſible; even as *Paul* ſaid when he was in affliction, *We look not at the things that are ſeen.* Song 4. 8. 2 Cor. 4. 18.

He draws them out thence, I ſay, as Sheep appointed for the Slaughter; yea, he goeth before them, and they follow him thither.

8. Alſo, When the Prophet fore-tells the affliction of the Church, he expreſſes it by the fall of the Cedars of *Lebanon*, ſaying, The Lord ſhall *cut down the thicket of his Foreſt with Iron*; a little afore called the *Ax*, and *Saw*. *And* Lebanon *ſhall fall by a mighty One.* Iſa. 10. 15. 34. And again, *The Earth mourneth and languiſheth*, Lebanon *is aſhamed, and hewn down.* Iſa. 33. 9.

Do we think that the Prophet propheſieth here againſt *Trees*, againſt the *natural Cedars of* Lebanon? No, no, 'Tis a prophecy touching the afflicted ſtate of the Church in the Wilderneſs, of which *Lebanon*, I mean this Houſe of the Foreſt of *Lebanon*, was a figure.

9. When God, alſo, threatneth the Enemies of his Church in the Wilderneſs with his Judgments, for their cruel dealing with her in the day of her deſertion; he calls thoſe Judgments *the violence of* Lebanon: That is by way of compariſon, ſuch as the violence done to *Lebanon* was. *The violence of* Lebanon *ſhall cover thee*; *and the ſpoil of Beaſts which made them* (Lebanon) *afraid: becauſe of men's blood, and for the violence of the Land, of the City, and of all that dwell therein.* This is like that; *Reward her, even as ſhe has rewarded you; and double unto her double, according to her works.* This the Church doth by her prayers. *The violence done unto me, and to my fleſh, be upon* Babylon, *ſhall the Inhabitants of* Zion *ſay: And my blood be upon the Inhabitants of* Babylon, *ſhall* Jeruſalem *ſay.* And then ſhall be fulfilled that which is written, *Look what they did unto* Lebanon *ſhall be done unto them.* Hab. 2. 17. Revel. 18. 6. Jer. 51. 35. Oba. 15. Ezek. 35. 14, 15.

God has his time to return the evil that the Enemies do to his Church, and he will do it when his time is come, upon their own head; and this return is called the covering of them with the violence of *Lebanon*, or that violence ſhewed to her in the day of her diſtreſs.

10. It is yet further evident, That this *Houſe of the Foreſt of* Lebanon was a Type of the Church in the Wilderneſs,

Firſt, For that ſhe is called a *Tower*, or place of Fortification and Defence; the ſame term that is given to the Church in a captivated ſtate. *Song* 7. 4. *Mic.* 4. 8, 9, 10.

For, As the Church in the Wilderneſs is compared to a *Woman in travail*, to ſhew her fruitfulneſs to God-ward in her moſt afflicted con-

condition; ſo ſhe is called a *Tower*, to ſhew her fortitude and courage, for God and his Truth, againſt *Antichriſt*.

I ſay therefore, unto both theſe is ſhe compared in that Scripture laſt cited, the which you may peruſe, if you pleaſe.

A *Tower* is a place of *receipt* for the afflicted, and ſo is the Church under the rage of Antichriſt; yea, and tho' it is the only place deſigned by the Enemy for ruin and deſtruction; yet it is the only place of ſafety in the World.

Secondly, This *Tower*, this Houſe of the Foreſt of *Lebanon*, it ſeems to be ſo builded, as to confront *Damaſcus*, the chief City of the King of *Aſſyria*; and in ſo doing, it was a moſt excellent Type of the Spirit and Deſign of the Church in the Wilderneſs, who is raiſed up, and builded to confront Antichriſt. Hence Chriſt calls ſome of the Features of his Church, and compares them to this. *Thy Neck*, (ſays he) *is as a Tower of Ivory; thine Eyes like the Fiſh pools of* Heſhbon, *by the gate of* Beth-rabbim; *thy Noſe is like the Tower of* Lebanon, *which looketh towards* Damaſcus. *Song* 7. 4.

Thy Noſe, that great ornament of thy lovly Countenance, is as a *Tower* looking that way; ſo ſet, as Chriſt ſays of his, *as a Flint*.

And this is a comely Feature in the Church, that her Noſe ſtands like a Tower, or as he ſays in another place, like a fenced, brazen Wall againſt *Damaſcus*, the Metropolitan of her Enemy: *for the head of* Syria *was* Damaſcus. *Iſa.* 7. 8.

And as Chriſt thus compares his Church, ſo ſhe again returns, or compares the Face of her Lord to the ſame, ſaying, *His Legs are as Pillars of Marble ſet upon ſockets of fine Gold: his Countenance is as* Lebanon, *excellent as the Cedars*. Song 5. 15.

Thus in *Lebanon*, *in this brave Houſe*, is found the excellency of the Church, and the beauty of Chriſt; for that they are both as a Rock, with Glory and Majeſty, bended againſt the Enemies of the Truth. *The Face of the Lord is againſt them that do evil.* Pillars his Legs are here compared to, and Pillars were they that upheld this Houſe, this Tower, which thus bravely was builded with its Face confronting the Enemy's Country.

11. *Secondly*, That this Houſe of the Foreſt of *Lebanon* was a Type of the Church in affliction, yet further appears, for that at the fall of *Babylon*, *her Cedars* are ſaid to rejoyce in ſpecial. *The Fir-Trees rejoyce at thee, and the Cedars of* Lebanon, ſaying, *ſince thou art laid down, no feller is come upon us.* Iſa. 14. 6, 7, 8. This is at the Deſtruction of *Babylon*, *the Type of that called Antichriſt*.

But why ſhould *Lebanon*, the Cedars in *Lebanon*, in an eſpecial manner here, be ſaid to rejoyce at his downfall? Doubtleſs to ſhew, that as the Enemy made his in-road upon *Jeruſalem*; ſo in a particular manner *Lebanon*, and the Houſe there, was made to ſmoak for it. *Iſa.* 37. 24. *Jer.* 22. 23. *Zach.* 11. 1. This anſwereth to that, *Rejoyce over her thou Heaven*; and ye holy Apoſtles and Prophets, for God hath avenged you of her. Hence again, when he ſpeaks of giving glory to his afflicted Church, for all the ſorrow which ſhe hath ſuſtained in her bearing witneſs for the Truth againſt Antichriſt, he calls it the *Glory of Lebanon*: That is, as I take it, *The Glory that belongs to her*, for the afflictions which ſhe underwent for his Name. *The Glory of* Lebanon *ſhall be given unto it.* And again, *The Glory of* Lebanon *ſhall come unto thee.* Iſa. 35. 2. chap. 60. 13.

Theſe are promiſes to the Church for her ſuffering of affliction, and they are made unto her as ſhe bears the name of *Lebanon*, who, or which was her Type in thoſe havocks made in it, when the Enemy, as I ſaid, aſſaulted the Church of old.

Thus by theſe few Lines I have ſhewed you, that there was a ſimilitude betwixt this Houſe *in the Foreſt of* Lebanon, and our *Goſpel Church* in the Wilderneſs: Nor need we ſtumble, becauſe this word *Houſe* is not ſubjoyned in every particular place, where this ſorrow, or joy of *Lebanon* is made mention of; for it is an uſual thing with the Holy Ghoſt, when he directs his ſpeech to a Man, to ſpeak as if he ſpake to a Tree; and when he directs his voice to a King, to ſpeak as if he intended the Kingdom; ſo when he ſpeaks of the Houſe, to ſpeak as to the Foreſt of *Lebanon*. Inſtances many might be given.

CHAP. III.

Of the largeneſs of the Houſe of the Foreſt of Lebanon.

THE Houſe of the Foreſt of *Lebanon* was 12.
forty Cubits longer than was the Temple at *Jeruſalem*, to ſhew that the Church in the Wilderneſs would increaſe more, and be far larger than ſhe that had peace and proſperity: And as it was forty Cubits *longer*, ſo it was thirty Cubits wider, ſtill ſhewing that every way ſhe would abound. Hence *they that* came out of great Tribulation, when compared with *others*, are ſaid to be a *numberleſs number*, or a multitude which no man could number, of all Nations, and Kindreds, and People, and Tongues. *Theſe*, ſaith one, *are they which came out of great Tribulation, and have waſhed their robes, and made them white in the Blood of the Lamb; therefore are they before the Throne of God.* Rev. 7 chap.

The Church, as it reſpected Temple-Worſhip, was confined to the Land of *Canaan*; but our *New-Teſtament* perſecuted One, is ſcattered among the Nations; as a Flock of Sheep are ſcattered in a *Wood*, or *Wilderneſs*. Hence they are ſaid to be in the Wilderneſs of the People, fitly anſwering to this Houſe of the Foreſt of *Lebanon*. *Ezek.* 20. 34, 35, 36.

But though the Houſe exceeded in *length* and *breadth*, the Temple of *Jeruſalem*, yet as to their heighth they were the ſame, to ſhew, that what acts that in the Wilderneſs doth, above what they have been capable to do, that have not been in that condition; yet the nature of their Grace is the ſame. *Rom.* 15. 27. 2 *Pet.* 1. 1.

But

But, I say, as for *length* and *breadth*, the Church in the Wilderness exceeds, more than the House of the Forest of *Lebanon*, did that of the Temple at *Jerusalem*, as it is written: *More are the Children of the desolate, than the Children of the married Wife, saith the Lord.* And again: *Thou shalt break forth on the right hand and on the left; and thy Seed shall inherit the Gentiles, and make the desolate Cities to be inhabited.*

This is spoken of the Church in the Wilderness, that made up chiefly of the Gentiles, of which the House of the Forest of *Lebanon* was a figure; and how she at last shall recover herself from the yoak and tyranny of Antichrist. And then she shall shoulder it with her Adversary, saying, *give place that I may dwell.* Isa. 54. 1, 2, 3, 4.

13. And I will add, it was, not only *thus magnificent*, for length and breadth, but for *Terror*, it was compacted after the manner of a *Castle*, or *strong Hold*; as was said before. It was a Tower builded for an Armory; for *Solomon* put there *his two hundred Targets, and three hundred Shields of Gold*, 2 Chron. 9. 15. 16.

This place therefore was a *Terror* to the heathen on that side of the Church, specially cause she stood with her Nose so formidable against *Damascus*: No marvel therefore if the implacable cried out against them, *help men of Israel, help!* And will ye *rebel against the King?* Acts 21. 27, 28. Neh. 9. 19.

For it is the *Terror*, or Majesty and Fortitude, which God has put upon the Church in the Wilderness, that makes the Gentiles so bestir them to have her under foot. Besides, they misapprehend concerning her, as if she was for destroying Kings, for subverting Kingdoms, and for bringing all to desolation; and so they set themselves against her, *crying, These that have turned the World upside down, are come hither also: Whom Jason hath received; and these all do contrary to the decrees of Cæsar; saying, that there is another King, one Jesus.* Acts 17. 5, 6, 7.

Indeed, the very name of Jesus is the very *Tower* of the Christian Church, and that by which she frights the World, but not designedly, but thorow their misunderstanding; for neither she, nor her Jesus is for doing them any hurt: However, this is that which renders her yet in their eye *terrible as an Army with banners*, Song 6. 10.

How then could she escape Persecution for a time; for it was the policy of *Jeroboam*, and is yet the policy of the Nations, to secure themselves against this their imagined danger, and therefore to use all means, as *Pharaoh* did, to keep this People low enough, saying, *Come, let us deal wisely with them, lest they multiply, and it come to pass when there falleth out any War, they joyn also to our Enemies, and fight against us, and so get them up out of the Land.* Exod. 1. 10. 1 Kings 12. 26, 27, 28, *&c.*

14. But could the House of *Lebanon*, though a fortified place, assault *Damascus?* Could it remove from the place on which God had set it? It only was a place of defence for *Judah*, or for the Worship of the Temple. And had the Adversary let the Temple-Worship and Worshippers alone, the *Shields* and *Targets* in the House of the Forest of *Lebanon*, had not been uncovered, had not been made bare against them. The same may now be said of the Church in the Wilderness, she moveth no Sedition, she abideth in her place, let her Temple-Worshippers but alone, and she will be as if she were not in the World: But if you afflict her, *Fire proceedeth out of her mouth, and devoureth her Adversaries: and if any man will hurt her, he must in this manner be killed.* Revel. 11. 5. and so die by the Sword of the Spirit.

But because the Weapons of the Church, tho none of them are carnal, be so talked of in the World, the blind are yet more afraid of her, than they in this manner are like to be hurt by her; and therefore they of old have *peeled*, and *pulled*, and endeavoured to spoil her all along; sending their *Servants*, and saying to their Bayliffs and Sheriffs, *Go to a Nation scattered and peeled, to a People terrible from their beginning; a Nation meted out, and trodden down, whose land the rivers have spoiled.* Isa. 18. 1, 2.

But this People shall prevail, though not by worldly force, her God will deliver her. And then, or at that time, *shall the present be brought to the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto, a nation meted out, and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord, the mount* Zion. ver. 7.

Now *thus* did the House of the Forest of *Lebanon* provoke, it was built defensively, it had a *Tower*, it had *Armour*; its *Tower confronted the Enemies Land.* No marvel then, if the King of *Assyria* so threatned to lay his Army *on the sides of* Lebanon, and to *cut down the tall Cedars thereof.* Isa. 37. 24.

The largeness therefore, and prowess of the Church, by reason of her inherent fortitude, and the valourous acts that she hath done, by Suffering, by Prayer, by Faith, and a constant induring of hardship for the Truth, doth force into the World a Belief, thorow their own guilt and clamours of Conscience against them for their Debaucheries, that this House of the Forest of *Lebanon* will destroy them all, when she shall be delivered from her servitude.

Come therefore, said *Balak* to *Balaam, and curse me this People, if peradventure I may overcome them.* When he might have let them pass peaceably by, and they would not have lift up a Finger against him.

Wherefore, from all these things it appears, That the House of the Forest of *Lebanon* was a Type of the Church in the Wilderness.

CHAP.

CHAP. IV.

Of the Materials of which the House of the Forest of Lebanon *was made.*

15. THE Foundation of the House of the Forest of *Lebanon* was of the same great Stones which were laid in the Foundation of the Temple of the Lord. 1 *Kings* 7. 2. 6, 7, 8, 9, 10, 11.

And this shews, that the Church in the Wilderness has the same foundation and support, as had the Temple that was at *Jerusalem*, tho' in a state of Sack-cloth, Tears and Affliction, the *lot* of the Church in the Wilderness; for she, while there, *is to howle*, Zech. 11. 2.

Now, since the foundation is the same, what is it? but to shew also, that she, though in an afflicted condition, shall certainly stand. *The Gates of Hell shall not prevail against it.* Mat. 16.

Her confronting Idolatrous Nations is therefore a *sign* of her troubles, not any *prediction* of a fall. Her Rock is stedfast, not like the Rock of her Adversaries, *the Enemy being Judges*, Deut. 32. 31.

But that which in special I take notice of, is, that I find in a manner, in this House of the Forest of *Lebanon*, nothing but *Pillars* and *Beams*, great Timber, and thick Beams, and of those was the House builded; Pillars to hold up, and thick *Beams* to couple together; and thus was the House finished. I read not here of *any garnishing*, either of the Pillars, Beams, Doors, Posts, Walls, or any part of the House; all was plain, without garnish; fitly representing the state of the Church in the Wilderness, which was clothed with Sack-cloth, covered with Ashes, wearing her mourning Weeds, with her Tears upon her Cheeks, and a Yoak, or Band about her Neck. *Isa.* 52. 1, 2. chap. 61. 3.

16. By this kind of description we may also note, with what kind of Members this House, this Church is furnished. Here, as I said, that is, in the House of the Forest of *Lebanon*, you find Pillars, Pillars; so in the Church in the Wilderness, O the mighty ones of which this Church was compacted! They were all Pillars, strong, bearing up the House against Wind and Weather; nothing but Fire and Sword could dissolve them. As therefore this House was made up of great Timber, so this Church in the Wilderness was made up of *Gyants in Grace.* These men had the Faces of Lyons: *no* Prince, *no* King, *no* Threat, *no* Terror, *no* Torment, could make them yield: *They loved not their lives unto the death.* They have laughed their Enemies in the Face, they have triumphed in the Flames.

They were *Pillars*, they were Pillars of *Cedar*: The Cedar is the highest Tree in the World; wherefore in that this House was made of Cedar, it may be to denote that in the Church in the Wilderness, however contemned by men, was the highest perfection of Goodness; as of Faith, Love, Prayer, Holy Conversation, and affection for God, and his Truth.

For indeed, none ever shewed the like, none ever shewed higher *Cedars*, than those that were in *Lebanon.* None ever shewed higher *Saints* than were they in the *Church in the Wilderness.* Others *talked*, *these* have suffered; Others have said, *these* have done: These have voluntarily taken their Lives in their hands, *for they loved them not to the death*; and have fairly, and in cool Blood, laid them down before the World, God, Angels, and Men, for the confirming of the Truth, which they have professed. *Acts* 15. 26. *Revel.* 12. 11.

These are Pillars, these are *strong Ones* indeed: 'Tis meet therefore, that the Church in the Wilderness, since she was to resemble the House of the Forest of *Lebanon*, should be furnished with these mighty ones.

Cedars! The same that the holyest of all in 17.
the Temple was covered with within, (and that House was a figure of Heaven) to shew that the Church of God in the Wilderness, how base, and low soever in the judgment of the World, is yet the only Heaven that God has among the Children of Men. Here are many Nations, many Kingdoms, many Countries, and many Cities; but the Church in the Wilderness was but one, and she was the Heaven that God is here: Hence she is called, *thou Heaven. Rejoyce over her, thou Heaven.* Revel. 18. 20.

And again, when the *combustion* for Religion is in the Church in the Wilderness, it is said to be in Heaven: *And there was War in Heaven, Michael fought against the Dragon, and the Dragon fought, and his Angels.* Revel. 12. 7.

The Church therefore loseth not all her Titles of Honour, no not when at the lowest; *she is God's Heaven still.* Though she may not be called now a *Crown* of Glory, yet she is still God's *Lillie amongst Thorns*: though she may not be called the *Church of Jerusalem*, yet she may the *Church in the Wilderness*: and though she may not be called *Solomon's Temple*, yet she may, *The House of the Forest of Lebanon.*

Cedars! Cedars are tall and sweet, and so are the Members of the Church in the Wilderness. Oh their *smell*, their *scent*, it hath been as *the Wine of Lebanon.* Hos. 14. 5, 6, 7.

They that have gone before, have left this smell, still, in the Nostrils of their Survivers, as that both fragrant and precious.

This House of the Forest of *Lebanon* was builded upon *four rows of Cedar Pillars.* 1 Kings 7. 2. These four rows were the *bottom* Pillars, those upon which the whole weight of the House did bear. The Holy Ghost saith here, *four rows*, but says not how many were in a row. But we will suppose them to allude to the Twelve Apostles, or to the Apostles and Prophets, upon whose Foundation the Church in the Wilderness is said to be builded. *Ephes.* 2. And if so, then it shews, that as the House of the Forest of *Lebanon* stood upon these four rows of Pillars, as the names of the Twelve Tribes stood in four rows of precious Stones upon *Aaron's* Breast-plate, when he went into the Holiest: So this House, or Church in the Wilderness,

derneſs, ſtands upon the Doctrine of the Apoſtles and Prophets. *Exod.* 28. 17. chap. 39. 10.

But becauſe it only ſaith it ſtood upon *four rows*, not ſpecifying any number; therefore as to this, we may ſay nothing certain, yet I think ſuch a conjecture hath ſome ſhew of Truth in it, however I will leave it to wiſer Judgements.

18. *And it was covered with Cedar above, upon the Beams that lay on forty five Pillars, fifteen in a row.* 1 Kings 7. 3.

Theſe Pillars, as the others, are ſuch upon which the Houſe did alſo bear; this is clear, becauſe the Beams that lay upon the four rows of Pillars aforementioned, lay alſo upon theſe forty five.

It ſeems therefore, that theſe *four rows* of Pillars, were they that were the more outſide ones; that is, two rows on *this* ſide of the Houſe, and two rows alſo on *that*; and that theſe forty five Pillars, fifteen in a row, ſtood in three rows more *inward*, and ſo did bear up with the other, the Beams that were laid upon them, much like to thoſe inner Pillars that uſually ſtand in our *Pariſh-Churches*.

If ſo, then the firſt four rows did ſeem to be a guard to theſe, for that, as they ſtood more to the outſides of the Houſe, ſo more to the Weather, and nearer to the firſt approach of the Enemy.

And this may ſhew, that the Apoſtles in their Doctrine are, not only a Foundation to the *forty five Pillars*, but a Protection and Defence: I ſay a Protection and Defence to all the Pillars that ever were beſides in the Church in the Wilderneſs. And it is to be conſidered, that the four rows are mentioned, as placed firſt, and ſo were thoſe upon which the thick Beams, that firſt were for coupling of the Houſe were laid: The which moſt fitly teacheth, that the Office and Graces of the Apoſtles were firſt in the Church in the Wilderneſs, according to 1 *Cor.* 12. 18.

Theſe forty five Pillars ſtanding in the midſt by the others, may alſo be to ſhew, that in the time of the trouble of the Church in her wilderneſs-ſtate, there will be thoſe that will ſtand by, and maintain her Apoſtolical Doctrine, though for ſo doing, they bear the burden of the whole.

But I read of no Chambers for eaſe, or reſt, in *this* Houſe; here is no room for *Chambering*. They that were for being Members in the Church in the Wilderneſs, muſt not look for reſt, until their Lord ſhall come. *Rom.* 13. 13, 14. 2 *Theſ.* 1. 5, 6, 7, 8, 9.

Here therefore was but hard Lodging; the Houſe of the Foreſt of *Lebanon* was not made for tender *skins*, and for thoſe that cannot lie out of down Beds; but for thoſe that were warlike-men, and that were willing to endure hardneſs, for that Religion that God had ſet up in his Temple; and is fitly anſwered by that of the Apoſtle. *Thou therefore, my Son, endure hardneſs as a good Soldier of Jeſus Chriſt. No man that warreth entangleth himſelf with the affairs of this life, that he may pleaſe him that hath choſen him to be a Soldier.* 2 Tim. 2. 3, 4.

Forty five Pillars! 'Twas forty five years that the Church was of old in a bewildred and war-like condition, before ſhe enjoyed her reſt in *Canaan*. *Joſ.* 14. 10. Now, as there were forty five years of trouble, ſo here are forty five Pillars for ſupport; perhaps to intimate, That God will have in his Church in the Wilderneſs, a ſufficient ſucceſſion of faithful men, that like Pillars ſhall bear up the Truth above water, all the time of Antichriſt's Reign and Rage. 19.

The *thick Beams* that lay over-thwart to couple this Houſe of the Foreſt of *Lebanon* together, did bear upon theſe forty five Pillars, to ſhew, that by the burden-bearers that have, and ſhall be in the Church of God in the Wilderneſs, the Unity of that Houſe is thorow the Spirit maintained. And indeed, had it not been for theſe Pillars, the Sufferers, theſe burden-bearers in the Church, our Houſe in the Foreſt of *Lebanon*, or more properly, *our* Church in the Wilderneſs, had, before this, been but in a poor condition. Thus therefore this Church, which in her time is the pillar and ground of Truth in the World, has been made to ſtand and abide it, *When the blaſt of the terrible ones has been as a ſtorm againſt the Wall.* 1 Tim. 3. 15. Iſa. 25. 4.

Many a time have they afflicted me from my youth, may Iſrael *now ſay: Many a time have they afflicted me from my youth, yet they have not prevailed againſt me*, Pſal. 129.

Thus you ſee how the Houſe of the Foreſt of *Lebanon* was a Type of the Church in the Wilderneſs: And you ſee alſo by this, the reaſon why the Houſe of the Foreſt of *Lebanon* had its inward glory, lying more in *great Pillars*, and *thick Beams*, than in other Ornaments. And indeed, here had need be *Pillars* and *Pillars*, and *Beams* and *Beams* too; ſince 'twas deſigned for aſſaults to be made upon it; ſince it was ſet for a *But* for the *marks-man*, and to be an object for furious Heathens to ſpend their rage againſt its Walls.

The glory therefore of the Temple *lay in one thing*, and the glory of this Houſe lay *in another*: the glory of the Temple lay in that ſhe contained the true form and modes of Worſhip; and the glory of the Houſe of the Foreſt of *Lebanon*, lay in her many Pillars, and thick Beams, by which ſhe was made capable, thorow good management, to give check to thoſe of *Damaſcus*, when they ſhould attempt to throw down that Worſhip.

And, as I ſaid before, theſe Pillars were *ſweet-ſcented* Pillars, for that they were made of *Cedar*; but what cared the Enemy for that, they were offenſive to him, for that they were placed as a Fortification againſt him: Nor is it any allurement to Satan to favour the mighty ones in the Church in the Wilderneſs, for the fragrant ſmell of their ſweet Graces; nay, both he and his Angels are the more bent to oppoſe them, becauſe they are ſo *ſweet-ſcented*.

The *Cedars* therefore got nothing becauſe they were *Cedars*, at the hands of the Barbarous Gentiles; (for they would burn the Cedars,) as the Angels, or Pillars, get nothing of favour at the hands of Antichriſt, becauſe they are Pillars of, and Angels for the Truth; yea, they

they so much the more by her are abhorred.

Well, but they are Pillars *for all that*; yea, Pillars to the Church in the Wilderness, (as the others were in the House of the Forest of *Lebanon*,) and Pillars they will abide there, dead, and alive, when the Enemy has done what he can.

The Pillars were set in *three rows*, for so are forty five, when they are set *fifteen in a row*.

And they were set *in three rows to bear*. This manner also of their standing thus, was also doubtless significant.

But again, They, these Pillars, may be set, or placed *thus* in three rows in the House of the Forest of *Lebanon*, to shew that the *three Offices of Christ* are the great things that the Church in the Wilderness must bear up before the World.

The three Offices of Christ, they are his *Priestly*, his *Prophetical*, and his *Kingly Offices*. These are those in which God's Glory, and the Churches Salvation are most immediately concerned; and they that have been most opposed by the Devil, and his Angels: All Heresies, Errors and Delusions, with which Christ's Church has been assaulted in all Ages, have bent themselves against some one, or all of these.

Isa. 33.22. 2 Thes. 2, 3, 4. Revel. 16. 13. 16. Chap. 19. 19,20, 21. Christ is a Priest to save, a Prophet to teach, and a King to rule his Church: But this Antichrist cannot beat; therefore he attempts to get up into the Throne himself, and to act as if he were *one above all that is called God, or that is worshipped*.

But behold! here are Pillars in *three rows*, mighty Pillars to bear up Christ in these his Offices before the World, and against all falsehood and deceit.

Fifteen in a row. I can say no further than I can see; what the *number* of fifteen should signifie, I know not, God is wiser than man: But yet methinks, their standing thus, should signifie *a reserve*: As, suppose the first three that the Enemy comes at, should be destroyed by their hands, there are three times fourteen behind: Suppose again, that they should serve the next three so; yet there is a reserve behind. When that *fine* one, *Jezabel*, had done what she could 1 Kings 19. 18. against the afflicted Church in her time, yet there was left a reserve, a reserve of seven Rom. 11.4 Thousand that were true Worshippers of God.

Always when Antichrist made his inroads upon the Church in the Wilderness, to slay, to cut off, and to kill; yet some of the Pillars stood, they were not all burnt in the fire, nor cut down.

They said indeed, *Come let us cut them off from being a Nation, that the name of Israel may be no more in remembrance*. But what then? There's a difference 'twixt saying and doing; Ex. 3. 23. Psal. 83. 4. the Bush was not therefore consumed because 'twas set on fire; the Church shall not be consumed although she be afflicted.

20. And this reason is, because God has still his Gen. 4. 25. *fifteens*; therefore, if *Abel* falls by the hand of Josh. 1. 2, 3. *Cain*, *Seth* is put in his place; if *Moses* is taken Acts 1. 16, away, *Joshua* shall succeed him; and if the 17, 18, 19, 20, 21, 22, Devil breaks the Neck of *Judas*, *Matthias* is at 23, 24, 25, 26. hand to take his Office. God has, I say, a succession of Pillars in his House, he has to himself a *reserve*.

Yet, again, Methinks that there should be *forty five Pillars*, and besides them *four rows of Pillars*, and all this to bear up an invisible burden; for we read of nothing upon the Pillars, *but the Heavens and Roof*. It should be to shew, That it is impossible that a carnal Heart should conceive of the weight that Truth lays upon the Conscience of a Believer: They see nothing, alas nothing at all, *but a Beam*, a Truth; and say they, Are you such Fools to stand groaning to bear up that, or what is contained therein? They, I say, see not the weight, the Glory, the weight of Glory that is in a *Truth* of God; and therefore they laugh at them that will count it worth the while to endure so much to support it from falling to the ground. Great Pillars and Beams, great Saints, and great Truths, are in the Church of God in the Wilderness; and the Beams lie upon the Pillars, or the Truth upon the Saints.

The *Tabernacle*, and *Ark*, formerly were to be born upon men's shoulders, even as these *great Beams* are born up by these Pillars: and as this Tabernacle, and Ark, were to be carried hither and thither, according to the appointment of God; so were these Beams to be by these Pillars born up, that therewith the House might be girt together, kept uniform, and made to stand fast, notwithstanding the Wind and Storm.

CHAP. V.

Of the Windows of the House of the Forest of Lebanon. 21.

THE House of the Forest of *Lebanon* had many Windows in it; *And there was Windows in three rows, and Light was against Light in three ranks*. 1 Kings 7. 4.

Windows are to let the Light *in at*, and the Eye *out at*, to objects at a distance from the House, and from those that are therein.

The Windows here are figures of the Word of God, by which Light the Light of Life is let into the Heart; thorow that, the Glass of these Windows, the beams of the Sun of Righteousness shine into the Church. Hence the Word is compared to Glass, through which 2 Cor. 3. 18. the glorious Face of Christ is seen. This therefore, this House of the Forest of *Lebanon* had, it had Windows, a figure of that Word of God, through, and by which, the Church in the Wilderness sees the mind of God, and so what while there, she ought to believe, do, and leave undone in the World.

This House had plenty of Windows, *three rows* of Windows on both sides the House. 22.

In three rows. By these Windows *in three rows*, perhaps was prefigured how into the Church in the Wilderness was to shine the *Doctrine of the Trinity*: yea, to signifie that she was to be possessed with that in her most low state, and when under her greatest Clouds.

1 John 2. 22, 23. Chap. 4. 2, 3, 4. 2 Jo. 9. 10. The Doctrine of the Trinity! that's the substance, that's the ground and fundamental of all: For by this Doctrine, and by this *only*, the man is made a Christian; and he that has not this Doctrine, his Profession's not worth a button.

You must know that sometimes the Church in the Wilderness has but little Light, but the diminution of her Light is not then so much in, or as to substantials, as it *is* as to circumstantial things; she has then the substantials with her, in her darkest day, even *Windows in three rows.*

The Doctrine of the Trinity! You may ask me *what that is?* I answer. It is that Doctrine that sheweth us the Love of God the Father, in giving of his Son: The Love of God the Son, in giving of himself; and the Love of the Lord, the Spirit, in his work of regenerating of us, that we may be made able to lay hold of the Love of the Father by his Son, and so enjoy Eternal Life by Grace. This Doctrine was always let in at these Windows into the Church in the Wilderness, for to make her sound in Faith, and hearty in Obedience; as also meek and patient in temptation and tribulation.

22. And, as to the substance of Christianity, this Doctrine is sufficient for any People, because it teaches Faith, and produceth a good moral Life. These therefore, if these Doctrines shine upon us, thorow these Windows of Heaven, so as that we see them, and receive them, they make us fit to glorifie God here, and meet to be glorified of, and with him hereafter.

These Lights therefore cause that the Inhabitants of this Church in the Wilderness, see their way thorow the dark *pitch Night* of this *world*: For, as the House of the Forest of *Lebanon*, this Church of God in the Wilderness had always her Lights, or VVindows in *these* three rows, to guide, to solace and comfort her.

This House, therefore, is thus discriminated and distinguished from all other Houses in the VVorld; no House, that we read of in the Bible, was *thus* adorned with Light, or had VVindows in *three rows*, but this; and answerable hereunto, no Congregation or Church, but the true Church of God, has the true antitype thereof.

Light! VVindows! A sufficiency of VVindows was of great use to a People that dwelt in a Forest, or VVood, as the Inhabitants of the House of the Forest of *Lebanon* did: But how solitary had this House been, had it had no Light at all! To be in a *Wood*, and that *without* VVindows, is one of the worst of conditions.

This also is the relief that the Church in the VVilderness had; true, she was in a VVood, but had Light, called in another place *God's Rod*, or his word which giveth Instruction.

Mic. 7. 14. *Feed thy People with thy Rod, the Flock of thine Heritage, which dwell solitary in the Wood*, &c.

23. To be, as was said, in a *Wood*, and without Light too, is a condition very desolate: the

Ex. 10. 21. 22, 23. *Egyptians* found it so, for all they were in their Houses.

But how much more then is that Peoples case to be lamented that are under Persecution, but have not Light in three rows to guide them. But this is not the state of the Church in the Wilderness, she has her Windows *in three rows*, to wit, the light of the Face of the Father, the light of the Face of the Son, and the light of the Face of the Holy Ghost; all shining thorow the Windows or Glass of the Word to her comfort and consolation, though now in the Forest of *Lebanon*.

And Light was against Light in three ranks.

This is an additional account of the Windows that were in the House of the Forest of *Lebanon*. Before he said, she had Windows in *three rows*, but now he adds, that there was *Light against Light*, Light opposite to Light, and that also *in three ranks*.

In that he saith, they were in *ranks*, he either means *in order*, or insinuates a military posture, for both these ways is this word taken. Mar. 6. 40. Numb. 2. 16. 24. 1 Chron. 12. 33, 38.

Nor need any smile because I say the Lights were set in a military posture; we read of Potsherds striving with Potsherds; and why may it not as well be said, *Light was against Light*? Isa. 45. 9.

But we will pursue our design. Here is opposition insinuated; in the Margent it is *sight against sight*; wherefore the Lights thus placed in the House of the Forest of *Lebanon*, give me another incouragement, to think that this House was a Type of the Church in the Wilderness, and that she is the Seat of Spiritual War also. 24. Rev. 12. 7.

For as this House of the Forest of *Lebanon* was that which was the object of the Rage of the King of *Assyria*, because it stood in his way to hinder his ruining *Jerusalem*; so the Spirit and Faithfulness of the Church of God in the Wilderness, stands in the way, and hinders Antichrist's bringing of the Truth to the ground.

And as the Enemy brake into *Lebanon*, and did set Fire to her Cedars; so the *Boar*, the *Antichrist*, the *Dragon*, and his *Angels* got into the Church in the Wilderness. Psa. 80. 13. 2 Thes. 2. 4. Rev. 12. 7.

This being so, here must needs be War; and since the War is not carnal but spiritual, it must be made by way of *controversie, contention, disputation, argument, reasonings*, &c. which were the effect of *opposite apprehensions*, fitly set out in this House of the Forest of *Lebanon*, for that there *light was against light, sight against sight, in three ranks.*

Wherefore, in that he saith, *light was against light in three ranks*, he suggesteth to the life, *how it would be in the Church in the Wilderness.*

And suppose they were the truly godly that made the first assault, can they be blamed? For who can endure a *Boar* in a Vineyard; a *man of sin* in a holy Temple; or a *Dragon* in Heaven? What then if the Church made the first assault? Who bid the *Boar* come there? What had he to do in God's House? The Church, as the House of the Forest of *Lebanon*, would have been content with its own station; and Bread and Water will serve a man that may, with peace, enjoy his delights in other things. But when privilege, property, life, delight, heaven and salvation, comes

to

But becauſe the chaſt Matron, the Spouſe of Chriſt, would not allow this *Slut* to run away with this name, therefore ſhe gets upon the back of her Beaſt, and by him puſhes this woman into the dirt; but becauſe her faith and love to her Husband remains, ſhe turns again, and pleads by her titles, her features, and ornaments, that ſhe, and ſhe only, is ſhe whoſe ſquare anſwereth to the ſquare of her figure, and to the Characters which her Lord hath given of his own; and ſo the game began.

30. For ſo ſoon as this Miſtreſs became a Dame in the World, and found that ſhe had her *ſtout* Abbetors, ſhe attempts to turn all things *topſi-turvy*, and to ſet them, and to make of them what ſhe liſts. And now ſhe will have an Altar like that which was *Tiglath-Pileſer's*: Now muſt the Lord's braſen Altar be removed from its place, the borders of the Baſis muſt be cut off, and the Laver removed from off them; the molten Sea muſt alſo now be took off the backs of the braſen Oxen, where *Solomon* ſet it, and be ſet on a pavement of Stone.

2 Kings 16. 10, 11, 12, 13, 14, 15, 16, 17.

Solomon! alas *Solomon's* no body now; this Woman is wiſer in her own conceit, than ſeven men that can render a reaſon. Now alſo the Court of the Sabbath muſt be turned to the uſe of the King of *Aſſyria*, *&c.*

verſe 18.

Thus has the beauty of God's Church betrayed her into the hands of her lovers, who loved her for themſelves, for the Devil, and for the making of her a Seat, a Throne for the Man of Sin. And poor Woman, all her ſtruggling and ſtriving, and crying out under the hands of theſe Raviſhers, has not, *as yet*, delivered her, though it has ſaved her life.

Deut. 22. 25, 26, 27.

But though thus it has been with Chriſt's true Church, and will be as long as his Enemy Antichriſt reigns; yet the days will come, when her God will give her her Ornaments, and her Bracelets, and her Liberty, and her Joy, that ſhe had in the day of her eſpouſals.

CHAP. VII.

31. *Of the repetition of Light againſt Light in the Houſe of the Foreſt of* Lebanon.

TO be ſure it was not ſuperfluouſly done of the Holy Ghoſt to make repetition of theſe words, [And Light was againſt Light in three ranks;] therefore ſomething is intended in the adding of them again, that was not intended by the firſt mentioning of them.

I have told you what I thought was intended by the *firſt rehearſal* of them; namely, to ſhew how Antichriſt got in with his Senſuality, and oppoſed it to the true Light of the Word of God, exalting himſelf above God, and alſo above all Divine Revelation; this was his Light againſt Light. But, I ſay, *why is it repeated?* For he ſaith, *Light was againſt Light in three ranks again.*

Truely, I think it is repeated, to ſhew the evil effects the firſt Antichriſtian oppoſition would have in the Church of God, towards the end of her *Wilderneſs-ſtate*. For, *Light againſt Light*, now, for that it is here repeated, is to ſhew us ſome new thing, or, as far as *Wood* and *Windows* can ſpeak, to let us underſtand what would be the conſequence of thoſe Antichriſtian figments that was brought into the Church at firſt by him.

For, can it be imagined, but that, ſince ſo much confuſion was brought into the Church, ſome of the truly godly themſelves would be much damnified thereby. The Apoſtle ſays, *Evil communication corrupts good manners.* And that their word *will eat, as doth a canker.* Miſchief therefore muſt needs follow this *ugly* deed of the Man of Sin.

1 Cor. 15. 33. 2 Tim. 2. 17.

If an Houſe be on fire, though it is not burnt down, the ſmell of the flame may long remain there; alſo we count it no wonder to ſee ſome of the effects upon Rafters, Beams, and ſome of the principal Poſts thereof. 32.

The Calf that was ſet up at *Dan*, defiled that People, *till the captivity of the land.* Judg. 18. 30.

And, I ſay again, ſince *Light* againſt *Light* was ſo early in the Church in the Wilderneſs, and has alſo been there ſo long; and again, ſince many in this Church were both born and bred there under theſe oppoſitions of Light; 'tis eaſie to conclude, that ſomething of the Enemies darkneſs might be alſo called Light, by the Sincere that followed after. For by Antichriſtian darkneſs, though they might call it Light, the true Light was darkened, and ſo the Eye made dim, even the Eye of the truly godly. Alſo, the Holy Ghoſt did much withdraw it ſelf from the Church; ſo the Doctrines, Traditions, and Rudiments of the World, took more hold there, and ſpread themſelves more formidably over the face of that whole Church.

For after the firſt Angel had ſounded, and the Star was fallen from Heaven to the Earth, and had received the Key of the bottomleſs Pit, and had opened the mouth thereof, the ſmoak came out *amain*. This Angel was one of the firſt *Dads* of Antichriſtianiſm; and this ſmoak was that which they call *Light*, but it was *Light againſt Light*. *And he opened the bottomleſs Pit, and there aroſe a ſmoke out of the Pit, as the ſmoke of a great Furnace, and the Sun, and the Air was darkened, by reaſon of the ſmoke of the Pit.* Rev. 9. 1, 2.

The *Sun* I take to be the Goſpel of God, and the *Air*, a Type of the breathings of the Holy Ghoſt. The *ſmoke*, I take to be the Doctrines and Traditions of Antichriſt; that which was, as I ſaid before, put for Light *againſt* the *true Light* of the Word. Now, ſince the Sun, and the Air were darkened by this ſmoke; yea, and ſo darkened, as that the *Sun*, nor *Moon*, nor *Stars*, nor *Day*, nor *Night*, could ſhine for a third part of them; no marvel though the true worſhippers here was benighted, or at leaſt, had but little Light to walk by; yea, I have known ſome that have been born and bred up in ſmokey-holes, that have been made both in ſmell and ſight, to carry the tokens of their ſo being bred, about them.

And,

And I say again, as to what is now under our consideration, no marvel if they that breathed in this Church in the Wilderness, after the smoak came out of this pit, suck'd in the smoak with the air, till it became natural to them. A house annoyed with smoak, is a great offence to the eyes, whose light being thereby impaired, the Judgment also, since that, as to Visibles, is guided by the Eye, must needs be in danger of being in part mis-led.

And this being the effect of light against light at first, is the cause of what to this day we see in the Church among the true brotherhood. For as a cause produceth an effect: so oftentimes an effect sets on foot another cause.

Now therefore, we have *light against light* among the godly, as afore there was *Antichristian* against the *Christian* light. Not that light against light is *now* godly in the all of it. 'Tis Antichristian that opposes the Christian light still. But, as before, the darkness that opposed the light, was in the Antichristians, now that darkness is got into the Christians, and has set them against one another. Light therefore against light, *now*, is in the Christians, truly prefigured by that which was in the House of the Forest of *Lebanon*. Witness the *jarrs*, the *oppositions*, the *contentions*, *emulations*, *strifes*, *debates*, *whisperings*, *tumults* and *condemnations* that like *Cannon-shot* have so frequently on all sides been let fly against one another.

Shall I need to mention particular contests many years past, and presented to us in Print? words and papers *now* in Print, as also the many petty divisions, and *names* amongst us, sufficiently make this manifest.

Wherefore *light against light* in *this* last place, or where it is thus *repeated*, cannot, I think, be more fitly applied than to that now under our consideration; that is to say, than to the *opposite perswasions*, *different apprehensions*, and *thwart conclusions*, that are constantly drawn from the same Texts, to maintain a diverse practice. Though we are to acknowledge with thankfulness, that this opposition lies not so much in fundamentals, as in things of a lesser import.

The godly all hold the head, for *there* Antichrist could never divide them: their divisions therefore are, as I said, only about smaller things.

I do not say that the Antichristian darkness has done *nothing* in the Church as to the hurting it, in the great things of God. But I say, it has not been able to do that which could sever their Head from them, otherwise there appears even too much of the effect of his doings there. For even as to the offices of our Lord, some will have his authority more large, some more strait. Some confine his rules to themselves, and to their more outward qualifications, and some believe they are extended further. Some will have his power in his Church purely spiritual, others again would have it mixt. Some count his Word perfect and sufficient to guide in all religious matters, others again hold that an addition of something humane is necessary. Some are for confining of his Benefits in the saving effects of them, only to the Elect, others are for a stretching of them further. I might here multiply things; but that light against light is now among the godly, as light against light was in the House of the Forest of *Lebanon*, is not at all to be questioned.

This therefore may stand for another argument to prove that the House of the Forest of *Lebanon*, was a type of the Church in the Wilderness. As to the *number here*, that is to say, *in three ranks*, it is also, as I think, to shew that, though, as was said afore, this darkness could not sever the true Church from her Head; yet it has eclipsed the glory of things. By two lights, a man cannot see this or that thing, *so exactly*, as by one single light: no, they both make all confused, though they make not all invisible. Matth. 6. 22, 23.

As for instance, *Sun* light and *Moon* light together; *Fire* light and *Sun* light together; *Candle* light and *Moon* light together, make things more obscure, than to look on them by a single light.

The Word reflecting upon the understanding, without the interposing of mans Traditions, makes the mind of God to a man more clear, than when attended with the other. How much more then when light shall be against light in *three* ranks?

Christ in his Offices, blessed be God, is to this day known in his Church, notwithstanding there is yet with us *light against light in three ranks*. But in these things he is not so distinctly, fully, and compleatly known, as he was before the Church went into the Wilderness. No, that knowledge is lost to a third part of it, as was also shewed before. 34. Rev. 8. 12.

Things therefore will never be well in the Church of God, so long as there is *this light against light* therein. When there is but *one Lord* among us, and his name *one*; and when divisions, by the consent of the whole, are banished, I mean, not persecuted, but abandoned in all by a joynt consent: and when every man shall submit his own single opinion to those truths, that by their being retained, are for the health of all: then look for good days, and not till then. For this House of the Forest of *Lebanon*, in which, as you see, *there is light against light in three ranks*, was not built to prefigure the Church in her Primitive State, but to shew us how we should be while standing before the face of the Dragon, and while shifting for our selves in the Wilderness.

And although by her *Pillars*, and *Beauty*, and *Tower* i and by her facing the very *Metropolitan* of her enemies, she sheweth that the true grace of God is in her, and a strength and courage that is invincible; yet for that she has also affixed to her station, *light against light in three ranks*: 'tis evident, her eye is not *so* single, and consequently, that her body is not so full of light, as she will be when her Sackcloth is put off, and as when she has put on her beautiful garments. For then it is that her *Moon* is to shine as the *Sun*, and that the light of her Sun is to be *seven fold*, even as the light of seven days: then, I say, *When the Lord bindeth up the breach of his people, and healeth the stroke of their wound.* Isa. 30. 26.

You

to be intruded, no marvel if the Woman, though but a Woman, cries out, and set her Light against them: had she seen the Thief, and said nothing, she had been far worse.

1 Cor. 13. 12.

I told you before, That by the Windows is meant the Word, which is compared to Glass.

2Cor. 3.18 Jam. 1.23, 24, 25.

What then, Is the Word against the Word? no, verily; 'tis therefore not the *Word*, but *opposite apprehensions*, thereabout, that the Holy Ghost now intends; for he saith not, that *Window* was against *Window*, respecting the true sense of the word, but *Light* was against *Light*, respecting the divers notions and apprehensions that men of opposite Spirits would have about the Word.

25.

Nor are we to take this word *Light*, especially in the Antitype, in a proper, but a metaphorical sense; that is, with respect to the Judgment of both parties. Here is the true Church, and she has the *true Light*: Here also is the *Boar*, the *man of sin*, and the *Dragon*; and they see by *their* way, and yet as I said, all by the *self-same* Windows. They that are the Church, do in God's Light, see Light; but they that are not, do in their own way see. And let a *Man*, and a *Beast*, look out at the same Window, the same Door, the same Casement, yet the one will see like a Man, and the other but like a Beast. No marvel then, though they have the same Windows, that *Light* is against *Light*, and *sight* against *sight* in this House. For there are that know not, but what they know naturally as *Bruits*.

Psal. 92.6. Jer. 10. 8. 14, 21. Jude 10.

No marvel then, if there is here a disagreement, the Beast can but see as a Beast, but the Church is resolved not to be guided by the Eye of a Beast, though he pretends to have his light by that very Window by which the Church has hers. The Beast is *Moon-ey'd*, and puts darkness for light, yea, and hates the light that is so indeed: but the Saints will not hear him, for they know the Voice of their Lord.

Isa. 5. 20. Joh. 3. 20. Joh. 10.

How then can it be, but that *Light* should be against *Light* in this House, and that in a military posture? And how can it be, but that here *every battel of the Warrior should be with confused noise, and Garments rolled in blood.*

Isa. 9. 5.

26. And in that he saith, *Light was against Light in three ranks*, it shews their preparations one against another; also, that they on both sides are resolved to stand by *their* way: The *Church* is confident, the *man of sin* is confident; they both have the same Windows to see by, and so they manage their matters; yet not so *simply* by the Windows, as by their divers Judgment they make of that which shineth in at them. Each one therefore hath the true and false Profession, will be confident of his own way: he that was right, knew he was right; and he that was wrong, thought he was right; and so the Battel began. *There is a way that seems right to a man, but the end thereof are the ways of death.*

Pro. 14. 12

Nor is it in Man to help it; there has been reasoning, there has been disputing, there has Blood also been spilt on both sides, thorow the confidence that each had of the goodness of his own way; but no reconciliation is made, the enmity is set here of God; Iron and Clay cannot mix; God will have things go on thus in the World, till his Words shall be fulfilled: *the deceived, and the deceiver are his.* Things therefore must have their course in the Church in the Wilderness, till the Mystery of God shall be fulfilled.

Gen. 3. 13. Dan. 2. 42. 43. Job 12. 15. Rev. 17. 17

Hence 'tis said, *God* will bring *Gog* against his People of *Israel*, as a Cloud to cover the Land. But for what cause? Why, that he may contend a while with them, and then fall by their Light to the ground. Therefore he says also, *That he will give Gog a place of graves in Israel, and it shall be called the valley of Hamon-gog.*

Ezek. 38. 16.

God will get himself great glory, by permitting the *Boar*, the *Man of sin*, and the *Dragon* to *revel* it in the Church of God; for they by setting up, and contending for their darkness, and calling of it the Light; and by setting of it against *that* Light, which is Light in very deed, do not only prove the power of Truth where it is, but illustrate it so much the more: For, as *black* sets off *white*, and *darkness light*, so *error* sets off *truth*: He that calls a Man a *horse*, doth, in conclusion, but fix the *belief of his Humanity* so much the more in the apprehension of all rational Creatures.

Light against Light in three ranks. The *three ranks* on the Churches side, signifie her light in the Trinity, as was said, and in the three Offices of Christ; and the ranks against these three ranks be to signifie, the opposite apprehensions of the Enemy. They differ also about the authority of the Word, and Ordinances, about the Offices, Officers, and Executions of Office, in the Church, *&c.* There is an opposition every where, even round about the House, *there was Light against Light in three ranks.*

27.

This House of the Forest of *Lebanon* was therefore a significative thing, wisely builded, and fit for the purpose for which it was designed, which was to shew what afterward would be the state of the Church in the Wilderness. Nor could any thing in the Temple more aptly express it self in a Typical way, as to any of the things concerning *New Testament* matters, than doth *this* House of the Forest of *Lebanon*, as to the things designed to be signified thereby. It *speaks*, can we but *hear*; It *points* to things, as it were with a Finger, have we but Eyes to see.

It is not therefore to be wondered at, that we hear both parties plead so much for their authority, crying out against each other, as those that destroy Religion. So doth the Church, so doth the *Man of sin:* The living Child is mine, saith one; nay, but the dead Child is thine, and the living Child is mine, says the other. And thus they spake before the King.

1 Kings 3. 16, 17, 18.

Now this could not be, were there not different apprehensions here; *Light* against *Light* then is the cause of all this: *And here is Light against Light in three ranks*; and so will be till the Beast is dead.

The Church will not give place, *for she knows she has the Truth*; the Dragon, and his Angels, they will not give place, but as beaten back by the power of the Truth: For thus

it is said of the Dragon, and his Angels, *They fought, and prevailed not.* Therefore there *will*, there *must*, there cannot but be a spiritual Warfare here, and that until one of the two are destroyed, and their body given to the burning flame.

Dan. 7.11. Rev. 19.20

CHAP. VI.

28. *Of the Doors, and Posts, and their Square, with the Windows of the House of the Forest of* Lebanon.

1 Kin. 7.5. AND *all the Doors, and Posts were square, with the Windows.*

The Doors, *they were for entrance*, the *Posts were the support of the Doors*, and the Windows were, as was hinted before, for Light.

Now here they are said to be all square; square is a note of perfection; but this word *square*, may be taken two ways.

1. Either as to the fashion of the things themselves, or

2. With reference to the uniform order of the whole.

Ex. 27. 1. ch. 28. 16. cha 30. 2. & Rev. 21. 16. In the first sense was the Altar of *burnt Offering*, the Altar of *Incense*, and the *Breast-plate* of Judgment, square; and so also it is said of our *New Testament New Jerusalem.*

But the square in the Text is not thus to be understood, but if I mistake not, as is signified under the second head; that is, for an *uniform order.* The whole Fabrick, as the Doors, Posts, and VVindows, presented themselves to beholders in an exact uniform order, and so right delectable to behold. Hence we may gather, that this House of the Forest of *Lebanon*, was so *exactly built*, and consequently so compleat to view, that it was allureing to the Beholders; and that the more, for that so pretty a Fabrick should be found in a Forest, or Wood. A Lily among Thorns, a Pearl on a Dunghill, and Beauty under a Vail, will make one turn aside to look on it.

Answerable to this, the Church, even in the Wilderness, or under Persecution, is compared not only to a Woman, but to *a comely and delicate Woman.* And who, that shall meet such a Creature in a Wood, unless he feared God, but would seek to ravish and defile her.

Therefore I say, That which is here said to be square, must be understood to be so, as to *prospect* and *view*, or *right taking to the Eye.*

Thus therefore *they* are alluted, and think to defile her in the Bed of Love, but coming to her, and finding of her chast, and filled with nothing but Armour, and Men at Arms, to maintain her Chastity, *nolens volens*: their fleshly love is turned into cruel rage, and so they go to variance.

Jer. 6. 2. *I have likened*, says God, *the Daughter of Zion to a comely and delicate woman.*

But where is she? O! she is in the Field, in the Forest *among the Shepherds.* But what will they do with her? Why, because she complies not with their desires, they prepare War against her, saying, *Arise, let us go up at noon. —Arise let us go up by night, and let us destroy her Palaces.* verse 4, 5

Wherefore the beauty of the House of the Forest of *Lebanon*, as well as the Fortitude thereof, was a temptation to the Enemy to come to take it into their possession; especially since it stood, as it were, on the borders of *Israel*, and so faced the Enemies Country.

Thus the Church, though in her weeds of Widowhood, is become the desire of the Eyes of the Nations; for indeed, her Features are such, considering who is her head, where mostly to the Eye beauty lies, that whoso sees but the utmost glimpse of her, is easily ravished with her Beauties; see how the Prophet words it: *Many Nations are gathered together against thee, that say, let her be defiled, and let our Eye look upon Zion.* Mic. 4.11

29. The Church, the very name of the Church of God, is beautiful in the World; and, as among Women, she that has beauty, has her head desired, if it might be, to stand upon another Womans shoulders; so this, and that, and every Nation that beholds the beauty of the Church, would fain be *called by that Name.*

The Church, one would think, was but in a homely dress when she was coming out of Captivity; and yet then, the People of the Countreys desired to be one with her. *Let us*, said they *to Zerubbabel, and to the Fathers of the Church, build with you, for we seek your God, as you do.* Ezr. 4.2

The very name of the Church, as I said, is striven for of the World; but that is the Church which Christ has made so, her Features also remain with her self, as this comely prospect of the House of the Forest of *Lebanon* abode with it, who ever beheld, or wisht for it. The beauty therefore of this House, though it stood in the Forest, was admirable; even as is the beauty of the Church in the Wilderness, tho' in a bewildred state.

Hear the relation that the Holy Ghost gives of the intrinsick beauty of the Church, when she was to go to be in a persecuted state; *She was clothed with the Sun, had the Moon under her feet, and had upon her head a Crown of twelve Stars.* And yet now the Dragon stood by her. But I say, here's a Woman! Let who will attempt it, shew such another in the World, if he can. Rev. 12.1. ver. 3,4

They therefore, that have any regard to morality, civility, or to ceremonial comelines, cover to be of the Church of God, or to appropriate that glorious Title to themselves.

And here, indeed, Antichrist came in; she took this name to her self; and though she could not come at the *Sun*, nor *Moon*, nor *Stars*, to adorn herself with them, yet she has found something that makes her comely in her Followers eyes. See how the Holy Ghost sets her forth. *She was arrayed in purple, and scarlet colour, and decked with Gold and precious Stones, and Pearls, having a golden Cup in her hand*, &c. Rev. 17.4 Nah. 3.4 Hence she is called the *well-favoured Harlot*, the *Lady of Kingdoms*, &c. Is. 47.5,7

But

You know a Kingdom flouriſhes not, ſo long as it is the ſeat of War, but when that is over, Peace and Proſperity flouriſhes. This houſe, as has been hinted, was a Type of the Church in a Wood, a Foreſt, a Wilderneſs.

CHAP. VIII.

Of the Shields and Targets that were in the House of the Foreſt of Lebanon.

35. AS this House of the Foreſt of *Lebanon*, was that, which in the general, prefigured the ſtate of the Church in the Wilderneſs, ſo it was accoutred with ſuch military materials as ſuited her in ſuch a condition, that is to ſay, with *Shields* and *Targets*: conſequently with other warlike things. *And Solamon made two hundred targets of beaten gold, ſix hundred ſhekeles of gold went to one target. And he made three hundred ſhields of beaten gold: three hundred ſhekeles of gold went to one ſhield: and the King put them in the houſe of the foreſt of Lebanon.* 1 Kings 10 16, 17. 2 Chor. 9. 15, 16.

This ſuppoſes that the Houſe of the Foreſt of *Lebanon* would be attacked by the enemy. And good reaſon there was for ſuch a ſuppoſition, ſince it was builded for defence of that worſhip that was ſet up in the Church. Hence 'tis ſaid, when the enemy uſed to come with his Chariots and Horſemen againſt them, that they did *look in that day to the armour of the houſe of the foreſt.* Iſa 22. 7, 8.

That was, to ſee how they were prepared at *Lebanon*, to make reſiſtance againſt their Foes, and to ſecure themſelves and their Religion, from that deſtruction that by the enemy, was deſigned ſhould be made upon both. And thus again, or in this thing, the Houſe of the Foreſt of *Lebanon* ſhews that it was a figure of the Church in the Wilderneſs: for ſhe alſo is furniſhed with ſuch weapons as were counted by the wiſdom of God neceſſary for the ſecurity of the Soul, and Chriſtian Religion: to wit, the *weapons of our warfare*, the *whole armour of God.* 2 Cor. 10. 3, 4.

36. For, though this Houſe of the Foreſt of *Lebanon* was a place of defence, yet her Armour is deſcribed and directed too, both as to matter and to meaſure. 'Twas Armour made of Gold, ſuch Armour, and ſo much of it: and 'twas made by direction of *Solomon*, who was a Type of Chriſt, by the power of whoſe grace and working, our Armour is alſo provided for us, as in the Texts afore mentioned may appear.

By this deſcription, therefore, of the armour of the Houſe of the Foreſt of *Lebanon*, we are *confined*, that being a type to the armour of God, in the Anti-type thereto for the defence of the Chriſtian Religion. We then may make uſe of none but the *Armour of God* for defence of our Souls, and the worſhip of God: this alone is the the golden Armour provided by our *Solomon*, and put in the Houſe of the Foreſt of *Lebanon*, or rather in the Church in the Wilderneſs, for her to reſiſt the enemy withal.

Two hundred Targets. There is but little mention made of Targets in the Bible, nor at all expreſly how they were uſed, but once; and that was when *Goliah* came to defie *Iſrael*, he came, as without other warelike furniture, ſo with a *Target of braſs betwen his ſhoulders.* 37. 1 Sam. 17. 16.

A Target, that is, ſaith the Margent; a *Gorget.* A Gorget is a thing wore about the neck, and it ſerveth in that place inſtead of a Shield. Wherefore in ſome of your old Bibles, that which in one place is called a *Target*, in another is called, a *Shield.* A Shield for that part.

This piece of Armour, I ſuppoſe, was worn in old time, by them that uſed *Spears*, and it was to guard the upper part of the Back and Shoulders from the Arrows of their enemies, that were ſhot into the air, to the intent they might fall upon the upper part of the body.

The *Shields* were for them which drew Bows, and they were to catch, or beat off thoſe Arrows that were levelled at them by the enemy before.

Aſa had at one time an army of men that bare Targets and Spears, out of Judah three hundred thouſand, and out of Benjamin that bare ſhields, and drew bows, two hundred and fourſcore thouſand. 2 Chro. 14. 8.

I cannot tell what the *Target* ſhould ſignifie here, unleſs it was to ſhew that thoſe in the Type, were more weak and faint-hearted than thoſe in the Anti-type: for in that this Gorget was prepared for ſome back part of the body, it ſuppoſed the wearers ſubject to run away, to flee. But in the deſcription of the Chriſtian Armour, we have no proviſion for the back our men in the Church: ſo in the Wilderneſs are ſuppoſed to be more ſtout. *Their face is made ſtrong againſt the face of their enemies, and their foreheads ſtrong againſt their foreheads.* Ezek. 3. 8, 9.

The *Shield* was a Type of the Chriſtian Faith, and ſo the Apoſtle applies it. The which he alſo counteth a principal piece of our Chriſtian Armour: when he ſaith, *Above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.* Eph. 6. 16.

Theſe Targets and Shields were made of *Gold*, to ſhew the excellent worth of this Armour of God: to wit, that it is not Carnal but Spiritual, not Humane but Divine; not common or mean, but of an infinite value. Wherefore *James* alluding to this, ſaith, *Harken, my beloved brethren, hath not God choſen the poor of this world rich in faith?* (Hath he not given them this golden ſhield) *and made them heirs of that kingdom, which he hath promiſed to them that love him.* 38. Jam. 2. 5.

Faith! *Peter* ſaith, Faith, in the very tryal of it, is much more precious than is gold that periſheth: if ſo, then what is that worth, or value that is in the grace it ſelf? 1 Pet. 1. 6, 7.

This alſo is that which Chriſt intends, when he ſays, *buy of me gold tryed in the fire, that thou mayeſt be rich.* Rev. 3. 18.

And

And methinks the Apostles, and the Lord Jesus Christ, do in all these places allude to the *shields*, the shields of *Gold*, that *Solomon* made and put in the House of the Forest of *Lebanon*: which house, as I have shewed, was that which indeed prefigured the state of the Church in the Wilderness: and these shields a Type of Faith.

39. Obj. *But here is mention made of nothing but shields and targets?*

Answ. True, and that perhaps to shew us that the War that the Church makes with Antichrist, is rather defensive than offensive. Shields and Targets are *weapons defensive*, weapons provided for *self-preservation*, not to hurt others with. A Christian also, if he can but defend his soul in the sincere profession of the true Religion, doth what by duty, as to this, he is bound. Wherefore though the New Testament admits him to put on *the whole Armour of God*: yet the whole, and every part thereof is spiritual, and only *defensive*. True, there is mention made of the *Sword*, but that *Sword* is the *word of God*. A weapon that hurteth none, none at all but the Devil, and Sin, and those that love it. Indeed 'twas made for Christians to defend themselves, and their Religion with, against Hell and the Angels of darkness.

Ephes. 6. 17.

These two pieces of Armour then that *Solomon* the King did put into the House of the Forest of *Lebanon*, were Types of the spiritual Armour that the Church in the Wilderness should make use of. And as we read of no more that was put there, at least to be typical, so we read of, and must use no more than we are bid to put on by the Apostle, for the defence of true Religion.

40. Object. *But he that shall use none other than this, must look to come off a loser.*

Answ. In the judgment of the world, this is true; but not in the judgment of them that have skill, and an heart to use it. For *this* Armour is not *Saul's*, which *David* refused, but *God's*, by which the lives of all those have been secured, that have put it on, and handled it well. You read of some of *David's* mighty men of valour, *that their faces were as the faces of Lions, and that they were as swift of foot as the Roes upon the mountains*: being expert in handling Spear and Shield.

1 Chro. 12 8.

Why, *God's* Armour makes a mans face look *thus*, also it makes him that useth it, *more lively and active*, than before. God's Armour is no burden to the body, nor clogg to the mind, but rather a *natural*, instead of an *artificial Fortification*.

But this Armour comes not to any, but out of the King's hand. *Solomon* put these Targets and Shields into the House of the Forest of *Lebanon*. So Christ distributeth his Armour to his Church. Hence 'tis said, *'Tis given to his to suffer for him.* 'Tis given to *his* by *himself*, and on *his behalf*.

Philp. 1. 29

That is, that they might with it fight those battels which he shall manage against Antichrist. *Hence they are called the armies in heaven*: and are said, *to follow their Lord upon white horses cloathed in fine linnen, white and clean.* But, as I said, still their war *was but defensive*. For a little further, do but observe, and you shall find the *beast fall upon him*: *And I saw the beast, and the Kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his Army.* Rev. 19. 11, 13, 14, 15, 16, 17, 18, 19, 20, 21.

'Tis they that fall on, 'tis they that pick the quarrel, and give the onset. Besides, the Armour, as I said, is only spiritual; wherefore the slaughter must needs be spiritual also. Hence, as here it is said, the Lamb did slay his enemies, by the Sword, Spirit, or breath of his Mouth; so his Army also slays them by the fire that proceedeth out of his mouth. Revelat. chap. 19. 21.

Here is therefore no mans *person* in danger by *this* war. And I say again, so far as any mans person is in danger, *it is by wrong managing of this war.* True, the persons of the Christians are in danger, but that is because of the bloody disposition of an antichristian enemy. But we speak now with reference to the Lamb and the Army that follows him: and as to them, no mans person is in danger simply as such. Wherefore, it is not *men* but *sin*; not *men*, but the *man of sin*, that wicked one, that the Son of God makes war against, in and by his Church. 41. 2 Thes. 2. 8. Heb. 12. 4

Let us therefore state the matter right; No man needs be afraid to let Jesus Christ be chief in the world, he envies no body, he designs the hurt of none: His Kingdom is not of this world, nor doth he covet temporal matters; Let but his wife his Church alone, to enjoy her purchased priviledges, and all shall be well. Which priviledges of hers, since they are soul-concerns, make no infringement upon any mans Liberties: let but Faith and Holiness walk the Streets without controule, and you may be as happy as the world can make you. I speak now to them that contend with him.

But, If seasonable counsel will not go down, if hardness of heart and blindness of mind, and so perishing from the way shall overtake you, 'tis but what you of old have been cautioned of. *Be wise now therefore, O ye Kings, be instructed ye Judges of the earth. Serve the Lord with fear, and rejoyce with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.* Psal. 2. 10, 11, 12.

Now let this also that has been said upon this head, be another argument to prove that the House of the Forest of *Lebanon*, was a Type of the Church in the Wilderness.

CHAP. VIII.

Of the Vessels which Solomon *put in the House of the Forest of* Lebanon. 42.

Solomon did also put Vessels into the House of the Forest of *Lebanon*. *And all King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon* 1 King. 10. 21. 2 Chron. 9. 20.

banon were of Gold, pure Gold, *none were of Silver; it was nothing accounted of in the days of* Solomon.

Since it is not expreſſed what thoſe Veſſels of pure Gold were which *Solomon* put in the Houſe of the Foreſt of *Lebanon*, therefore, as to the Affirmative, no Man can be abſolute; Veſſels of *Gold*, Veſſels of *pure Gold*, the Holy Ghoſt ſays they were, and ſo leaves it to the Prudent to make their Conjectures: And although I may not put my ſelf among the number of thoſe prudent Ones, yet let me take leave to ſay what I think in the caſe.

Firſt then, Negatively, They were not Veſſels *ordained for Divine Worſhip*; for, as that was confined to the Temple, ſo the Veſſels, and Materials, and Circumſtances for Worſhip, was there.

2 Chro. 2. 4. I ſay, the whole uniform Worſhip of the Jews *now*, was confined to the Temple.

chap. 7.12 15, 16. Wherefore, the Veſſels here mentioned, could not be ſuch as was in order to ſet up Worſhip here, for to *Jeruſalem* they were to bring their Sacrifices: True, they had *Synagogues* where ordinary Service was done; there the Law was read, and there the Prieſts taught the People how they ſhould ſerve the Lord; but for that which ſtood in Carnal Ordinances, as Sacrificings, Waſhings, and uſing Veſſels for that purpoſe, that was performed at *Jeruſalem*.

This Houſe therefore, to wit, *the Houſe of the Foreſt of* Lebanon, was not builded to ſlay, or to offer burnt Offerings or Sacrifices in, but as that Altar was which the two Tribes, and an half builded by *Jordan*, when they went each to their Inheritance; namely, to be a witneſs of the Peoples Reſolutions to preſerve Joſ. 22.21. 29. true Religion in the Church, to themſelves, and to their Poſterity.

Since this Houſe therefore was deſigned for defenſive War, 'twas not requiſite that the Formalities of Worſhip ſhould be there.

43. The Church in the Wilderneſs alſo, ſo far as 1 Theſ. 2.2. ſhe is concerned in *Contention*, ſo far ſhe is not taken up in the practical parts of Religion: for Religion is not to be practiſed in the Church in the moments of Contention. Let us practiſe then our Religion in peace, and in all peaceable ways, and vindicate it *by way of Contention*; Phil. 1. 7. 17. Acts 22. 1. that is, when asked, or required, by Oppoſites, to render a reaſon thereof.

Acts 26. 4, 25. But my Contention muſt be, not in pragmatick Languages, or in ſtriving about words to Tit. 3.1,2. no profit, *but by words of Truth and Soberneſs*, 1 Pet. 3.15. *with all meekneſs and fear.*

To *practiſe*, and *defend* a practice, you know are two things: I practiſe Religion in my Cloſet, in my Family, in the Congregation; but I defend this practice before the Magiſtrate, the King, and the Judge. Now the Temple was prepared for the practice of Religion, and the Houſe of the Foreſt of *Lebanon* for *defence* of the ſame.

Pſal. 20. 5. Pſal. 60. 4. Song 6. 4. Rev. 11. 1. Jer. 19.14. *So far then as the Church in the Wilderneſs Worſhips, ſo far ſhe is compared to the Temple; and ſo far as ſhe defends that Worſhip, ſo far ſhe is called an Army*; an Army terrible with Banners. For God has given *a Banner to them that fear him, that it may be diſplayed becauſe of the Truth.* Hence ſhe ſays to God, *We will rejoice in thy Salvation, and in the Name of our God, we will ſet up our Banners.*

But here is in all this, no hurt to the World; the *Kingdom*, the *Worſhip*, the *War* is Spiritual, even as the *Armour* is. I have ſpoken this to diſtinguiſh *Worſhip*, from *contending* for Worſhip, and to make way for what is yet to be ſaid.

If the Veſſels of the Foreſt of *Lebanon*, or thoſe put into that Houſe, were not ſuch as related to Worſhip, to Worſhip ſimply as ſuch, then it ſhould ſeem.

These Veſſels therefore, were for ſome other uſe, than for Formal Worſhip, in the Houſe of the Foreſt of *Lebanon*. The beſt way then, that I know of, to find out what they were, is, firſt to conſider to what they are joined in the mention of them. Now I find them joined in the mention of them, with *Solomon's* drinking Veſſels; and ſince, as they were made of fine, or pure Gold, I take them alſo to be Veſſels of the ſame kind, to wit, *Veſſels to drink in.* Now, if we join to this, the ſtate of the Church in the Wilderneſs, of which, as we have ſaid, this Houſe of the Foreſt of *Lebanon* was a Type, then we muſt underſtand that by theſe Veſſels were prefigured, ſuch draughts as the Church has, when in a bewildered, or perſecuted ſtate; and they are of two ſorts, either

44.

1. Such as are exceeding *bitter*; or,
2. Such as are exceeding *ſweet*: For both theſe attend a ſtate of War.

Pſal. 75.8. Iſa. 51. 17. 22. Jer. 25. 15. Eze. 23. 33. 1. Such as are exceeding *bitter*, theſe are called *Cups* of *red Wine*, ſignifying Blood; alſo, the *Cup* of the Lord's *Fury*, the *Cup* of *Trembling*, the *Cup* of *Aſtoniſhment*, *&c.*

Nor is there any thing *more natural* to the Church, while in a Wilderneſs condition, than ſuch *Cups* and *Draughts* as theſe. Hence ſhe, as there, is ſaid to be *clothed*, as was ſaid afore, *in Sackcloth*, to *mourn*, to *weep*, to *cry out*, and to be in *pain*, *as is a Woman in Travail.* See the *Lamentations*, and you will find all this verified. See alſo *Revel.* 11. 3. chap. 12. 2.

And, whoſo conſiders what has already been ſaid, as to what the Houſe of the Foreſt of *Lebanon* met with, will find that what is here inferred, is not Foreign, but Natural. For, can it be imagined, that when the King of *Aſſyria* laid down his Army by the ſides of *Lebanon*, and when the Fire was to devour her Cedars; alſo, when *Lebanon* was to be cut down and languiſhr, that theſe Veſſels, theſe Cups, was not then put into her hand. And, I ſay, again, ſince the Church in the Wilderneſs, *Lebanon's* Antitype, has been *ſo* perſecuted, *ſo* diſtreſſed, *ſo* oppreſſed, and made the Seat of *ſo* much War, *ſo* much Blood, of *ſo* many Murders of her Children within her, *&c.* can it be imagined, that ſhe drank of none of theſe Cups? Yes, yes; ſhe has drank the red Wine at the Lord's hand, even the Cup of Blood, of Fury, of Trembling, and of Aſtoniſhment. Witneſs her own Cries, Sighs, Tears, and Tremblings; with the cries of Widows, Children, and Orphans within her.

Lam. 1. 2. 4. 11, 12. 16, 17, 20, 21. Cha. 2. 10, 11, 20. Cha. 4. 1, 2, 3, 4, 7, 8, 22. cha. 5. 3, 5, 15, 17, 22

But what do I cite particular Texts, ſince Reaſon, Hiſtories, Experience, any thing that is intelligible, will confirm this for a Truth:

45.

namely, that a People, whose Profession is directly in opposition to the Devil and Antichrist, and to all Debauchery, Inhumanity, Profaneness, Superstition, and Idolatry, when suffered to be invaded by the Dragon, the Beast, the false Prophet, and Whore, must needs tast of these Cups, and drink thereof to their astonishment.

But all these are of pure Gold. They are of God's *ordaining, appointing, filling,* timeing; and also Sanctified by Him for good to those of His that drink them. Hence *Moses* chose rather to drink a *brimmer* of these, *than to enjoy the pleasures of Sin for a season.* Heb 11.25.

The sowreness, bitterness, and wormwood of them, therefore, is only to the Flesh, that loveth neither God, nor Christ, nor Grace. 1 Thes. 3.3. Rev. 2. 10. Psal. 75. 8. Isa. 27. 9. 1 Pet. 1 6. Heb. 12. 7, 8, 9, 10. 1 Pet. 2. 19. 2 Cor. 4. 17, 18.

The afflictions therefore, that the Church in the Wilderness hath met with, these Cups of Gold, are of more worth, than are all the Treasures of *Egypt*; they are *needful*, and *profitable*, and *praise-worthy* also, and tend to the augmenting of our Glory, when the next World is come.

Besides, They are *signs, tokens*, and golden *marks* of love; and *Jewels* that set off the beauty of the Church in the sight of God the more. They are also a means by which men are proved sound, honest, faithful, and true Lovers of God; as also such, whose Graces are not counterfeit, feigned, or *unsound*, but true, and such as will be found *to praise, and honour, and glory, at the appearing of Jesus Christ.* Phil. 1. 28. 2 Thes. 1. 5. Gal. 6. 17. Rev. 3. 19. Hab. 12. 6.

46. And this has been the cause that the Men of our Church in the Wilderness, have *gloried in Tribulation; taking pleasure in reproaches, in necessities, in persecutions, and in distresses, for Christ's sake.* Yea, this is the reason, why they have bidden one another rejoice, *when they fell into divers Temptations*, saying, *Happy is the Man that endureth Temptations*; and *behold we count them happy that endure:* And again, *If ye be reproached for the Name of Christ, happy are ye.* Rom. 5. 3. 2 Cor. 12. 9, 10. Jam. 1. 2. 12. cha. 5. 11. 1 Pet. 4. 14.

These therefore are Vessels of *pure Gold*, tho' they contain such bitter Draughts, and though such, as at which we make so many *wry faces*, before we can get their Liquor down.

Do you think that a Christian, having even this Cup in his hand to drink it, would change it for a draught of that which is in the hand of the Woman that sits on the back of the scarlet-coloured Beast? No, verily; for he knows that her sweet is poison, and that his bitter is to purge his Soul, Body, Life, and Religion, of Death. Rev. 17. 3, 4. 2 Tim. 2. 11, 12.

God sends his Love Tokens to his Church two ways, sometimes by her Friends, sometimes by her Enemies. When they come by the hand of a Friend, as by a Minister, a Brother, or by the Holy Ghost; then they come smoothly, sweetly, and are taken, and go down like Hony. But when these Love Tokens come to them by the hand of an Enemy, then they are handed to them roughly: *Pharaoh* handed Love Tokens to them roughly: The King of *Babylon* handed these Love Tokens to them roughly. They bring them of Malice; God sends them of Love; they bring them, and give them to us, hoping they will be our death: They give us them therefore with many a foul Curse; but God blesses them still. Did not *Haman* lead *Mordecai* in his state, by the hand of anger?

Nor is this Cup so bitter, but that our Lord himself drank deep of it, before 'twas handed to his Church: He did, as loving Mothers do, drink thereof himself, to shew us it is not poison, also to encourage us to drink it for his sake, and for our endless health. Mat. 20. 22. chap. 26. 39. 42.

And, as I told you before, I think I do not vary from the Sense of the Text, in calling them Cups; because, tho' there they have no name, they are joined with King *Solomon*'s drinking Vessels; and because as so joined in the Type, so they are also joined here: Therefore the Cup here is called *Christ's Cup. Are ye able to drink of the Cup that I drink of? Ye shall indeed drink of my Cup.* Here you see they are joined in a Communion in *this* Cup of Affliction, as the Cups in one and the same breath are joined with those King *Solomon* drank in, which he put in the House of the Forest of *Lebanon*. 47.

But these are not all the Cups that belong to the House of the Forest of *Lebanon*, or rather to the Church in the Wilderness; there is also a Cup, out of which, at times, is drunk what is exceeding sweet.

It is called *The Cup of Consolation, the Cup of Salvation*; a Cup in the which God himself is. As he said, *The Lord is the portion of my Cup.* Or rather, *The Lord is the portion of mine Inheritance, and my Cup.* Psal. 16. 5. Psal. 116. 13. Jer. 16. 7.

This Cup, they that are in the Church in the Wilderness have usually for an *after-draught* to that bitter one that went before: Thus, as tender Mothers give their Children Plums, or Sugar, to sweeten their Palate after they have drank a bitter Potion, so God gives his the Cups of Salvation, and Consolation, after they have suffered a while. *For as the Sufferings of Christ abound in us, so our Consolation aboundeth by Christ.* 2 Cor. 1. 5.

Hence the Apostle assureth himself, concerning the Affliction of them at *Corinth*; yea, and also promiseth them, *That as they were partakers of the Sufferings, so should they be of the Consolation.* 2 Cor. 1. 7.

Some of these Cups are filled 'till they *run over*, as *David* said, *his did*, when the valley of the shadow of Death was before him. *Thou prepare'st a Table before me*, said he, *in the presence of mine Enemies: Thou anointest my Head with Oil, my Cup runneth over.* Psal. 23. 5.

This is that which the Apostle calls *exceeding*; that is, that which is beyond *measure. I am*, says he, *filled with comfort, I am exceeding joyful in all our Tribulations.* 2 Cor. 7. 4.

Now he has *one* answering the *other. Thou hast made Summer and Winter*: Thou hast made the warm Beams of thy Sun answerable to the cold of the dark Night. This may be also yet signified by the building of this House, this Type of the Church in the Wilderness, in so pleasant a place as the Forest of *Lebanon* was. *Lebanon! Lebanon* was one of the sweetest places in all the Land of *Canaan*. Therefore we read of the *Fruit* of *Lebanon*, of the *Streams* from *Lebanon*; the *scent*, the *smell*, the *glory* of *Lebanon*; and also of the *Wine* and *Flowers* of *Lebanon*. 48. Psa. 72. 16. Song. 4. 11. 15. Isa. 35. 2. cha. 60. 13. Hos. 14. 6. Nah. 1. 4.

Lebanon! That was one thing that wrought with *Moses* to desire that he might go over *Jordan*; namely, That he might see that goodly Mountain, and *Lebanon*. The glory and excellent beauty of the Church, Christ also setteth forth, by comparing of her to *Lebanon*. *Thy Lips, O my Spouse*, says he, *drop as an Hony-Comb*; Ho-

ny

Cant. 4.11. *ny and Milk are under thy Tongue, and the ſmell of thy Garment, is like the ſmell of Lebanon.*

This Houſe therefore, being placed here, might be to ſhew, how bleſſed a ſtate God could make the ſtate of his Church by his bleſſed Grace and Preſence, even while ſhe is in a wilderneſs condition. Deu. 3.25.

We will add to this, for further demonſtration, that Letter of that godly man, *Pomponius Algerius*, an *Italian* Martyr; ſome of the words of which, are theſe:

'Let, ſaith he, the miſerable worldly man
49. 'anſwer me; What remedy, or ſafe refuge, can
'there be to him that lacketh God, who is the
'Life and Medicine of all men? And how can
'he be ſaid to fly from Death, when himſelf is
'alread dead in ſin. If Chriſt be the way, ve-
'rity, and life, How can there be any life then
'without Chriſt?

'The heat of the Priſon to me is cold-
'neſs; the cold Winter to me is a freſh Spring
'in the Lord. He that feareth not to be burn-
'ed in the Fire; how will he fear the heat of
'Weather? Or, what careth he for the pinch-
'ing Froſt, which burneth with the Love of the
'Lord.

'The Place is ſharp and tedious to them that
'be guilty; but to the innocent and guiltleſs it
'is *melliſluous*. Here droppeth the delectable
'Dew; here floweth the pleaſant Nectar; here
'runneth the ſweet Milk; here is plenty of all
'good things. And altho' the place it ſelf be de-
'ſart and barren; yet to me it ſeemeth a large
'walk, and a valley of pleaſure; here to me is
'the better and more noble part of the World.
'Let the miſerable worldling ſay, and confeſs,
'if there be any Plot, Paſture, or Meadow, ſo
'delightful to the mind of man, as here. Here
'I ſee Kings, Princes, Cities, and People; here
'I ſee Wars, where ſome be overthrown, ſome
'be Victors, ſome thruſt down, ſome liſted up.
'Here is Mount *Sion*; here I am already in Hea-
'ven it ſelf. Here ſtandeth firſt Chriſt Jeſus in
'the front; about him ſtand the old Fathers,
'Prophets, and Evangeliſts, Apoſtles, and all
'the Servants of God: of whome ſome do im-
'brace and cheriſh me, ſome exhort me, ſome
'open the Sacraments to me, ſome comfort
'me, others are ſinging about me: And how
'then ſhall I be thought to be alone, among ſo
'many, and ſuch as theſe be, the beholding of
'whome is to me both ſolace end example. For
'here I ſee ſome crucified, ſome ſlain, ſome
'ſtoned, ſome cut aſunder, and ſome quartered,
'ſome roaſted, ſome broiled, ſome put in hot
'Caldrons, ſome having their Eyes boared
'thorow, ſome their Tongues cut out, ſome
'their Skin plucked over their Heads, ſome their
'Hands and Feet chopt off, ſome put into Kilns
'and Furnaces, ſome caſt down head-long, and
'given to the Beaſts, and Fowls of the Air to
'feed on. It would, ſaid he, ask a long time,
'if I ſhould recite all.

50. 'To be ſhort, divers I ſee with divers and
'ſundry Torments excruciated; yet notwithſtan-
'ding, all living, and all ſafe. One Plaiſter, one
'Salve, cureth all their wounds, which alſo
'giveth to me ſtrength and life; ſo that I ſu
'ſtain all theſe tranſitory anguiſhes, and ſmall
'afflictions, with a quiet mind, having a greater
'hope laid up in Heaven. Neither do I fear
'mine Adverſaries which here perſecute me,
'and oppreſs me, for he that dwells in Heaven
'ſhall laugh them to ſcorn, and the Lord ſhall
'deride them. I fear not ten Thouſands of Peo-
'ple which com[illegible]s me about. The Lord, my
'God, ſhall deliver me, my hope, my ſuppor-
'ter, my comforter, who exalteth up my head.
'He ſhall ſmite all them that ſtand up againſt
'me without cauſe; and ſhall daſh the teeth and
'faces of ſinners aſunder, for He only is all Bleſ-
'ſedneſs and Majeſty.

'The rebukes for Chriſt make us jocund;
'for ſo it is written: *If ye be rebuked and ſcorn-*
'*ed for the name of Chriſt, happy be you; for the* 1 Pet. 4.
'*Glory and Spirit of God reſteth upon you.* Be ye
'therefore certified (ſaid he, by this his Letter
'to his Friends) that our rebukes, which are laid
'upon us, redound to the ſhame and harm of
'the Rebukers.

'In this World there is no Manſion firm to
'me; and therefore I will travel up to the
'*New Jeruſalem* which is in Heaven, and which
'offereth it ſelf to me, without paying any fine,
'or income. Behold, I have entered already
'on my Journey, where my Houſe ſtandeth
'for me prepared, and where I ſhall have Riches,
'Kinſfolks, Delights, Honours, never-failing.

'As for theſe earthly things here preſent,
'they are tranſitory Shadows, vaniſhing Va-
'pours, and ruinous Walls. Briefly, all is but
'very Vanity of Vanities, whereas hope, and
'the ſubſtance of Eternity to come, are wan-
'ing; which the merciful goodneſs of the Lord
'hath given, as Companions to accompany me,
'and to comfort me; and now do the ſame
'begin to work, and to bring forth Fruits in me.
'I have travelled hitherto, laboured and ſweat
'early and late, walking day and night, and
'now my travels begin to come to effect. Days
'and Hours I have beſtowed upon my ſtudies.

'Behold the true Countenance of God is
'ſealed upon me, the Lord hath given mirth in
'my heart and therefore in the ſame will I lay
'me down in peace and reſt. And who then Pſal. 4.
'ſhall dare to blame this our Age conſumed;
'or ſay, that our years be cut off? What man
'can now cavil, that theſe our labours are loſt,
'which have followed, and found out the Lord
'and Maker of the World, and which have
'changed death for life. My portion is the
'Lord, ſaith my Soul, and therefore I will ſeek
'and wait for him.

'Now then, If to die in the Lord, be not to 51.
'die, but live moſt joyfully, where is this
'wretched worldly Rebel, which blameth us
'of folly, for giving away our lives to death? O
'how delectable is this death to me! To taſt the
'Lord's Cup, which is an aſſured pledge of true
'Salvation; for ſo hath the Lord fore-warned
'us, ſaying, *The ſame that they have done to me,*
'*they will alſo do unto you.*

'Wherefore, let the doltiſh World, with his
'blind worldlings (whoin the bright Sun-ſhine,
'yet go ſtumbling in Darkneſs, being as blind
'as Beetles) ceaſe thus unwiſely to carp againſt
'us, for our raſh ſuffering, as they count it.
'To whom, thus, we anſwer again, with the
'Holy Apoſtle, That neither Tribulation, nor
'Anguiſh, nor Hunger, nor Nakedneſs, nor
'Jeopardy, nor Perſecution, nor Sword, ſhall
'be able ever to ſeparate us from the love of

And methinks the Apostles, and the Lord Jesus Christ, do in all these places allude to the *shields*, the shields of *Gold*, that *Solomon* made and put in the House of the Forest of *Lebanon*: which house, as I have shewed, was that which indeed prefigured the state of the Church in the Wilderness: and these shields a Type of Faith.

39. Obj. *But here is mention made of nothing but shields and targets?*

Answ. True, and that perhaps to shew us that the War that the Church makes with Antichrist, is rather defensive than offensive. Shields and Targets are *weapons defensive*, weapons provided for *self-preservation*, not to hurt others with. A Christian also, if he can but defend his soul in the sincere profession of the true Religion, doth what by duty, as to this, he is bound. Wherefore though the New Testament admits him to put on *the whole Armour of God*: yet the whole, and every part thereof is spiritual, and only *defensive*. True, there is mention made of the *Sword*, but that *Sword* is the *word of God*. A weapon that hurteth none, none at all but the Devil, and Sin, and those that love it. Indeed 'twas made for Christians to defend themselves, and their Religion with, against Hell and the Angels of darkness.

Eph. 6. 17.

These two pieces of Armour then that *Solomon* the King did put into the House of the Forest of *Lebanon*, were Types of the spiritual Armour that the Church in the Wilderness should make use of. And as we read of no more that was put there, at least to be typical, so we read of, and must use no more than we are bid to put on by the Apostle, for the defence of true Religion.

40. Object. *But he that shall use none other than this, must look to come off a loser.*

Answ. In the judgment of the world, this is true; but not in the judgment of them that have skill, and an heart to use it. For *this* Armour is not *Saul's*, which *David* refused, but *God's*, by which the lives of all those have been secured, that have put it on, and handled it well. You read of some of *David's* mighty men of valour, *that their faces were as the faces of Lions, and that they were as swift of foot as the Roes upon the mountains*: being expert in handling Spear and Shield.

1 Chro. 12 8.

Why, *God's* Armour makes a mans face look *thus*, also it makes him that useth it, *more lively and active*, than before. God's Armour is no burden to the body, nor clogg to the mind, but rather a *natural*, instead of an *artificial Fortification*.

But this Armour comes not to any, but out of the King's hand. *Solomon* put these Targets and Shields into the House of the Forest of *Lebanon*. So Christ distributeth his Armour to his Church. Hence 'tis said, *'Tis given to his to suffer for him.* 'Tis given to *his* by *himself*, and on *his behalf*.

Philp. 1. 29

That is, that they might with it fight those battels which he shall manage against Antichrist. *Hence they are called the armies in heaven*: and are said, *to follow their Lord upon white horses cloathed in fine linnen, white and clean.* But, as I said, still their war *was but defensive*. For a little further, do but observe, and you shall find the *beast fall upon him. And I saw the beast, and the Kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his Army.* Rev. 19. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21.

'Tis they that fall on, 'tis they that pick the quarrel, and give the onset. Besides, the Armour, as I said, is only spiritual; wherefore the slaughter must needs be spiritual also. Hence, as here it is said, the Lamb did slay his enemies, by the Sword, Spirit, or breath of his Mouth; so his Army also slays them by the fire that proceedeth out of his mouth. Revel. 19. chap. 19. 21.

Here is therefore no mans *person* in danger by *this* war. And I say again, so far as any mans person is in danger, *it is by wrong managing of this war.* True, the persons of the Christians are in danger, but that is because of the bloody disposition of an antichristian enemy. But we speak now with reference to the Lamb and the Army that follows him: and as to them, no mans person is in danger simply as such. Wherefore, it is not *men* but *sin*; not *men*, but the *man of sin*, that wicked one, that the Son of God makes war against, in and by his Church. 41. 2 Thes. 2. 8. Heb. 12. 4

Let us therefore state the matter right; No man needs be afraid to let Jesus Christ be chief in the world, he envies no body, he designs the hurt of none: His Kingdom is not of this world, nor doth he covet temporal matters; Let but his wife his Church alone, to enjoy her purchased priviledges, and all shall be well. Which priviledges of hers, since they are soul-concerns, make no infringement upon any mans Liberties: let but Faith and Holiness walk the Streets without controule, and you may be as happy as the world can make you. I speak now to them that contend with him.

But, If seasonable counsel will not go down, if hardness of heart and blindness of mind, and so perishing from the way shall overtake you, 'tis but what you of old have been cautioned of. *Be wise now therefore, O ye Kings, be instructed ye Judges of the earth. Serve the Lord with fear, and rejoyce with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.* Psal. 2. 10, 11, 12.

Now let this also that has been said upon this head, be another argument to prove that the House of the Forest of *Lebanon*, was a Type of the Church in the Wilderness.

CHAP. VIII.

Of the Vessels which Solomon *put in the House of the Forest of* Lebanon. 42.

Solomon did also put Vessels into the House of the Forest of *Lebanon*. *And all King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon* 1 King. 10. 21. 2 Chro. 9. 20.

banon were of Gold, pure Gold, *none were of Silver; it was nothing accounted of in the days of* Solomon.

Since it is not expressed what those Vessels of pure Gold were which *Solomon* put in the House of the Forest of *Lebanon*, therefore, as to the Affirmative, no Man can be absolute; Vessels of *Gold*, Vessels of *pure Gold*, the Holy Ghost says they were, and so leaves it to the Prudent to make their Conjectures: And although I may not put my self among the number of those prudent Ones, yet let me take leave to say what I think in the case.

First then, Negatively, They were not Vessels *ordained for Divine Worship*; for, as that was confined to the Temple, so the Vessels, and Materials, and Circumstances for Worship, was there.

2 Chro. 2. 4. chap. 7.12 15, 16. I say, the whole uniform Worship of the Jews *now*, was confined to the Temple.

Wherefore, the Vessels here mentioned, could not be such as was in order to set up Worship here, for to *Jerusalem* they were to bring their Sacrifices: True, they had *Synagogues* where ordinary Service was done; there the Law was read, and there the Priests taught the People how they should serve the Lord; but for that which stood in Carnal Ordinances, as Sacrificings, Washings, and using Vessels for that purpose, that was performed at *Jerusalem*.

This House therefore, to wit, *the House of the Forest of* Lebanon, was not builded to slay, or to offer burnt Offerings or Sacrifices in, but as that Altar was which the two Tribes, and an half builded by *Jordan*, when they went each to their Inheritance; namely, to be a witness of the Peoples Resolutions to preserve Jos. 22.21. 29. true Religion in the Church, to themselves, and to their Posterity.

Since this House therefore was designed for defensive War, 'twas not requisite that the Formalities of Worship should be there.

43. The Church in the Wilderness also, so far as 1 Thes. 2. she is concerned in *Contention*, so far she is not taken up in the practical parts of Religion: for Religion is not to be practised in the Church in the moments of Contention. Let us practise then our Religion in peace, and in all peaceable ways, and vindicate it *by way of Contention*; Phil. 1. 7. 17. Acts 22. 1. that is, when asked, or required, by Opposites, to render a reason thereof.

Acts 26. 4, 25. Tit. 3. 1, 2. 1 Pet. 3. 15. But my Contention must be, not in pragmatick Languages, or in striving about words to no profit, *but by words of Truth and Soberness, with all meekness and fear.*

To *practise*, and *defend* a practice, you know are two things: I practise Religion in my Closet, in my Family, in the Congregation; but I defend this practice before the Magistrate, the King, and the Judge. Now the Temple was prepared for the practice of Religion, and the House of the Forest of *Lebanon* for *defence* of the same.

Psal. 20. 5. Psal. 60. 4. Song 6. 4. Rev. 11. 1. Jer. 19. 14. *So far then as the Church in the Wilderness Worships, so far she is compared to the Temple; and so far as she defends that Worship, so far she is called an Army*; an Army terrible with Banners. For God has given *a Banner to them that fear him, that it may be displayed because of the Truth.* Hence she says to God, *We will rejoice in thy Salvation, and in the Name of our God, we will set up our Banners.*

But here is in all this, no hurt to the World; the *Kingdom*, the *Worship*, the *War* is Spiritual, even as the *Armour* is. I have spoken this to distinguish *Worship*, from *contending* for Worship, and to make way for what is yet to be said.

If the Vessels of the Forest of *Lebanon*, or those put into that House, were not such as related to Worship, to Worship simply as such, then it should seem.

These Vessels therefore, were for some other use, than for Formal Worship, in the House of the Forest of *Lebanon*. The best way then, that I know of, to find out what they were, is, first to consider to what they are joined in the mention of them. Now I find them joined in the mention of them, with *Solomon's* drinking Vessels; and since, as they were made of fine, or pure Gold, I take them also to be Vessels of the same kind, to wit, *Vessels to drink in.* Now, if we join to this, the state of the Church in the Wilderness, of which, as we have said, this House of the Forest of *Lebanon* was a Type, then we must understand that by these Vessels were prefigured, such draughts as the Church has, when in a bewildered, or persecuted state; and they are of two sorts, either

44. 1. Such as are exceeding *bitter*; or,

2. Such as are exceeding *sweet*: For both these attend a state of War.

1. Such as are exceeding *bitter*, these are called *Cups* of *red Wine*, signifying Blood; also, the *Cup* of the Lord's *Fury*, the *Cup* of *Trembling*, the *Cup* of *Astonishment*, *&c.* Psal. 75. 8. Isa. 51. 17. 22. Jer. 25. 15. Eze. 23. 33.

Nor is there any thing *more natural* to the Church, while in a Wilderness condition, than such *Cups* and *Draughts* as these. Hence she, as there, is said to be *clothed*, as was said afore, *in Sackcloth*, to *mourn*, to *weep*, to *cry out*, and to be in *pain*, *as is a Woman in Travail.* See the *Lamentations*, and you will find all this verified. See also *Revel.* 11. 3. chap. 12. 2.

And, whoso considers what has already been said, as to what the House of the Forest of *Lebanon* met with, will find that what is here inferred, is not Foreign, but Natural. For, can it be imagined, that when the King of *Assyria* laid down his Army by the sides of *Lebanon*, and when the Fire was to devour her Cedars; also, when *Lebanon* was to be cut down and languish, that these Vessels, these Cups, was not then put into her hand. And, I say, again, since the Church in the Wilderness, *Lebanon's* Antitype, has been *so* persecuted, *so* distressed, *so* oppressed, and made the Seat of *so* much War, *so* much Blood, of *so* many Murders of her Children within her, *&c.* can it be imagined, that she drank of none of these Cups? Yes, yes; she has drank the red Wine at the Lord's hand, even the Cup of Blood, of Fury, of Trembling, and of Astonishment. Witness her own Cries, Sighs, Tears, and Tremblings; with the cries of Widows, Children, and Orphans within her. Lam. 1. 2. 4. 11, 12. 16, 17, 20, 21. Cha. 2. 10, 11, 20. Cha. 4. 1, 2, 3, 4, 7, 8, 22. cha. 5. 3, 5, 15, 17, 22

45. But what do I cite particular Texts, since Reason, Histories, Experience, any thing that is intelligible, will confirm this for a Truth:

namely, that a People, whose Profession is directly in opposition to the Devil and Antichrist, and to all Debauchery, Inhumanity, Profaneness, Superstition, and Idolatry, when suffered to be invaded by the Dragon, the Beast, the false Prophet, and Whore, must needs tast of these Cups, and drink thereof to their astonishment.

But all these are of pure Gold. They are of God's *ordaining, appointing, filling,* timeing; and also Sanctified by Him for good to those of His that drink them. Hence *Moses* chose rather to drink a *brimmer* of these, *than to enjoy the pleasures of Sin for a season.* Heb 11.25.

The sowreness, bitterness, and wormwood of them, therefore, is only to the Flesh, that loveth neither God, nor Christ, nor Grace. 1 Thes. 3.3. Rev. 2. 10. Psal. 75. 8. Isa. 27. 9. 1 Pet. 1 6. Heb. 12. 7, 8, 9, 10. 1 Pet. 2. 19. 2 Cor. 4. 17, 18.

The afflictions therefore, that the Church in the Wilderness hath met with, these Cups of Gold, are of more worth, than are all the Treasures of *Egypt*; they are *needful*, and *profitable*, and *praise-worthy* also, and tend to the augmenting of our Glory, when the next World is come.

Besides, They are *signs*, *tokens*, and golden *marks* of love; and *Jewels* that set off the beauty of the Church in the sight of God the more. They are also a means by which men are proved sound, honest, faithful, and true Lovers of God; as also such, whose Graces are not counterfeit, feigned, or *unsound*, but true, and such as will be found *to praise, and honour, and glory, at the appearing of Jesus Christ.* Phil. 1. 28. 2 Thes. 1. 5. Gal. 6. 17. Rev. 3. 19. Hab. 12. 6.

46. And this has been the cause that the Men of our Church in the Wilderness, have *gloried in Tribulation; taking pleasure in reproaches, in necessities, in persecutions, and in distresses, for Christ's sake.* Yea, this is the reason, why they have bidden one another rejoice, *when they fell into divers Temptations*, saying, *Happy is the Man that endureth Temptations*; and *behold we count them happy that endure:* And again, *If ye be reproached for the Name of Christ, happy are ye.* Rom. 5. 3. 2 Cor. 12. 9, 10. Jam. 1. 2. 12. cha. 5. 11. 1 Pet. 4. 14.

These therefore are Vessels of *pure Gold*, tho' they contain such bitter Draughts, and though such, as at which we make so many *wry faces*, before we can get their Liquor down.

Do you think that a Christian, having even this Cup in his hand to drink it, would change it for a draught of that which is in the hand of the Woman that sits on the back of the scarlet-coloured Beast? No, verily; for he knows that her sweet is poison, and that his bitter is to purge his Soul, Body, Life, and Religion, of Death. Rev. 17. 3, 4. 2 Tim. 2. 11, 12.

God sends his Love Tokens to his Church two ways, sometimes by her Friends, sometimes by her Enemies. When they come by the hand of a Friend, as by a Minister, a Brother, or by the Holy Ghost; then they come smoothly, sweetly, and are taken, and go down like Hony. But when these Love Tokens come to them by the hand of an Enemy, then they are handed to them roughly: *Pharaoh* handed Love Tokens to them roughly: The King of *Babylon* handed these Love Tokens to them roughly. They bring them of Malice; God sends them of Love; they bring them, and give them to us, hoping they will be our death: They give us them therefore with many a foul Curse; but God blesses them still. Did not *Haman* lead *Mordecai* in his state, by the hand of anger?

Nor is this Cup so bitter, but that our Lord himself drank deep of it, before 'twas handed to his Church: He did, as loving Mothers do, drink thereof himself, to shew us it is not poison, also to encourage us to drink it for his sake, and for our endless health. Mat. 20. 22. chap. 26. 39. 42.

And, as I told you before, I think I do not vary from the Sense of the Text, in calling them Cups; because, tho' there they have no name, they are joined with King *Solomon's* drinking Vessels; and because as so joined in the Type, so they are also joined here: Therefore the Cup here is called *Christ's Cup. Are ye able to drink of the Cup that I drink of? Ye shall indeed drink of my Cup.* Here you see they are joined in a Communion in *this* Cup of Affliction, as the Cups in one and the same breath are joined with those King *Solomon* drank in, which he put in the House of the Forest of *Lebanon*. 47.

But these are not all the Cups that belong to the House of the Forest of *Lebanon*, or rather to the Church in the Wilderness; there is also a Cup, out of which, at times, is drunk what is exceeding sweet.

It is called *The Cup of Consolation, the Cup of Salvation*; a Cup in the which God himself is. As he said, *The Lord is the portion of my Cup.* Or rather, *The Lord is the portion of mine Inheritance, and my Cup.* Psal. 16. 5. Psal. 116. 13. Jer. 16. 5.

This Cup, they that are in the Church in the Wilderness have usually for an *after-draught* to that bitter one that went before: Thus, as tender Mothers give their Children Plums, or Sugar, to sweeten their Palate after they have drank a bitter Potion, so God gives his the Cups of Salvation, and Consolation, after they have suffered a while. *For as the Sufferings of Christ abound in us, so our Consolation aboundeth by Christ.* 2 Cor. 1. 5.

Hence the Apostle assureth himself, concerning the Affliction of them at *Corinth*; yea, and also promiseth them, *That as they were partakers of the Sufferings, so should they be of the Consolation.* 2 Cor. 1. 7.

Some of these Cups are filled 'till they *run over*, as *David* said, *his did*, when the valley of the shadow of Death was before him. *Thou preparest a Table before me*, said he, *in the presence of mine Enemies: Thou anointest my Head with Oil, my Cup runneth over.* Psal. 23. 5.

This is that which the Apostle calls *exceeding*; that is, that which is beyond *measure. I am*, says he, *filled with comfort, I am exceeding joyful in all our Tribulations.* 2 Cor. 7. 4.

Now he has *one* answering the *other. Thou hast made Summer and Winter*: Thou hast made the warm Beams of thy Sun answerable to the cold of the dark Night. This may be also yet signified by the building of this House, this Type of the Church in the Wilderness, in so pleasant a place as the Forest of *Lebanon* was. *Lebanon! Lebanon* was one of the sweetest places in all the Land of *Canaan*. Therefore we read of the *Fruit* of *Lebanon*, of the *Streams* from *Lebanon*; the *scent*, the *smell*, the *glory* of *Lebanon*; and also of the *Wine* and *Flowers* of *Lebanon*. 48. Psa. 72. 16. Song 4. 11. 15. Isa. 35. 2. cha. 60. 13. Hos. 14. 6. Nah. 1. 4.

Lebanon! That was one thing that wrought with *Moses* to desire that he might go over *Jordan*; namely, That he might see that goodly Mountain, and *Lebanon*. The glory and excellent beauty of the Church, Christ also setteth forth, by comparing of her to *Lebanon*. *Thy Lips, O my Spouse*, says he, *drop as an Hony-Comb*; Hony

ong 4.11. *ny and Milk are under thy Tongue, and the ſmell of thy Garment, is like the ſmell of Lebanon.*

This Houſe therefore, being placed here, might be to ſhew, how bleſſed a ſtate God could make the ſtate of his Church by his bleſſed Grace and Preſence, even while ſhe is in a wilderneſs condition.

eu. 3.75.

We will add to this, for further demonſtration, that Letter of that godly man, *Pomponius Algerius*, an *Italian* Martyr; ſome of the words of which, are theſe:

'Let, ſaith he, the miſerable worldly man
49. 'anſwer me; What remedy, or ſafe refuge, can 'there be to him that lacketh God, who is the 'Life and Medicine of all men? And how can 'he be ſaid to fly from Death, when himſelf is 'alread dead in ſin. If Chriſt be the way, ve- 'rity, and life, How can there be any life then 'without Chriſt?

'The heat of the Priſon to me is cold- 'neſs; the cold Winter to me is a freſh Spring 'in the Lord. He that feareth not to be burn- 'ed in the Fire; how will he fear the heat of 'Weather? Or, what careth he for the pinch- 'ing Froſt, which burneth with the Love of the 'Lord.

'The Place is ſharp and tedious to them that 'be guilty; but to the innocent and guiltleſs it 'is *melliſluous*. Here droppeth the delectable 'Dew; here floweth the pleaſant Nectar; here 'runneth the ſweet Milk; here is plenty of all 'good things. And altho' the place it ſelf be de- 'ſart and barren; yet to me it ſeemeth a large 'walk, and a valley of pleaſure; here to me is 'the better and more noble part of the World. 'Let the miſerable worldling ſay, and confeſs, 'if there be any Plot, Paſture, or Meadow, ſo 'delightful to the mind of man, as here. Here 'I ſee Kings, Princes, Cities, and People; here 'I ſee Wars, where ſome be overthrown, ſome 'be Victors, ſome thruſt down, ſome liſted up. 'Here is Mount *Sion*; here I am already in Hea- 'ven it ſelf. Here ſtandeth firſt Chriſt Jeſus in 'the front; about him ſtand the old Fathers, 'Prophets, and Evangeliſts, Apoſtles, and all 'the Servants of God: of whome ſome do im- 'brace and cheriſh me, ſome exhort me, ſome 'open the Sacraments to me, ſome comfort 'me, others are ſinging about me: And how 'then ſhall I be thought to be alone, among ſo 'many, and ſuch as theſe be, the beholding of 'whome is to me both ſolace end example. For 'here I ſee ſome crucified, ſome ſlain, ſome 'ſtoned, ſome cut aſunder, and ſome quartered, 'ſome roaſted, ſome broiled, ſome put in hot 'Caldrons, ſome having their Eyes boared 'thorow, ſome their Tongues cut out, ſome 'their Skin plucked over their Heads, ſome their 'Hands and Feet chopt off, ſome put into Kilns 'and Furnaces, ſome caſt down head-long, and 'given to the Beaſts, and Fowls of the Air to 'feed on. It would, ſaid he, ask a long time, 'if I ſhould recite all.

50. 'To be ſhort, divers I ſee with divers and 'ſundry Torments excruciated; yet notwithſtan- 'ding, all living, and all ſafe. One Plaiſter, one 'Salve, cureth all their wounds, which alſo 'giveth to me ſtrength and life; ſo that I ſu 'ſtain all theſe tranſitory anguiſhes, and ſmall 'afflictions, with a quiet mind, having a greater 'hope laid up in Heaven. Neither do I fear 'mine Adverſaries which here perſecute me, 'and oppreſs me, for he that dwells in Heaven 'ſhall laugh them to ſcorn, and the Lord ſhall 'deride them. I fear not ten Thouſands of Peo- 'ple which com[illegible]s me about. The Lord, my 'God, ſhall deliver me, my hope, my ſuppor- 'ter, my comforter, who exalteth up my head. 'He ſhall ſmite all them that ſtand up againſt 'me without cauſe; and ſhall daſh the teeth and 'faces of ſinners aſunder, for He only is all Bleſ- 'ſedneſs and Majeſty.

'The rebukes for Chriſt make us jocund; 'for ſo it is written: *If ye be rebuked and ſcorn- 'ed for the name of Chriſt, happy be you; for the* 1 Pet. 4. 'Glory and Spirit of God reſteth upon you. Be ye 'therefore certified (ſaid he, by this his Letter 'to his Friends) that our rebukes, which are laid 'upon us, redound to the ſhame and harm of 'the Rebukers.

'In this World there is no Manſion firm to 'me; and therefore I will travel up to the '*New Jeruſalem* which is in Heaven, and which 'offereth it ſelf to me, without paying any fine, 'or income. Behold, I have entered already 'on my Journey, where my Houſe ſtandeth 'for me prepared, and where I ſhall have Riches, 'Kinſfolks, Delights, Honours, never-failing.

'As for theſe earthly things here preſent, 'they are tranſitory Shadows, vaniſhing Va- 'pours, and ruinous Walls. Briefly, all is but 'very Vanity of Vanities, whereas hope, and 'the ſubſtance of Eternity to come, are wan- 'ing; which the merciful goodneſs of the Lord 'hath given, as Companions to accompany me, 'and to comfort me; and now do the ſame 'begin to work, and to bring forth Fruits in me. 'I have travelled hitherto, laboured and ſweat 'early and late, walking day and night, and 'now my travels begin to come to effect. Days 'and Hours I have beſtowed upon my ſtudies.

'Behold the true Countenance of God is 'ſealed upon me, the Lord hath given mirth in 'my heart; and therefore in the ſame will I lay 'me down in peace and reſt. And who then Pſal. 4. 'ſhall dare to blame this our Age conſumed; 'or ſay, that our years be cut off? What man 'can now cavil, that theſe our labours are loſt, 'which have followed, and found out the Lord 'and Maker of the World, and which have 'changed death for life. My portion is the 'Lord, ſaith my Soul, and therefore I will ſeek 'and wait for him.

'Now then, If to die in the Lord, be not to 51. 'die, but live moſt joyfully, where is this 'wretched worldly Rebel, which blameth us 'of folly, for giving away our lives to death? O 'how delectable is this death to me! To taſt the 'Lord's Cup, which is an aſſured pledge of true 'Salvation; for ſo hath the Lord fore-warned 'us, ſaying, *The ſame that they have done to me, 'they will alſo do unto you.*

'Wherefore, let the doliſh World, with his 'blind worldlings (whoin the bright Sun-ſhine, 'yet go ſtumbling in Darkneſs, being as blind 'as Beetles) ceaſe thus unwiſely to carp againſt 'us, for our raſh ſuffering, as they count it. 'To whom, thus, we anſwer again, with the 'Holy Apoſtle, That neither Tribulation, nor 'Anguiſh, nor Hunger, nor Nakedneſs, nor 'Jeopardy, nor Perſecution, nor Sword, ſhall 'be able ever to ſeparate us from the love of

'Chriſt; we are ſlain all the day long; we are
Rom. 8. 'made like Sheep, ordained to the Shambles.
'Thus (ſaith he) do we reſemble Chriſt,
'our Head, which ſaid, that the Diſciple can-
'not be above his Maſter, nor the Servant above
'his Lord. The ſame Lord hath alſo com-
'manded, that every one ſhall take up his Croſs
Luke 9. 'and follow him.
'Rejoice, rejoice, (my dear Brethren, and
'fellow Servants,) and be of good Comfort,
'when ye fall into ſundry Temptations; let
'your patience be perfect, in all parts. For, ſo
'it is fore-ſhewed us before, and is written, That
'they which ſhall kill you, ſhall think to do
'God good Service. Therefore, Afflictions
'and Death be as Tokens and Sacraments of
'our Election, and Life to come.
'Let us then be glad, and ſing unto the Lord,
'when as we, being clear from all juſt Accuſa-
'tion, are perſecuted, and given to Death: For
'better is it that we in doing well do ſuffer, if
1 Pet. 3. 'it ſo be the will of God, than doing evil. We
'have for our Example, Chriſt, and the Pro-
'phets, which ſpake in the name of the Lord,
'whom the Children of iniquity did quell, and
'murder. And now we bleſs and magnifie
'them, that then ſuffered.
'Let us be glad, and joyous, in our Inno-
'cency, and Uprightneſs; the Lord ſhall re-
'ward them that perſecute us; let us refer all
'revengement to him.
52. 'I am accuſed of Fooliſhneſs, for that I do
'not ſhrink from the true Doctrine, and know-
'ledg of God, and do not rid my ſelf out of
'theſe Troubles, when with one word I may.
'O the blindneſs of Man, which ſeeth not the
'Sun ſhine; neither remembreth the Lord's
'words. Conſider therefore, what he ſaith;
'You are the Light of the World: A City
'built on a Hill cannot be hid; neither do
'Men light a Candle, and put it under a Bu-
'ſhel, but upon a Candleſtick, That it may
'ſhine, and give light to them in the Houſe.
'And in another place (he ſaith) You ſhall
'be led before Kings, and Rulers; fear ye not
'them which kill the Body, but him which
'killeth both Body and Soul.
'Whoſoever ſhall confeſs me before Men,
'him will I alſo confeſs before my Father which
'is in Heaven; and he that denieth me before
'Men, him will I deny before my Heavenly
'Father. Wherefore, ſeeing the words of the
'Lord be ſo plain, How, or by what Autho-
'rity, will this wiſe Counſellor, then approve
'this his Counſel, which he doth give? God
'forbid, that I ſhould relinquiſh the Command-
'ments of God, to follow the Counſel of Men.
Pſal. 1. 'For, it is written, Bleſſed is the Man that
'hath not gone in the way of Sinners, and
'hath not ſtood in the Counſel of the Ungod-
'ly, and hath not ſit in the Chair of Peſtilence.
'God forbid that I ſhould deny Chriſt, where
'I ought to confeſs him: I will not ſet more by
'my Life, than by my Soul; neither will I
'exchange the Life to come, for this World
'here preſent. O how fooliſhly ſpeaketh he,
'which argueth me of fooliſhneſs!
53. And a little farther, he ſaith. 'And now
'let this carnal politick Counſellor, and diſpu-
'ter of this World, tell, wherein have they
'to blame me: If in mine Examinations, I
'have not anſwered, ſo after their Mind and
'Affection, as they required of me; ſeeing
'it is not our ſelves that ſpeak, but the Lord
'that ſpeaketh in us, as he himſelf doth fore-
'witneſs; ſaying, When you ſhall be brought Matth. 10.
'before Rulers, and Magiſtrates, it is not you
'that ſpeak, but the Spirit of my Father, that
'ſhall be in you. Wherefore, if the Lord be
'true, and faithful of his Word, as it is moſt
'certain, then is there no blame in me; for he
'gave the words that I did ſpeak, and who was
'I that I could reſiſt his Will?
'If any Man ſhall reprehend the things that
'I ſaid, let him then quarrel with the Lord,
'whom it pleaſed to work ſo in me; and if
'the Lord be not to be blamed, neither am I
'herein to be accuſed, which did that I purpo-
'ſed not, and that I fore-thought not of. The
'things that there I did utter and expreſs (he
means when he was before the Magiſtrates)
'if they were otherwiſe than well, let them
'ſhew it, and then will I ſay that they were my
'Words, and not the Lords. But if they were
'good, and approved, and ſuch as cannot juſt-
'ly be accuſed, then muſt it needs be granted,
'ſpite of their Teeth, that they proceed of
'the Lord; and then who be they that ſhall ac-
'cuſe me? People of Prudence? Or, who
'ſhall condem me? Juſt Judges? And tho
'they ſo do, yet, nevertheleſs, the Word ſhall
'not be fruſtrate; neither ſhall the Goſpel be
'fooliſh, or therefore decay; but rather, the
'Kingdom of God, ſhall the more proſper and
'flouriſh, to the *Iſraelites*; and ſhall paſs the
'ſooner unto the elect of Chriſt Jeſus; and they
'which ſhall ſo do, ſhall prove the grievous
'Judgment of God. Neither ſhall they 'ſcape,
'without puniſhment, that be perſecutors, and
'murderers of the Juſt.
'Beloved (ſaith he) lift up your Eyes, and
'conſider the Counſels of God, he hath ſhewed
'unto us of late, an image of his Plague, which
'was to our Correction; and if we ſhall not re-
'ceive him, he will draw out his Sword, and
'ſtrike with Sword, Peſtilence and Famine, the
'Nation that ſhall riſe againſt Chriſt.

This, as I ſaid, is part of a Letter, writ by *Pomponius Algerius*, an *Italian* Martyr; who, when he wrote it, was in Priſon, in, as he calls it, his *delectable Orchard*, the Priſon of *Leomine*, 12. *Calend. Auguſt*, *Anno* 1555. As, is to be ſeen, in the ſecond Volume of the Book of Martyrs.

This Man was, when he wrote this Letter, 54
in the Houſe of the Foreſt of *Lebanon*; in the Church in the Wilderneſs; in the *place* and *way* of contending for the truth of God, and he drank of both theſe bitter Cups, of which I ſpake before; to wit, of that which was *exceeding bitter*, and of that which was *exceeding ſweet*; and the reaſon why he complained not of the bitter, was, becauſe the ſweet had over-come it; as his Afflictions abounded *for Chriſt*, ſo did his *Conſolations* by him: So, did I ſay? they abounded much more.

But was not this Man, think you, a Gyant? A Pillar in this Houſe? Had he not alſo, now, hold of the ſhield of Faith? Yea, was he not now in the Combat? And did he not behave himſelf valiantly? Was not his mind *elevated* a thouſand degrees beyond ſenſe, carnal reaſons, fleſhly love, ſelf concerns, and the deſires of

embracing

embracing temporal things? This Man had got that, by the end, that pleaſed him; neither could all the flatteries, promiſes, threats, or reproaches, make him once liſten to, or deſire to enquire after what the World, or the glory of it could afford. His mind was captivated with delights inviſible, he coveted to ſhew his love to his Lord, by laying down his Life for his ſake; he long'd to be *there*, where there
Eccleſ. 7. 28. ſhall be no more pain, nor ſorrow, nor ſighing, nor tears, nor troubles, *He was a man of a thouſand.*

55. But to return again to our Text. You know we are now upon the *Veſſels* of the Houſe of the Foreſt of *Lebanon:* which, I have told you, could not be Veſſels for Worſhip; for, that Worſhip that was ordained to be performed at the Temple, was alſo confined to that, and to the Veſſels that were there. Therefore, they muſt be, in all probability, the Veſſels that I have mentioned, the which, you ſee how we have expounded and applied.

If I am out, I know it not; if others can give me better light, here about, for it I will be thankful.

2 Chron. 8. 3, 4, 5, 6. ch. 27. 3, 4. There was alſo added to this Houſe of the Foreſt of *Lebanon*, *Store-Cities*, *Chariot-Cities*, and *Cities of Horſemen*; unto which, King *Jotham* added *Caſtles*, and *Towers*.

Theſe might be to ſignifie, by what *ways* and *means*, God would at times revenge the quarrel of his Church, even in this World, upon them that, without cauſe, ſhould for their Faith, and Worſhip, ſet themſelves againſt them. For, here is a *face of threatning* revenge, they were *Store*-Houſes, *Chariot*-Cities, Cities of *Horſemen*, with *Caſtles*, and *Towers*. And they ſtood on the ſame ground that this Houſe was builded upon, even in the Foreſt of *Lebanon*.

We know, that in *Iſrael*, God ſtirred up Kings, who all times ſuppreſs'd Idolatry there, and plagued the Perſecutors too, as *Jehu*, *Hezekiah*, *Joſiah*, &c. And he has promiſed that,
Rev. 17. 12, 16. even in Goſpel times, Kings ſhall hate the Whore, make *her deſolate, and naked, and ſhall eat her Fleſh, and burn her with Fire.*

Here now are the *Store-Houſes*, *Chariot-Cities*, *Cities of Horſemen*, with *Towers*, and *Caſtles*, for the help to the Houſe of the Foreſt of *Lebanon*; for the help of the Church in the Wilderneſs, or, as you have it, in another place, As the Serpent caſt Floods of Water out of his Mouth, after the Woman, that he might
Rev. 12. 15, 16. cauſe her to be carried away of the Flood; *So the Earth helped the Woman, and the Earth opened her Mouth, and ſwallowed up the Flood, which the Dragon caſt out of his Mouth.*

Thus the *Medes* and *Perſians* helped to deliver the Church, from the clutches and ſtrong hand, of the King of *Babylon*.

This *Lebanon*, therefore, was a place conſi-
Song 4. 11. ch. 5. 15. chap. 7. 4. derable, and a Figure of great things; the Countenance of the Lord Jeſus is compared to it, and ſo is the Face of his Spouſe, and alſo the ſmell of her Garments.

CHAP. X.

56. *Of the Porch of the Houſe of the Foreſt of* Lebanon.

SOlomon, alſo, made a Porch to this Houſe, of the Foreſt of *Lebanon*. He made ſeveral Porches, as, *one* for the Temple, *one* for the Houſe which he dwelt in, *one* for the Throne of the Kingdom, and *this* that was for the Houſe of the Foreſt of *Lebanon*; of all which, this laſt is that mentioned. 1 King 7. 6.

And he made a Porch, of Pillars, the length thereof was fifty Cubits, the breadth thereof thirty Cubits; and the Porch was before them, and the other Pillars, and the thick Beams were before them. This Porch was famous, both for *length*, and *breadth*, and *ſtrength*; it was able to contain a thouſand Men. 'Twas like that *of the Tower of* David, otherwiſe called *the ſtrong hold, the Caſtle of* Zion, *which is the City of* David. 2 Sam. 5. 7. 1 Chron. 11. 5.

This Tower of David *was builded for an Armory, whereon there hanged a thouſand Bucklers, all Shields of mighty Men.* Mich. 4: 8.

It was fifty Cubits long, and thirty broad; a ſpacious Place; a large Receptacle for any that liked to take ſhelter there.

It was made of *Pillars*, even as the Houſe within was, or it ſtood upon Pillars. The Pillars, you know, I told you before, were to ſhew us what mighty Men, or what Men of mighty Grace, God would have his Church, in the Wilderneſs, furniſhed with.

And 'tis worth your obſerving here alſo we have Pillars, Pillars. And he made the Porch of Pillars; that is, of Pillars of Cedar, as the reſt of the Pillars of the Houſe were.

And the Porch was before them. That is, as I take it, an entring Porch, leſs than the ſpace within; ſo that the Pillars neither as to number nor bigneſs could be ſeen without, until, at leaſt, they that had a mind to ſee, entred the *mouth* of the Porch.

And by this was fitly prefigured, how unſeen the ſtrength of the Church under Perſecution is, of all that are without her. Alas! they think that ſhe will be run down with a puſh; or, as they ſaid, *What do theſe feeble Jews? Will they fortifie themſelves? Will they ſacrifice? Will they make an end in a day? Will they revive the Stones, out of the heaps of rubbiſh, which are burnt? Alas! If a Fox go up, he will even break down their ſtone Wall.* Neh. 4. 2, 3:

But do you think, theſe men ſaw the ſtrength of the *Jews* now? No, no, their Pillars were *within*, and ſo were ſhadowed from their Eyes. *David* himſelf could not tell what Judgment to make of the way of the World, againſt the People of God, until he went into the Sanctuary of God. Pſal. 73. 16, 17.

How then can the World judge of the condition of the Saints? Alas, had they known the Churches ſtrength; ſurely, they would not as they have, ſo furiouſly? aſſaulted the ſame. But have they got by all they have done, either againſt the head or body of the ſame? 57.

She yet has being in the World, and will have, ſhall have, tho' all the Nations on Earth ſhould gather themſelves together againſt it: Nor is it the cutting off of *many* that will make her ceaſe to flouriſh. Alas, were ſhe not ſometimes *pruned*, and *trimmed*, her boughs would ſtand too thick. Thoſe therefore that are taken away, with God's pruning hooks, are removed that the under-Branches may grow the better.

But, I ſay, to extinguiſh her, 'tis in vain for any to hope for that; ſhe ſtands upon Pillars, on Rocks, on the mu nition of Rocks; ſta

therefore she must, whether the World believes it or no.

And the other Pillars were before them, or, as the Margent has it, *according to them*: *The other Pillars*, that is, they *more inward*; those that were in the *body of the House*. Christ doth not do as the poor World doth, that is, *set the best leg before*; the Pillars that were more inward, in the House, were *as good as those in the front*: 'Tis true, some are appointed to Death, to shew to the World, the strength of Grace, not that he can help no body to that strength, but they: The most feeble of his Flock, when Christ shall stand by and strengthen them, are able to do, and bear, what the strong have under-went. For so he saith,

And the *other Pillars, and the thick Beams, were according to them*; nay, *before them*: Indeed, they that are left, seem weak, and feeble, if compared to them that have already been tried with Fire, and Sword, and all the Tortures of Men: But, that Grace (by which they were helped that have done such mighty Acts already,) can help those who seem more weak, yet to go beyond them. God *strengtheneth the spoiled, against the strong; so that the spoiled come against the Fortress*: Or, as another Scripture has it, *The Lame take the Prey.*

Anno. 5. 9. Isa. 33. 23.

So that, you see, here is all substance: All here are Pillars, and thick Beams, both in the House, and in the Porch.

The Conclusion therefore is. The true Members of the Church in the Wilderness, are *strong, mighty*, being made able by the Grace of God, for their standing; and having also coupled, & compacted together, with the biggest Bands, or thickest Beams, that the Holy Ghost puts forth, to bind and hold this Church together. 58.

And there is reason for it. The Church is God's Tower, or Battery, by which he beateth down Antichrist; or if you will have it in the Words of the Prophet, *Thou art my battle-Ax, and Weapons of War*; and with thee (saith God) will I break in pieces, *&c.* Jer. 51. 19, 20.

Wherefore, since the Church is set for defence of Religion, and to be as a battery to beat down Antichrist, 'tis requisite, that she should be made up of Pillars of strong and stanch Materials.

The largeness of the Porch was commodious, it was the next shelter, or the place where-unto they of the House of the Forest of *Lebanon*, when pursued, might resort, or retreat, with the less difficulty. Thus the Church in the Wilderness, has her Porch, her Place, her Bosom, whereunto her discouraged may continually resort, and take up, and be refreshed. As *Abiather* thrust in to *David*, and his Men, in the Wilderness, in the day when *Saul* had slain his Father, and of his Brethren even *fourscore and five Persons that did wear a Linnen Ephod.* 1 Sam. 22. 17, 18, 19, 20, 21, 22, 23.

When the Apostles were persecuted, *they went to their own company*, because the Lord was there. Acts 4. 23.

There we find the Pillars, and have both Solace and Example. There, as *Pomponius* said of his Prison, stands Christ Jesus, in the front, as Captain of the Lords Host, & round about him, the old Fathers, Prophets, Apostles, & Martyrs.

This Porch, therefore, I take to be a figure of those cordial and large Affections, which the Church, in the Wilderness, has to all, and 59.

for all them that love the Truth, and that suffer, and are afflicted, for the sincere Profession thereof.

This Porch was bigger than *that* which belonged to the Temple, by much; to shew that those that are made the object of the Enemies rage most, are usually most prepared, with Affection, for them that are in the same Condition. Fellow-feeling is a great matter. 'Tis said of the poor afflicted People, that were in *Macedonia*, in their great trial of Affliction, *the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality; for to their power, yea, and beyond their power, they shewed their charity to the destroyed Church of* Jerusalem. 2 Cor. 8. 1, 2, 3, 4

And a Porch, in a Forest; a Bosome, in a Wilderness; is seasonable to them, that in the Wilderness are faint and weary.

Nabal shut up his Doors against *David*, and therefore he died like a Beast. Poor *David!* thou wast bewildred, but this Churle had no compassion for thee. 1 Sam. 25. 5, 6, 7, 8, 9, 10, 11, 12, 13. 37. p. 39.

Blest *Obadiah*, thou hadst a bosome, and bread, and hideing places for the Church, when rent and torn by the fury of *Jezebel*, and thou hast for it thy reward in Heaven. 1 King. 18. 3, 4 Mat. 10. 42.

Ebed-melech, because he had compassion on *Jeremy*, when he was in the Dungeon; God did not only give him his Life for a Prey, but promised him the effects of putting his trust in the *Lord.* Jer. 38. 7, 8, 9, 10, 11. ch. 39. 15, 16, 17, 18.

And he made a Porch of Pillars. The Porch is but the entrance of the House, whither many go, that yet step not into the House, but make their retreat from thence: But it is, because, they are non-residents, they only come to see; or else, if they pretended more, it was not from the Heart. *They went out from us*, said *John*, *but they were not of us; for if they had been of us, they would, no doubt, have continued with us; but they went out, that it might be made manifest, that they were not all of us.* 1 John 2. 19. 60.

And, forasmuch, as *this* Porch was *fifty Cubits* long, Men may take many a step strait forward therein, and be but in the Porch yet. Even, as we have seen Men go, as one would think, till they are out of view, in the Porch of this Church, in the Wilderness; but presently you have them without the Door again.

True, this Porch was made of Pillars; and so, to every one, at first entrance, it shewed the power of the place; the Church, in the Wilderness, also is so builded, that Men may see it is ordained for defence. Men also, at their first offer to step over the Threshold there, with Mouth profess, that they will dwell as Souldiers there: But words are but wind, when they see the storm a coming, they will take care to shift for themselves: This House, or Church, in the Wilderness, must see to it self, for all them.

As the House therefore is a figure of the Church, in the Wilderness; so so great a Porch, belonging to it, may be also to shew that numbers may there be entertained, that, if need be, will quickly whip out again. Although therefore the Porch was made of Pillars, yet every one that walked there were not such. The Pillars was to shew them, not what they *were*, but what they *should* be that entred into this House.

The Church also, in the Wilderness, even, in her Porch, or first entrance into it, is full of Pillars, Apostles, Prophets, and Martyrs of Jesus: There also hang up the Shields that the old 61.

old Warriers have uſed, and are plaſtered upon the Walls, the brave *Atchievements* which they have done: There are alſo ſuch *encouragements* there, for thoſe that *ſtand*, that one would think none that came thither, with pretence to ſerve there, would for very ſhame attempt to go back again; and yet, not to their credit be it ſpoken, they will forſake the place without bluſhing; yea, and plead for this their ſo doing. But I have done with the explicatory part, and conclude, that from theſe Ten particulars thus handled in this Book, the Houſe of the Foreſt of *Lebanon*, was a Type, or Figure, of the Church in the Wilderneſs.

Nor do I know, if this be denied, how ſo
62. fitly to apply ſome of theſe Texts, which ſpeak to the Church to ſupport her under her Troubles, of the Comforts that afterwards ſhe ſhall enjoy; ſince they are preſented to her under ſuch Metaphors, as clearly denote, ſhe was once in a Wilderneſs, for inſtance.

1. *Sing O ye Heavens, for the Lord hath done it* (that is, redeemed his Servant *Jacob*, from their Sins, and from the hand of the Enemy,) *ſhout ye lower part of the Earth*, (or Church once trampled under Feet,) *break forth into ſinging, ye Mountains, O Foreſt, and every Tree therein*; (here is comfort for the Church, under the name of a Foreſt, that in which the Houſe, we have been ſpeaking of, was built;) 44.23. *for the Lord hath redeemed* Jacob, *and glorified himſelf in* Iſrael.

To what, I ſay, can this Text more fitly be applied, than to the Church, in the Wilderneſs, put here under the name of a Foreſt, as well as under the title of Heaven. Yea, methinks 'tis cried here to her, *O Foreſt*, on purpoſe to intimate to us, that the Houſe, in the Foreſt of *Lebanon*, was the Figure of the Church in this Condition.

2. Again, *Is it not yet a very little while, and* Lebanon *ſhall be turned into a fruitful Field, and the fruitful Field ſhall be eſteemed as a Foreſt. And in that day ſhall the deaf hear the words of the Book; and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs. The meek alſo ſhall encreaſe their joy in the Lord, and the poor, among men, ſhall rejoice in the holy one of* Iſrael: *For the terrible one is brought to nought, and the* 29.17,18, *ſcorner is conſumed, and all that watch for iniquity* 20. *are cut off. Lebanon* was a Foreſt, but now ſhe muſt be a fruitful Field. What means he here by *Lebanon*, but the Church under Perſecution; and the fruitful Field, Miſtreſs *Babylon* ſhall become as a Foreſt, that is, *as the Church under diſtreſs*. But when ſhall this be? Why, when *the terrible one is brought low, and the ſcorner is conſumed*, &c.

What can be more plain than this, to prove that *Lebanon*, even the Houſe, in the Foreſt of *Lebanon* (for that is here intended) was a Figure of the Church, in the Wilderneſs, or in a tempted and perſecuted ſtate. For to be turned into a fruitful Field, ſignifies the recovering of the afflicted Church, into a ſtate moſt quiet and fruitful; fruitful Fields are quiet, becauſe they are fenced, and ſo ſhall the Church be in that day.

63. 3. *The Wilderneſs, and the ſolatary places ſhall be glad for them, and the Deſert ſhall rejoice, and* 35.1. *bloſſom as a Roſe.*

What are we to underſtand by theſe words, if they be not a Prophecy of the flouriſhing ſtate of Chriſt's Kingdom; who in the days of her Perſecution, is compared to a *Wilderneſs*, to a *Deſert*, and to *ſolitary* places. *And ſhe ſhall be glad for them*; for what? For that ſhe is rid of the *Dragons*, *Wild Beaſts*, *Satyrs*, *Screech-Owles*, *Great Owle*, and *Vulture*, Types of the Beaſts, and unclean Birds of Antichriſt. Ch. 34. 13, 14, 15, 15, 17.

She ſhall be glad for them, that they are taken away from her, and placed *far away*: For then no Lion ſhall be there, nor any ravenous Beaſt: Yea, *'tis the Habitation of Dragons, where each lay, ſhall be Graſs, with Reeds, and Ruſhes*, as it is, *ch.* 35. And now, *The lame Man ſhall leap as an Hart, and the tongue of the dumb ſhall ſing; for in the Wilderneſs ſhall waters break out, and ſtreams in the Deſert.* Read the whole Chapter.

For that the Deſert and Wilderneſs is thus mentioned, and that to expreſs the ſtate of the Church in trouble by; 'tis clear that *Lebanon* is not excluded, nor the thing that is ſignified thereby, which, I ſay, is the Church, in her low eſtate, in her Foreſt, or Wilderneſs condition.

4. *I will plant in the Wilderneſs, the Cedar,* 64.
the Shittah-Tree, the Myrtle-Tree, and the Oyl-Tree; and I will ſet in the Deſert, the Fir- Iſa. 41.
Tree, and the Pine, and the Box-Tree together. 18, 19.

Can any think that Trees are the things taken care of here? They are the Men that Antichriſt has murdered in his heat and rage againſt Chriſt, the which God will reſtore again to his Church, when Antichriſt is dead and buried, in the ſides of the pits mouth.

And that you may the better underſtand, he meaneth ſo, he expreſſeth again the ſtate of the Church, as like to a Wilderneſs condition, and promiſeth that in that very Church, now ſo like a Wilderneſs, to plant it again with Chriſtians, flouriſhing with variety of Gifts and Graces, ſignified by the various nature, and name of the Trees, ſpoken of here.

5. *Behold, I create a new thing; now it ſhall ſpring forth, ſhall ye not know it? I will even make a way in the Wilderneſs, and Rivers in the Deſert; the Beaſts of the Field ſhall honour me, the Dra-* Iſa. 43.
gons, and the Owls, becauſe I give Waters in the 19, 20.
Wilderneſs, and Rivers in the Deſert, to give drink to my people, my choſen.

Here God alludes to the condition of the Children of *Iſrael*, in the Wilderneſs of old, and implies they ſhall be in a Wilderneſs again; and as then he gave them Water, and delivered them from Serpents, Cockatrices, Vipers, Dragons; ſo he will do now, now *to his people his choſen.*

6. *The Lord ſhall comfort* Zion, *he will comfort* 65.
all her waſt places, and he will make her Wilder-
neſs like Eden, *and her Deſert like the Garden of* Iſa. 51. 3.
the Lord; joy and gladneſs ſhall be found therein,
thanks giving, and the voice of melody.

See, here are *Sion's waſt* places, *Sion's Wilderneſs*, Foreſt, or *Lebanon*. Next, here is a promiſe that he will comfort her; and what doth this ſuppoſe, but that ſhe was in her Wilderneſs ſtate, uncomfortable, at leaſt, as to her outward peace, her liberty, and Goſpel privileges and beauties. Then here is the compariſon, by which he illuſtrates his promiſe, as to what degree and pitch he will comfort her. He will make her *Wilderneſs*, *like* Eden, and her *Deſert* like the *Garden of the Lord.* The

The effects of all which will be, she will have joy, and gladness; she will be thankful, and be melodious in her voice, and in her Soul to the Lord. This, I say, will follow upon her deliverance from her *Desert*, her *Wilderness*, her *Desolate*, and *Comfortless* State: All which is more fully expressed by her repeated *Allelujahs*.

Rev. 19. 1, 2, 3, 4, 5, 6.

Which *Allelujahs* there, are the effect of her deliverance from the *rage* of the *Beast*, and *great Whore*, of whose greatness, and ruine, you read in the two foregoing Chapters.

Now, I say, since the Church was to be in a Wilderness condition, under the Gospel; and since we have this House of the Forest of *Lebanon*, so particularly set forth in the Scriptures; and also since this House, its Furniture, its Troubles, and State, do so paint out this Church, in this Wilderness State, I take it to be for that very thing designed, that is to say, to prefigure this Church in this her so solitary and Wilderness State.

66. We will now therefore here make a brief Conclusion of all. First, This may inform us of the reason of the deplorable state of a professing People. It is allotted to them in this World to be so. The World, and Men of the World, must have their tranquillity here, and must be possest of all; this was *fore-shewn* in *Esau*, who had of his Sons many that were *Dukes* and *Kings* before there was any King in *Israel*. God so disposing of things that all may give place, when his Son shall come to reign in *Mount Zion, and before his Ancients gloriously*; which coming of his will be at the Resurrection, and end of this World, and then shall his Saints reign with him, *when Christ who is our Life shall appear, then shall we also appear with him in glory.*

Gen. 36. 31.

Col. 3 3.

Let not therefore Kings and Princes and Potentates be afraid; the Saints that are such indeed, know their places, and are of a peaceable deportment; the *Earth* God hath given to *the Children of Men*, and his *Kingdom*, to *the Sons of God.*

Psal. 115. 16. Mat. 25. 34. Luk. 12. 32.

I know there are *extravagant* opinions in the World, about the Kingdom of Christ, as if it consisted in temporal glory, in part, and as if he would take it to him by carnal weapons, and so maintain it in its greatness and grandeur; but I confess my self an alien to these notions, and believe and profess the quite contrary, and look for the coming of Christ to Judgment personally, and 'twixt this and that, for his coming in Spirit, and in the power of his Word to destroy Antichrist, to inform Kings, and so to give quietness to his Church on Earth; which shall assuredly be accomplished, when the reign of the *Beast*, the *Whore*, the *false Prophet*, and of the *Man of Sin* is out.

2 Thes. 2. 8. Isa. 49. 23. 7. ch. 52. 15. ch. 60. 3. 10, 11. 16. 62. 2. Rev. 21. 24

2. Let this teach Men, not to think that the Church is *curst of God*, because she is put in a Wilderness State: Alas, that is but to train her up in a way of Solitariness, to make her *Canaan* the more welcome to her. (Rest is sweet to the labouring Man,) Yea, this Condition is the *first step to Heaven*; yea, 'tis a *Preparation* to that Kingdom. God's ways are not as Man's. *I have chosen thee*, saith he, *in the Furnace of Affliction.*

When *Israel* came out of *Egypt*, they were led of God into the Wilderness; but why? That he might have them to a Land, that he had espied for them, that he might bring them to a City of Habitation.

67. Ezek. 20. 6. Psal. 107. 1, 2, 3, 4, 5, 6, 7.

The World know not the way of the Lord, nor the judgment of our God. Do you think that Saints that dwell in the World, and that have more of the mind of God than the World, would, could, so rejoice in God, in the Cross, in Tribulations and Distresses? Were they not assured that through many Tribulations is the very road way to Heaven?

Acts 14. 22.

Let this then encourage the Saints to hope, and to rejoice in hope of the glory of God, notwithstanding present Tribulations. This is our Seed time, our Winter. Afflictions are to try us of what Mettle we are made; yea, and to shake off Worm eaten Fruit, and such as are rotten at Core. Troubles for Christ's sake are but like the *prick* of an *Awl* in the *tip* of the *Ear*, in order to hang a *Jewel there.*

Let this also put the Saints *upon Patience*; when we know that a Trial *will have an end*, we are by that knowledg encouraged to exercise patience. I have a *bad Master*, but I have but a year to serve under him, and that makes me serve him *with patience*: I have but a *mile* to go in this *dirty* way, and then I shall have my path pleasant and green, and this makes me tread the *dirty* way with patience.

I am now in my Rags, but by that a quarter of a year is come and gone, two hundred a year comes into my hand, wherefore I will wait, and exercise patience. Thus might I multiply Comparisons. Be patient then my Brethren: *But how long?* to the coming of the Lord. *But when will that be?* the coming of the Lord draws nigh.

Be patient, my Brethren, be long patient, even *to the coming of the Lord*: *Behold, the Husbandman waiteth for the precious Fruit of the Earth; and hath long patience for it until he receive the early and latter Rain. Be ye also patient, stablish your Hearts, for the coming of the Lord draweth nigh.*

Jam. 5. 7, 8.

FINIS.

OF ANTICHRIST, AND His RUINE:

And of the Slaying the Witnesses,

By JOHN BUNYAN.

A PREMONITION to the READER.

AFter that God had delivered *Babylon* and her King into the Hands of the Kings of the *Medes* and *Persians*, then began the Liberty of the Jews, from their long and tedious Captivity: For though *Nebuchadnezzar* and his Sons did tyrannically enslave, and hold them under; yet so wrought God with the Hearts of those Kings that succeeded them, that they made Proclamation to them to go home, and build their City, Temple, *&c.* and worship their *own* God according to his *own* Law. But because I would not be tedious in enumerating Instances for the clearing of this, therefore I will content my self with one, and with a brief Note upon it. It is that in the Seventh of *Ezra*: *And whosoever will not do the Law of thy God, and the Law of the King, let Judgment be executed speedily upon him, whether it be to Death, or to Banishment, or to Confiscation of Goods, or to Imprisonment.* This is the Conclusion of a Letter that King *Artaxerxes* gave to *Ezra* the *Priest* and *Scribe*, when he granted his Petition, and gave him leave to go to *Jerusalem* to build the Temple, and to offer Sacrifice there to the God whose House is in *Jerusalem*. And a Conclusion it was both comfortable and sharp; *comfortable* to *Ezra* and his Companions, but *sharp* unto his Enemies. I shall here present you with a Copy of the Letter at large.

1. Chron. 36. Ezra. 1.

Ezra 7. 26

Ezra 7.

12 *Artaxerxes king of kings, Unto Ezra the priest, a scribe of the law of the God of heaven, perfect* peace, *and at such a time:*

13 *I make a decree, That all they of the people of Israel, and of his priests and levites in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee.*

14 *Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which* is *in thine hand:*

15 *And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation* is *in Jerusalem.*

16 *And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people; and of the priests, offering willingly for the house of their God; which* is *in Jerusalem:*

17 *That thou mayst buy speedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God, which* is *in Jerusalem.*

18. *And whatsoever shall seem good to thee and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God.*

19 *The vessels also that are given thee, for the service of the house of thy God,* those *deliver thou before the God of Jerusalem.*

20 *And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow* it *out of the kings treasure-house.*

21 *And I,* even *I Artaxerxes the king, do make a decree to all the treasurers which* are *beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily:*

22 *Unto an hundred talents of silver, and to an*

hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oyl, and salt without prescribing how much.

23 *Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?*

24 *Also we certifie you, that touching any of the Priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.*

25 *And thou, Ezra, after the wisdom of thy God, that* is *in thine hand, set magistrates and judges, which may judge all the people that* are *beyond the river, all such as know the laws of thy God; and teach ye them that know* them *not.*

26 *And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether* it be *unto death, or to banishment, or to confiscation of goods, or to imprisonment.*

This is the Letter; and now for the scope
2. thereof.

First, Generally.

Secondly, Particularly.

Generally. The general scope of the Letter is this: A Grant given by the King to *Ezra* the Scribe, to go to *Jerusalem*, and build there the *Temple of God*, and offer Sacrifice in it according to the Law: with Commissions annexed thereunto, to the King's *Lieutenants*, *Treasurers* and *Governours* on that side the River, to further the work with such things as by the King was commanded they should.

But we will consider the matter particularly.

1. As to the *manner* of the Grant which the King gave to *Ezra* and his Brethren to go thither.

2. As to the King's Grant, with reference to their Building, and Way of Worship.

3. With reference to the King's Liberality and Gifts towards the building of the Temple, and by what Rules it was to be bestowed.

4. As to the way that the King concluded they should be governed in their own Land.

5. With reference to the King's Charge to his Officers that were thereabout, not to hinder *Ezra* in his Work.

6. And Lastly, with reference to the King's Threat and Commandment to do Judgment if they should hinder it.

First, As to the *Manner* of the Grant that the King gave to *Ezra* and his Brethren to go to build, it was such an one as forced none, but left every Jew to his own choice, whether he would go, or forbear. The words are these:

Ver. 12, 13. *Artaxerxes, King of Kings, unto Ezra the Priest, a Scribe of the Law of the God of heaven, perfect peace, and at such a time: I make a Decree, That all they of the People of Israel, and of his Priests and Levites in my Realm, which are minded of their own free-will, to go up to Jerusalem, go with thee.*

Thus gracious then was the King: He made a Decree, That all they of the Captive Jews, their Priests and Levites, that would return to their own Land, to build their Temple, and to sacrifice there, might: He would hinder none, force none, but left them free, to do as they would.

Secondly, As to the King's Grant, with reference to their Building, and Way of Worship there, nothing was to be done therein, *but according to the Law of the God of Ezra, which was in his hands.* Hence, when he was come to *Jerusalem*, he was to enquire concerning *Judah* and *Jerusalem*; to wit, *What was wanting in order to the Temple and Worship of God there*, according to the Law of his God, which was in his hand. Also when they went about to build, and to sacrifice, all was to be done according as was commanded by the God of Heaven: Yea, this was granted by the King, and his seven Councellors. 3. Ver. 14. Ver. 23.

Thirdly, As to the King's Liberality towards the building of this House, *&c.* it was large: He gave *Silver*, *Gold*, *Bullocks*, *Rams*, *Lambs*; with *Wheat*, *Wine*, *Oyl*, and *Salt*; but would by his Royal Power, give no Orders how in particular things should be bestowed, but left all *that* to *Ezra* the Priest, to do with it according to the Will, Word, or Law of his God. Ver. 15. Ver. 22. Ver. 18.

Fourthly, As to the way that the King concluded they should be governed in their own Land, it was by their own Laws; yea, he did bid *Ezra* the Priest, after the Wisdom of his God that was in his hand, set Magistrates and Judges, which might Judge all the People, *&c.* only he bid him make them such, which did know the Law of his God: Also the King added, That they should teach it to them that knew it not.

Fifthly, As to the King's Officers, he gave them a Charge not to *hinder*, but *further* this Work. To *further* this Work, not by putting their hand thereto, (that was to be left to the Jews alone, especially to *Ezra*, according to the Law of his God,) but that they should speedily give him such things which the King had commanded, to wit, *Silver*, and *Wheat*, and *Wine*, and *Oyl*, and *Salt*, for their encouragement; and to do therewith, as by the Law of their God they should. Further, That they should not impose Toll, Tribute, or Custom, upon the *Priests*, *Levites*, *Singers*, *Porters*, *Nethinims*, or Ministers. 4. Ver. 20, 21, 22.

Sixthly, And now we come to the Conclusion, to wit, the King's Threat and Command to do Judgment on them that obeyed not the Law of *Ezra*'s God, and the King.

Considering what hath been said before, I conclude,

1. That this King imposed no Law, no Priest, no People upon these Jews; but left them wholly to their own Law, their own Ministers, and their own People: All which were the Laws of God, the Priests of God, the People of God, as to their Building of their Temple, and the Worship of their God.

2. He forced not *THIS* People, no, not to their Land, their Temple, nor their Worship, by his or their Law; but left them free to their own mind, to do thereabout as they would.

3. He added not any Law therefore of his own, either to prescribe Worship, or to enforce it upon the Jews.

But

But you will say, Upon what then was the Threatning and the Command to punish grounded? I answer, Upon a supposed breach of two Laws. He of the Jews, that in *Jerusalem*, rebelled against the Law of the Lord, was in his own Land left by the King to be punished by the same Law, according to the Penalties thereof: And he of the King's Officers, that refused to do the King's Laws, that refused to give the Jews such things as the King commanded, and that would yet exact such Customs and Tributes as the King forbad, should be punished by the King's Laws, whether unto Death, or unto Banishment, or unto Confiscation of Goods, or to Imprisonment.

And if all Kings would but give such liberty, to wit, that God's People should be directed in their Temple-Building, and Temple-Worship, as they find it in the Law of their God, without the additions of Man's Inventions: And if all Kings did but lay the same Penalty upon them of their pretended Servants that should hinder this Work, which this brave King *Artaxerxes* laid upon his; how many of the Enemies of the Jews, before this time, would have been hanged, banished, had their Goods confiscated to the King, or their Bodies shut up in Prison! The which we desire not; we desire only that this Letter of the King might be considered of, and we left to do as is there licens'd and directed: And when we do the contrary, let us be punished by the Law of God, as we are his Servants; and by the Law of the King, as we are his Subjects; and we shall never complain.

6. Only I cannot but observe how prettily it is done of some, who urge this Text to colour their Malice, Ignorance and Revenge withall, while they cry, *The Law of God*, and *The Law of the King*, when they will neither let, according to *this* Scripture, the Law of God, nor the Law of the King take place: Not the Law of God; for that they will not leave us to that, to square and govern our selves in Temple-Work, and Sacrificing by. Nor will they do the Law of the King, which has made void, *ipso facto*, whatever Law is against the Word of God; but because themselves can do, they will force us to do so too.

Before I leave this, I would touch once again upon the *candour* of this King *Artaxerxes*, who thus did: Because he gave this leave and license to the Jews, contrary (if he had any) to his own National Worship; yea, and also to the impairing of his own Incomes. Methinks he should have a Religion of his own; and that, not that of the *Jews*, because he was a *Gentile*; and not, as we read of, proselyted to the *Jews* Religion. Indeed, he spake reverendly of the God of *Israel*, and of his Temple-Worship, and Sacrifices, as did also several other Kings; but that will not prove that he was adapted to that Religion.

7. That his Incomes were impaired, 'tis evident; because he took off Toll, Tribute, and Custom from them, of whom mention is made afore; nor is it, I think, to be believed, that he did exact it of their Brethren. But we may see what the Lord can do; for thus to do, was
Ver. 27. put into the Heart of the King by the God of Heaven. This therefore ariseth not of Nature: No more did the Kindness of *Cyrus*, or *Darius*, of whom we read in the beginning of this History. As God therefore did put it into the Hearts of the wicked Kings of *Babylon*, to distress his Church and People for their Sins; so he put it into the Hearts of the Kings of the *Medes* and *Persians*, who were to be, in a sense, their Saviours; to ease them of those Distresses, to take off the Yoke, and let them go free. Indeed, there was an *Artaxerxes* that Chap. 4. put a stop to this Work of God, and he also was of the Kings that had destroyed the *Babylonians*; for it doth not follow, because God hath begun to deliver his People, that therefore their Deliverance must be compleated without stop or let. The *Protestants* in *France* had more favour formerly, than from their Prince they at this time have; yet I doubt not but that God will make that Horn also one of them (in his time) that (indeed) shall hate the Whore. As the Sins of God's People brought them into Captivity; so their Sins can hold them there; yea, and when the time comes that Grace must fetch them out, yet the Oxen that draw this Cart, may stumble; and the way through roughness, may shake it sorely. However, Heaven rules, and overrules; and by one means, and another, as the Captivity of *Israel* did seem to linger, so it came out at the time appointed; in the way that best pleased God, most profited them, and that most confounded those that were their implacable Enemies. This therefore should instruct those that yet dwell where the Woman sitteth, to Quietness and Patience.

To *Quietness*. For God rules, and has the 8. disposé of things. Besides, it is a kind of arraigning of his Wisdom, to be discontent at that which at present is upon the Wheel. Above all, it displeases him that any should seek, or go about to revenge their own Injuries, or to work their own Deliverances; for that is the work of God, and he will do it by the Kings: Nor is he weak, nor has he miss the opportunity; nor doth he sleep, but waketh, and waiteth to be gracious.

This also should teach them to be *Patient*, and put them upon bearing what at present they may undergo, patiently. Let them wait upon God; patiently let them wait upon Men, and patiently let them bear the *fruits* of their own Transgressions; which though they should be none other but a *deferring* of the Mercy wished for, is enough to try, and crack, and break their patience, if a continual supply, and a daily encrease thereof be not given by the God of Heaven.

And before I do conclude this, let me also add one word more; to wit, To exhort them to look, that they may see that which God at present may be doing among the *Babylonians*.

When God had his People into *Babylon* of old, he presented them with such Rarities there, as he never shewed them in their own Countrey. And is there nothing now to be seen by them that are not yet delivered from that Oppression, that may give them occasion

hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oyl, and salt without prescribing how much.

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But

But you will ſay, Upon what then was the Threatning and the Command to puniſh grounded? I anſwer, Upon a ſuppoſed breach of two Laws. He of the Jews, that in *Jeruſalem*, rebelled againſt the Law of the Lord, was in his own Land left by the King to be puniſhed by the ſame Law, according to the Penalties thereof: And he of the King's Officers, that refuſed to do the King's Laws, that refuſed to give the Jews ſuch things as the King commanded, and that would yet exact ſuch Cuſtoms and Tributes as the King forbad, ſhould be puniſhed by the King's Laws, whether unto Death, or unto Baniſhment, or unto Confiſcation of Goods, or to Impriſonment.

And if all Kings would but give ſuch liberty, to wit, that God's People ſhould be directed in their Temple-Building, and Temple-Worſhip, as they find it in the Law of their God, without the additions of Man's Inventions: And if all Kings did but lay the ſame Penalty upon them of their pretended Servants that ſhould hinder this Work, which this brave King *Artaxerxes* laid upon his; how many of the Enemies of the Jews, before this time, would have been hanged, baniſhed, had their Goods confiſcated to the King, or their Bodies ſhut up in Priſon! The which we deſire not; we deſire only that this Letter of the King might be conſidered of, and we left to do as is there licens'd and directed: And when we do the contrary, let us be puniſhed by the Law of God, as we are his Servants; and by the Law of the King, as we are his Subjects; and we ſhall never complain.

6. Only I cannot but obſerve how prettily it is done of ſome, who urge this Text to colour their Malice, Ignorance and Revenge withall, while they cry, *The Law of God*, and *The Law of the King*, when they will neither let, according to *this* Scripture, the Law of God, nor the Law of the King take place: Not the Law of God; for that they will not leave us to that, to ſquare and govern our ſelves in Temple-Work, and Sacrificing by. Nor will they do the Law of the King, which has made void, *ipſo facto*, whatever Law is againſt the Word of God; but becauſe themſelves can do, they will force us to do ſo too.

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7. That his Incomes were impaired, 'tis evident; becauſe he took off Toll, Tribute, and Cuſtom from them, of whom mention is made afore; nor is it, I think, to be believed, that he did exact it of their Brethren. But we may ſee what the Lord can do; for thus to do, was
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diſpoſe of things. Beſides, it is a kind of arraigning of his Wiſdom, to be diſcontent at that which at preſent is upon the Wheel. Above all, it diſpleaſes him that any ſhould ſeek, or go about to revenge their own Injuries, or to work their own Deliverances; for that is the work of God, and he will do it by the Kings: Nor is he weak, nor has he miſt the opportunity; nor doth he ſleep, but waketh, and waiteth to be gracious.

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When God had his People into *Babylon* of old, he preſented them with ſuch Rarities there, as he never ſhewed them in their own Countrey. And is there nothing now to be ſeen by them that are not yet delivered from that Oppreſſion, that may give them occaſion

to ſtay themſelves and wonder! What, is Preſervation nothing? What, is Baffling and Befooling the Enemies of God's Church nothing? In the *Maryan* days here at home, there was ſuch ſweet Songs ſung in the Fire, ſuch ſweet Notes anſwering them from Priſon, and ſuch Providences, that Coals of burning Fire ſtill dropped here and there upon the Heads of thoſe that hated God; that it might, and doubtleſs did make thoſe that did wiſely conſider of God's Doings, to think God was yet near, with, and for, a deſpiſed and afflicted People.

9. I conclude then, firſt with a word of Counſel, and then with a word of Caution.

Firſt, Let us mend our pace in the way of Reformation, that is the way to haſten the downfall of *Antichriſt*. Miniſters need reforming, particular Congregations need reforming; there are but few Church-Members but need reforming. This twenty years we have been degenerating, both as to Principles, and as to Practice; and have grown at laſt into an amazing likeneſs to the World, both as to Religion, and civil Demeanour: Yea, I may ſay, ſo remiſs have Churches been in inſtructing thoſe that they have *received* into fellowſhip with them; and ſo careleſs have the *Received* been, of conſidering the Grounds of their coming in to Churches, that moſt Members, in ſome places, ſeem now to be at a loſs; yea, and thoſe Churches ſtand with their fingers in their mouths, and are as if they would not, durſt not, or could not help it.

My *Second*, is, *A word of Caution.*

Firſt, Take heed of over-looking, or of ſhutting your Eyes upon your own Guilt: *He that covereth his ſins, ſhall not proſper.* It is incident to ſome Men, when they find repentance is far from them, to ſhut their Eyes upon their own Guilt, and to pleaſe themſelves with ſuch Notions of deliverance from preſent Troubles, as will ſtand with that courſe of Sin which is got into their Families, Perſons, and Profeſſions, and with a ſtate of Impenitence: But I adviſe you to take heed of this.

Secondly, Take heed of laying the cauſe of your Troubles in the badneſs of the Temper of Governours. I ſpeak not now with Reflection upon any, excepting thoſe concerned in this Caution: God is the Chief, and has the Hearts of all, even of the worſt of Men, in his hand. *Good temper'd* Men have ſometimes brought Trouble; and *bad temper'd* Men have ſometimes brought Enlargement to the Churches of God: *Saul* brought Enlargement, *David* brought Trouble: *Ahab* brought Enlargement; *Jehoſaphat* and *Hezekiah* did both ſome times bring Trouble: Therefore, the *good* or *bad temper* of Men ſway nothing with God in this matter; they are the Sins or Repentances of his People, that make the Church either happy or miſerable upon Earth.

Take heed, I ſay therefore, of laying of the Trouble of the Church of God at the doors of Governours; eſpecially at the doors of *Kings*, who ſeldom trouble Churches of their own Inclinations; (I ſay, *ſeldom*; for ſome have done ſo, as *Pharaoh*:) But I ſay, lay not the Cauſe of your Trouble there; for often-times they *ſee* with other Mens Eyes, *hear* with other Mens Ears, and *act* and *do* by the Judgments of others: (Thus did *Saul*, when he killed the Prieſts of the Lord; and thus did *Darius*, when he caſt *Daniel* into the Lyons Den:) But rather labour to ſee the true Cauſe of Trouble, which is Sin; and to attain to a fitneſs to be delivered out thence, and that is by Repentance, and Amendment of Life. If any object, That God oft-times delivers his of meer Grace: I anſwer, That's no thanks to them; beſides, we muſt mind our Duty. Further, When God comes to ſave his People, he can cut off ſuch Objectors, if they be impenitent, as the Sinners of his People; and can ſave his Church, without letting of them be Sharers in that Salvation: So he ſerved many in the Wilderneſs; and 'tis to be feared, ſo he will ſerve many at the Downfall of *Antichriſt*.

I ſhall ſay no more, but to teſtifie my Loyalty to my King, my Love to my Brethren, and Service for my Countrey, has been the cauſe of this my preſent Scribble. *Farewel.*

Thine in the Lord,

J. BUNYAN.

OF

OF ANTICHRIST.

ANTICHRIST is the Adversary of Christ; an Adversary *really*, a Friend *pretendedly*: So then, *Antichrist* is one that is *against* Christ; one that is *for* Christ, and one that is *contrary to* him: (*And this is that Mystery of Iniquity.*) Against him in *Deed*; for him in *Word*, and contrary to him in *Practice*. *Antichrist* is so *proud*, as to go *before* Christ; so *humble*, as to pretend to come *after* him; and so *audacious* as to say that himself is *he*. Antichrist will cry *up Christ*; Antichrist will cry *down* Christ: Antichrist will proclaim that *himself is one above Christ*. *Antichrist* is the *Man of Sin*, the *Son of Perdition*; a *Beast*, hath two Horns like a *Lamb*, but speaks as a *Dragon*.

Christ is the Son of God; *Antichrist* is the Son of Hell.

Christ is Holy, Meek, and Forbearing: *Antichrist* is Wicked, Outragious, and Exacting.

Christ seeketh the Good of the Soul: *Antichrist* seeks his own Avarice and Revenge.

Christ is content to rule by his Word: *Antichrist* saith, The Word is not sufficient.

Christ preferreth his Father's Will above Heaven and Earth: *Antichrist* preferreth Himself and his Traditions above all that is written, or that is called God, or worshipped.

Christ hath given us such Laws and Rules as are helpful and healthful to the Soul: *Anti-Christ* seeketh to abuse those Rules to our hurt and Destruction.

12. *Antichrist* may be considered either more *particularly*, or more *generally*.

1. More *particularly*: And so there are *many Antichrists*.

2. More *generally*: And so the *many* maketh but *one* Great Antichrist, *one* Man of Sin, *one* Enemy, *one* great Whore, *one* Son of Perdition.

Again, *Antichrist* must be distinguished with respect to his more *Internal* and *External* Parts; and so there is the *Spirit*, *Soul*, or *Life*; and also the *Body* and *Flesh* of Antichrist. The *Spirit*, or *Soul*, or *Life* of Antichrist, is *that* Spirit of Errour, *that* Wicked, *that* Mystery of Iniquity, that under colour and pretence of Verity, draweth Men from Truth to Falshood. The *Body*, or *Flesh* of Antichrist, is that Heap of Men, that Assembly of the Wicked, that Synagogue of Satan that is acted and governed by that Spirit. But God will destroy both Soul and Body; *He shall consume the glory of his forrest, and of his fruitful field, both Soul and Body*, (or from the Soul, even to the Flesh;) *and they shall be* (both Soul and Body) *as when a standard-bearer fainteth.*

Antichrist therefore is a mystical Man, so made, or begotten of the Devil, and sent into the World, himself being the chief and highest of him. Three things therefore go to the making up of Antichrist; the *Head*, *Body*, and *Soul*. The Devil, *he* is the Head; the Synagogue of Satan, *that* is the Body; that wicked Spirit of Iniquity, *that* is the Soul of Antichrist. Christ then is the Head of his Church; the Devil is the Head of Antichrist; the Elect are the Body of Christ; the reprobate Professors are the Body of Antichrist; the Holy Ghost is the Spirit of Life that acteth Christ's Body; that wicked Spirit of Iniquity, is that which acteth the Body of Antichrist. Thus therefore are the two great Mighties set forth before us, who are the Heads of those two Bodies; and thus are those two Bodies set before us, who are to be acted by these two Spirits.

The reason why Christ came into the World, was, That he might destroy all the Works of the Head of Antichrist, and they which he endeavoureth to compleat by his wicked Spirit working in his Body. And the reason why Antichrist came into the World, was, That the Church, which is the Body of Christ, might be tried, and made white by suffering under his Tyranny, and by bearing witness against his Falshoods. For, for the Tryal of the Faithful, and for the Punishment of the World, *Antichrist* was admitted to come: But when he came, he first appeared there where one would have thought there had been no place nor corner for his Reception. 13. 1 Joh. 3. 8.

The Devil then, made use of the Church of God to Midwive this Monster into the World, as the Apostle plainly shews, there he first sat, *shewing himself*. Here therefore was his first appearance, even in the Church of God: Not that the Church of God did willingly admit him there to sit *as such*; he had *covered* his Cloven-foot; he had *Plumbs* in his Dragon's Mouth, and so came in by *Flatteries*; promising to do for Christ and his Church, that which he never meant to perform. For he shewed himself *that he was God*; and in appearance, set his Heart to do *as the Heart of God*. And who could have found in their hearts to shut the door upon such an one? True, he came, when he came thither, out of the bottomless Pit; but there came such a Smoak out thence with him, and that Smoak so darkened the Light of the Sun, of the Moon, of the Stars, and of the Day, that had they been upon their Watch, as they were not, they could not have perceived him from another Man. Besides, there came with him so many *Locusts* to usher him into the House of God, and they so suited the Flesh and Reason of the Godly of that day, that with good Words, and fair Speeches, by their crafty and cunning Sleights, whereby they lay in wait to deceive, they quite got him in, and set him up, and made him a *Great One*, even the Chief, before they were aware. Further, He quickly got him a *Beast* to ride on, far, for sumptuous Glory, beyond (though as to Nature, as Assish a Creature as) that

1 Thes. 5. 4 *Where Antichrist first appeared.*

Ezek. 28. 2, 6.

Rev. 9. 2, 3.

that on which *Balaam* was wont to ride: And by this Exaltation he became not only more ſtately, but the *Horns* of the Beaſt would puſh for him.

Rev. 17. 1, 2, 3, 4, 5.

Again, This Man of Sin, when he came into the World, had the Art of Metamorphizing, and could change himſelf, both in form and ſhape, into the likeneſs of a Beaſt, a Man, or Woman; and the Kings of the Earth, with the Inhabitants of the World, began then to love ſuch Women dearly; wherefore they went to her into the Bed of Love, and defiled themſelves with the filthineſs of her Fornications, gave her their Troth, and became her Husbands, and beloved Sons; took up *Helmet* and *Shield*, and ſtood to defend her; yea, though Chriſt himſelf, and ſome of the chief of his Followers, cried out of *her* ſhame, and of the evil of *their* doings; yet would ſhe be audacious.

14.

Alſo this Woman had now arrayed her ſelf in *Fleſh-taking* Ornaments, of the colour of *Purple* and *Scarlet*, and was decked with *Gold*, and *Precious-ſtones*, and *Pearls*, after the manner, or attire of Harlots. Thus came ſhe to them, and lay in their Boſoms; and gave them out of her Golden Cup of the Wine of her Fornication; of the which they bibbed till they were drunken; and then, in requital, they alſo gave her of ſuch Liquors as they could, to wit, to drink of the Blood of Saints, and of Martyrs of Jeſus, till ſhe, like theſe Beaſts, was drunken alſo.

Now when they were drunken, they did as Drunkards do, revel, roar, and belch out their own ſhame, in the ſight of them that were *ſober*: Wherefore *they* cryed out upon ſuch Doings, and choſe rather to die, than to live with ſuch Company. And ſo 'tis ſtill with them where ſhe yet ſitteth, and ſo will be till ſhe ſhall fall into the hands of the ſtrong Lord, who will Judge her according to her ways. And that ſhe muſt do, as is implyed by this, That her Fornications are in a Cup; ſhe has therefore but her Cup to be drank out; wherefore when it is empty, then, whether ſhe will or no, the Lord God will call her to ſuch a reckoning, that all the Cloaths on her Back, with what Pearls and Jewels ſhe has, ſhall not be able to pay the ſhot.

Of the Ruine of Antichriſt.

15. *Antichriſt*, as was ſaid, had a time to come into the World; and ſo muſt have a time to go out again: For although he ſaith that he is a God, yet muſt he be ſubject to the Will of God; and muſt go, as well as come, according to that Will. Nor can all the fallen Angels, with all the Members and Limbs of *Antichriſt*, cauſe that this their Brat ſhould abide ſo much as one day longer than our God's prefixed time. And this the Head of *Antichriſt* underſtandeth very well: Wherefore the Holy Ghoſt ſaith, *Wo to the Inhabiters of the Earth, and of the Sea; for the Devil is come down among you, having great wrath, becauſe he knows he hath but a ſhort time.*

Rev. 12. 12. 2 Theſ. 2. 8

Beſides, the Text ſays plainly, The Lord ſhall *deſtroy* him, and that he goeth *into Perdition*: Alſo the Church of God believes it, and the Limbs of *Antichriſt* fear it.

Rev. 17. 14. Ch. 19. 20.

Now when, or as his time ſhall come to be deſtroyed, ſo he ſhall be made a hand of; and that with ſuch Inſtruments and Weapons of God's Indignation, as beſt ſhall be ſuited to his ſeveral Parts.

Such Weapons as are beſt for the deſtroying of his *Soul*, ſhall be uſed for the deſtroying of it; and ſuch Weapons as are beſt for the deſtroying of his *Body*, ſhall be made uſe of for the deſtroying of it.

And therefore, as to his *Soul*, or that Spirit of Errour that governs him in all his works of miſchief; this muſt be conſumed by the Spirit of Chriſt's Mouth, and be deſtroyed by the brightneſs of his coming.

Vox Sanctorum in deſtruct. and imm.

This we have in the words of *Paul*: *For* (ſaith he) *the Myſtery of Iniquity* (the Spirit of Antichriſt) *doth already work; only he who now letteth, will let, until he be taken out of the way: And then ſhall THAT wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming.* The Apoſtle here treateth of *Antichriſt*, with reference to his more ſubtile and ſpiritual part, ſince that indeed is the chiefeſt of Antichriſt: Wherefore, he calls it that *wicked*; not, that wicked *one*, as referring to the whole; but that *wicked*, as referrring to the *myſtery* or *ſpirit of iniquity*, the Heart and Soul of Antichriſt; and tells us, that the Lord ſhall *conſume him with the ſpirit of his mouth*, and ſhall *deſtroy him with the brightneſs of his coming*.

16. 2 Theſ. 2. 7, 8.

Now, by the *Spirit of his Mouth*, I underſtand his *Holy Word*; which is called, *The Word and Breath of his Lips*: And alſo, *The Sword of his Mouth*. By the *Brightneſs of his Coming*, I alſo underſtand, not *only* his Preſence, but an *encreaſe* of Light by his Preſence; not only to help Chriſtians to begin to bear witneſs againſt ſome parts and pieces of the Errours of *Antichriſt*, but until the *whole* is rooted out of the World: By this, I ſay, muſt the Soul, Spirit, or Life of *Antichriſt* be taken away. But how ſhall Chriſt by this *Rod*, *Sword*, or *Spirit of his Mouth*, conſume *this Wicked*, this *Myſtery of Iniquity*? Not by himſelf immediately, but by his *Spirit* and *Word* in his Church; the which he will uſe, and ſo manage in this Work, that they ſhall not reſt till he by them has brought this Beaſt to his Grave. This Beaſt is compared to the *wild Boar*, and the Beaſt that comes out of the Wood to devour the Church of God, (as we read in the Book of *Pſalms*:) But Chriſt, with the Dogs that eat the Crumbs of his Table, will ſo hunt and ſcour him about, that albeit he may let out ſome of their Bowels with the Tuſhes of his Chaps, yet they will not let him alone till they have his Life: For the Church ſhall ſingle him out from *all* Beaſts, and ſo follow him with Cryes, and pinch him with their Voices, that he alone ſhall periſh by their means. Thus ſhall Chriſt conſume and wear him out by the *Spirit* of *his Mouth*, and *deſtroy* him with the *Brightneſs of his coming*.

Iſa. 10. 4. Rev. 2. 16.

Pſa. 80.

Hence you find again, That this *Wicked*, is to

to melt and consume away as Grease: For the Lord Jesus shall consume him, and cause him to melt away; not all at once, but *now* this part, and *then* that; now his *Soul*, and after that his *Body*, even until Soul and Body are both destroyed.

7. And that you may be convinced of the Truth of this thing, do but look back and compare *Antichrist* four or five hundred years ago, with *Antichrist* as he is now, and you shall see what work the Lord Jesus has begun to make with him, even with the Spirit, and Soul, and Life of *Antichrist*; both in confounding and blasting of it by this Spirit of his Mouth, as also by forcing of it to dishonourable Retreats, and by making of it give up to him, as the Conquerour, not only some of his superstitious and diabolical Rites and Ceremonies, to be destroyed; but many a goodly Truth, which this vile One had taken from his Church, to be renewed to them: Nay, further, he hath also already began to take from him both Kingdoms and Countreys, tho' as to some not so absolutely as he shall do by and by: And in the mean time, this is the Plague wherewith the Lord shall plague or
14. smite the People that have fought against *Jerusalem*: *Their flesh shall consume away while they*
17. 4. *stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.* And how has this long ago been fulfilled here in *England!* as also in *Scotland*, *Holland*, *Germany*, *France*, *Sweeden*, *Denmark*, *Hungaria*, and other places! Nor hath this *Spirit* of *Antichrist*, with all his Art and Artificers, been able to reduce to *Antichrist* again, those People, Nations, or Parts of Nations, that by the *Spirit of Christ's Mouth*, and the *brightness of his coming*, have been made to forsake him, and to turn from him to Christ: The Reason is, for that the Lord has not *retreated*, but is still going on in the Spirit of his Mouth, and his Brightness, to make that Conquest over him that is determined, in the way that is determined: Of which more shall be spoken afterward; for the Path-way that he goeth, is as the shining Light, which shines more and more unto Noon. True, the *Fogs* of *Antichrist*, and the *Smoak* that came with him out of the bottomless Pit, has darkened and eclipsed the glorious Light of the Gospel: But you know, in Eclipses, when they are on the recovering hand, all the Creatures upon the face of the Earth cannot put a stop to that course, until the Sun or the Moon have recovered their Glory. And thus it shall be now; the Lord is returned to visit the Earth, and his People with his primitive lustre; he will not go back, nor slack his hand, until he has *recovered* what *Antichrist* has *darkened* of
3. 20. his. The Anger of the Lord shall not return, until he has executed, until he hath performed the Thoughts of his Heart; in the latter days ye shall consider it perfectly: Therefore he
0. 15. saith again, *The Light of the Moon shall be as the Light of the Sun* (was in her Eclipse;) *and the Light of the Sun shall be sevenfold, as the Light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound*, &c. As the Verse before has it: *In the day when the Towers fall.*

For (as was said before) as to the recovery of the Light of the Gospel from under Antichristian Mists, and Fogs of Darkness; Christ will do that, not by Might nor Power, but by the Spirit of his Mouth, and the Brightness of his Coming: Wherefore, the *Soul* of *Antichrist*, or that Spirit of Wickedness by which this Gospel-light hath been diminished, must be consumed and destroyed by that Spirit also. Nor can any other way of Conquest over that be thorough, and lasting; because that Spirit can by no other means be slain. The *Body* of *Antichrist* may be destroyed by other Instruments, but Spirits cannot be killed but by Spirits. The Temporal Sword then may kill the Body, but after that it hath no more that it can do; wherefore, the other must be dealt with by another kind of Weapon: And *here* is one sufficient, the Spirit against the Spirit; the Spirit and Face of Christ, against the Spirit, that Wicked, of *Antichrist*. And by this Spirit of Christ's Mouth, all the Spirit that is *in all the Trinkets and Wash of Antichrist* shall also be destroyed; so that those Trinkets, those Rites, Ceremonies and Ordinances of this Man of Sin, shall be left as Carrion upon the face of the Earth, and shall stink in the Noses of Men, as doth the corrupted Blood of a dead Man. 18.

The Ordinances of Antichrist.

Now therefore will the Beauty of *Antichrist* fade like a Flower, and fall as doth a Leaf when the Sap of the Tree has left it; or as the Beauty departeth from the Body, when the Soul, or Life, or Spirit is gone forth. And as the Body cannot be but unpleasant and unsavoury when under such a state; so the Body of *Antichrist* will be to Beholders, when the Lord has slain the Spirit thereof. It is the Spirit of *Antichrist* that puts Life into the Body; and that puts lustre into the Ordinances of *Antichrist*, as the Light of the Sun, and of the Moon, and of the Stars do put lustre upon the things of this Visible World: Wherefore, when this Spirit, and Soul, and Life of *Antichrist* is slain, then it will be with *him* as 'twould be with the *World*, had it no Light of the Sun, of the Moon, or of the Stars.

And hence, as the loss of our Natural Life is compared to the loss of *these* * Lights; so 19.
the loss of the Life, Soul and Spirit of *Anti-* * Eccl. 12.
christ is compared to these things also. For, 1, 2, 3.
the *Soul* of *Antichrist* is compared to a *Heaven*; and her Ordinances and Rites, to the Ordinances of Heaven: Wherefore, when the Lord comes to fight against her with the Spirit of his Mouth, he saith, *The Stars of the Heaven* Isa. 13.
thereof shall be darkened, and the Constellations Isa. 34.
thereof shall not give their light; because he will Rev. 6.
slay that Spirit of *Antichrist* that is in them. 13, 14.

Take things therefore more distinctly, thus: The Antichristian Spirit, is the Heaven of Antichristians; their Sun, Moon and Stars, are their Superstitious Ordinances; their Earth is the Body or Flesh of Antichrist, otherwise called the Church and Synagogue of Satan. Now as the Earth cannot live, and be desirable, without the Influences of the Spirit of the Heavens; so neither can *Antichrist* live, when the Lord shall darken the Light of his Heaven, and shall slay the Spirit thereof.

Hence

Hence you read, as I touched before, that when his Heaven ſhall be rolled together as a Scroll, *all the hoſt thereof*, unto which I compare the Iſa. 34. 4. Ordinances of *Antichriſt*, *ſhall fall down, as the Leaf falleth off from the Vine, and as a falling Fig from the Fig-tree.* But how, or why doth the Leaf, or the Fig fall from the Tree? Why, becauſe the Spirit, or Sap of the Tree, is gone from them.

20. Therefore, the firſt and chief proceeding of the Lord with the Man of Sin, is, *to ſlay his Soul*, that his *Body* may alſo be conſumed: And when the Spirit of *Antichriſt* ſhall be made to leave both the Body and Ordinances of *Antichriſt*, 'twill be eaſie to deal both with the one and the other. And Firſt, for the Ordinances of *Antichriſt*; becauſe the Spirit of Errour is in them, as well as in the Body it ſelf. When that Spirit, as I ſaid, has left them, they will of themſelves even moulder away, and not be: As we have ſeen by Experience here in *England*, as others alſo have ſeen in other Countreys. For as concerning his Maſſes, Prayers for the Dead, Images, Pilgrimages, Monkiſh Vows, ſinful Faſts, and the beaſtly Single-life of their Prieſts, though when the Spirit of *Antichriſt* was in them, they did bear ſome ſway in the World; yet now, of what eſteem are they? or who has reverence for them? They are now blown together under Hedges, as the dry Leaves, for the Mice and Frogs to harbour in: yea, the *Locuſts* too camp Nahum 3. 15,16,17. in the Hedges among the dry Leaves, *in the cold day*, and when the Sun ariſes, they fly away: When 'tis a cold day for them in a Nation, then they lurk in the Hedges, though their Ordinances lye there, as Leaves that are dry, and fallen down from the Tree; but when the Sun ariſeth, and waxeth warm, they abide not, but betake them to their Wings, and fly away. But one would think that fallen Leaves ſhould have no great nouriſhment in them: True, if you have reſpect to Men, but with Vermin any thing will do: We ſpeak then of them with reference to *Men*, not with reſpect to the very Members of *Antichriſt*: And I ſay, as to *them*, when the Spirit of *Antichriſt* is gone out of theſe Ordinances, they will be with *them* as dry Leaves that no body ſeeketh after. The Ordinances therefore of *Antichriſt* are not able to bear up themſelves in the World, as the Ordinances of the Lord Jeſus are; for even the Ordinances of Chriſt, where the Spirit of Chriſt is not, are yet in ſome eſteem with Men: But THESE, when the Spirit of Deluſion has left them, are abhorred, both Skin and Bones: For Ezek. 20. 25, 26. in themſelves they are without any *ſenſe*, or *rationality*; yea, they look as parts of things which are uſed to Conjure up Devils with: Theſe were prefigured by the Ordinances *that were NOT good*, and by the Judgments whereby *one ſhould not live*: For what is there, or can there be of the leaſt dram of Truth or Profit in the things that are without the Word, that being the only ſtamp by which one is diſtinguiſhed from the other? I ſay, What is there in any of them, to the Man whoſe Eyes are open, but Deluſion and Deceit! Wherefore, as has been expreſs'd already, when the Lord Chriſt, by the Spirit of his Mouth, *&c.* ſhall drive this Myſtery of Iniquity from them, and ſtrip them of that Spirit of Deluſion that now by its craft puts bewitching Excellency upon them, they will of themſelves become ſuch ſtinking Rivers, Ponds and Pools, that Fleſh and Blood will loath to drink of them; yea, as it was with the Ponds and Pools of *Egypt*, they will be fit for nought but to breed and hatch up Frogs in.

Wherefore theſe Ordinances ſhall be rejected, not one of them ſhall find favour with Men on 21. Earth; when the Lord, by the *Spirit of his Mouth*, and the *Brightneſs of his Coming*, ſhall have ſeparated their Spirit from them.

Now, by *Ordinances of Antichriſt*, I do not intend things that *only* reſpect Matters of Worſhip in *Antichriſt*'s Kingdom, but thoſe Civil Laws that impoſe and enforce *them* alſo; yea, that inforce THAT Worſhip with Pains and Penalties, as in the *Spaniſh Inquiſition*: For theſe muſt, as the other, be overthrown by Chriſt, by the Spirit of his Mouth, and the Brightneſs of his Coming: For theſe Laws, as the other, took their Being, and have their Soul and Life by the Spirit of *Antichriſt*; yea, as long as there is Life in them, 'tis becauſe the Spirit of that Man of Sin yet remaineth in them. Wherefore, theſe are alſo Great Ordinances, though of another Nature than are thoſe mentioned before: *Great*, I ſay, are they; foraſmuch as neither the Church of *Antichriſt*, nor his Inſtruments of Worſhip, can either live or ſtand without them. Wherefore, it was admitted to the Image of the Beaſt, not only to *ſpeak*, but to *cauſe*. To *ſpeak out* his Laws of Worſhip, and *cauſe that as many as would not worſhip the Image* Rev. 13. 15. *of the Beaſt, ſhould be killed.* And mark, This is becauſe *that* the Life that was communicated to the Image of the Beaſt, was by him alſo communicated to his Word and Authority. Wherefore, theſe Laws muſt not be ſeparated from thoſe in which the Spirit of *Antichriſt* is; yea, they are the very Pillars and Sinews by which Antichriſtianiſm remains: And were theſe dis-ſpirited, the whole Building would quickly become a ruinous Heap.

What could the King of *Babylon*'s golden Image Dan. 3. have done, had it not been for the burning fiery Furnace that ſtood within view of the Worſhippers? Yea, What could that horrible Command, to Pray, for Thirty Days, to Chap. 6. neither God nor Man, but to the King, have done, had it not been for the dark Den, and the roaring Lyons there in readineſs to devour thoſe that diſobeyed it? As therefore the burning fiery Furnace, and the Den of Lyons, were the ſupport of the horrible Religion of the *Babylonians* of old; ſo Popiſh Edicts are the ſupport of the Religion of *Antichriſt* now; and as long as there is Spirit, that is, *Authority*, in them, they are like to thoſe now mentioned; the Spirit of ſuch Laws is that that makes them dreadful: For as the Furnace would have been next to nothing, if void of *Fire*; and the Den as little frightful, if deſtitnte of *Lyons*; ſo theſe Laws will be as inſignificant, when Chriſt has ſlain that Spirit that is in them; that Spirit that *cauſes* that as many as will not worſhip the Image of the Beaſt, ſhould be killed.

Nor

Nor can any Sword reach *that* Life of *Antichriſt* that is in *theſe*, but the Sword of Chriſt's Mouth: Therefore, as all the religious Rites and Ceremonies of *Antichriſt* are overthrown by his Spirit working in *his*, as *Chriſtians*; ſo thoſe Antichriſtian Laws will have their Soul and their Life taken from them alſo by this Spirit of his Mouth working in ſome of his, as *Magiſtrates*, and no otherwiſe; for before Kings and Princes, *&c.* come to be enlightned about the evils that are in *ſuch* Edicts, by the Spirit of the living God, they will let this Image of the Beaſt both *ſpeak*, and *cauſe*, &c. But when they ſhall *ſee*, they will ſay, Let it be decreed that this Prop of *Antichriſt* be taken down. It was decreed by *Darius*, That they that prayed, for Thirty Days, to any God but him, ſhould be caſt into the Den of Dan. 6.9. Lions: But this was *before he ſaw*; but when he came to ſee, then he decreed again; a Decree that quite took away the Power of that which he had decreed before.

Nor are we without Inſtances of this kind nearer home: Who is now afraid of the Act for burning of thoſe that Papiſts call *Hereticks*, ſince by the King and Parliament, as by the Finger of God, the Life and Soul is taken out of it. I bring this to ſhew you, That as there is Life in wicked Antichriſtian Penal Laws, as well as in thoſe that are ſuperſtitiouſly Religious; ſo the Life of theſe, of all theſe, muſt be deſtroyed by the ſame Spirit working in thoſe that are Chriſt's, though in a diverſe way.

Nor will the Life of theſe Sinews, as I have called them, be taken away, but as God ſhall enlighten Men to ſee the abominable filthineſs of that which is Antichriſtian-Worſhip: As would eaſily be made appear, if ſome that dwell in thoſe Countreys where the Beaſt and his Image have been worſhipped, would but take the pains to enquire into Antiquity about it. As the Noble King, King *Henry* VIII. did caſt down the Antichriſtian-Worſhip; ſo he caſt down the Laws that held it up: So alſo did the good King *Edward* his Son. The brave Queen Eli- Queen alſo, the Siſter to King *Edward*, zabeth. left of things of this nature, to her laſting Fame, behind her. And if one ſuch Law of *Antichriſt* hath eſcaped the hand of one, another hath taken it, and done that execution on it that their Zeal and Piety prompted them to.

23. There is yet another thing that the Spirit of *Antichriſt* is immediately concerned in; and that is, the Antichriſtian Names of the Men that worſhip the Beaſt: The Names, I mean, that *Antichriſt* hath baptized them into: For thoſe Names are breathed upon them by the very Spirit of *Antichriſt*; and are ſuch as are abſolutely Names of Blaſphemy, or ſuch as do Job 32. cloſely border thereupon; ſome ſuch as *Elihu* 21,22. durſt not for his Life give unto Men, only he calls them *Flattering Titles*. Now therefore, of the Danger (though not of the Names themſelves) you read ſufficiently in the Scripture; and perhaps the Holy Ghoſt has con- Rev. 17. tented himſelf with giving of *Items* that are general, that Men might, as to them, be the more cautious of what Names they give one to another: But this is clear, they are worn by Men of Spiritual Employ: But ſince they are but mentioned, and are not diſtinctly nominated, how ſhould we know which are they, and which not? Verily, by ſearching the Word of God, and by ſeeing by that what Names we are allowed to give unto Men, with reference to their Offices, Dignities and Places: For God has a Quarrel with the *Names*, as Rev. 11.13. well as with the *Perſons* that wear them; and when his Son ſhall down with *Antichriſt*, he will ſlay ſeven thouſand Names of Men, as well as the Perſons of the Worſhippers of the Beaſt.

24. But there are Things, as well as Men; and theſe alſo have been Baptized into thoſe Names Iſa. 2. 18. by the very Spirit of *Antichriſt*, and muſt be Job 22.28. deſtroyed by Chriſt, the Spirit of his Mouth, and the Brightneſs of his Coming: *The Idols he will utterly aboliſh*; and there are *Men* that Zech. 11. are Idols, as well as *Things*: Wherefore, let 17. Men have a care, as to ſhun the Worſhip of Idols, ſo that they bare not the Name, or ſtand in the Place of one: And the Reaſon of this Caution, is, becauſe *Name* and *Thing* are both abominable unto God.

To give you the Number of theſe Names that the Spirit of *Antichriſt* has Baptized Men into, (beſides the *Things* that do alſo wear ſuch Blaſpemies upon them,) would be a Task too great for me, and too weariſom for you. It ſhall ſatisfie then, that I give you Notice that there are ſuch *Things*, and *Men*, and *Names*; and that I put you upon ſearch to find out what they be. But whatſoever of the Spirit, or Soul, or Life of *Antichriſt* is in theſe *Names*, *Men*, or *Things*, muſt be conſumed by Chriſt, by the Spirit of his Mouth, and the Brightneſs of his Coming.

Another thing that I would touch upon, is this; to wit, *The Lying Legends, and Falſe Mi-* Rev. 13. *racles that Antichriſt cries up: Theſe*, by the 13, 14. means of which ſuch as dwell upon the Earth are deceived, and made to adore and worſhip the Beaſt: Theſe have their Life and Soul (as had thoſe mentioned before) from the Spirit of Wickedneſs; and muſt be deſtroyed as they, namely, by Chriſt, the Spirit of his Mouth, and the Brightneſs of his Coming: For theſe are not of the Body of *Antichriſt*, but rather ſuch Implements, or whatever you will call them, by which the Spirit and Soul of *Antichriſt* is conveyed into, and kept alſo alive in the Body of *Antichriſt*, which is the Church and Synagogue of Satan; you may call them Organs and Means by which that *Wicked* worketh in the Myſteries of Iniquity, for the begetting of, and maintaining a lying and falſe Belief of the Religion of the Beaſt: Nor can it be thought, but that, as the Antichriſtian Statiſts of *Antichriſt*, mentioned before, do put a dread and fear upon Men that are Worſhippers of the Beaſt, and his Image, to the holding of them ſtill to his Service; ſo theſe *Legends* and *Miracles* do, on the other hand, abridge and bind their Conſciences to that Worſhip; but all becauſe of that Spirit of *Antichriſt* that is in them.

So then, here is the Spirit of *Antichriſt* diffuſing it ſelf into all the things pertaining to the Kingdom of the Beaſt; for it dwells in

the Body of *Antichriſt*; it dwells in the Matters and Things of Worſhip of *Antichriſt*; it dwells in the Titles and Names that are Antichriſtian; and it dwells in the Laws, Legends and Miracles of *Antichriſt*. And as it is the Spirit of *Antichriſt*, ſo it muſt be deſtroyed; not by Sword, nor by Bow, but by Chriſt, as fighting againſt it with the Spirit of his Mouth, and as conquering of it by the Brightneſs of his Coming.

25. *The Body of Antichriſt deſtroyed, and how.*

We come now to diſcourſe of the *Body* or *Fleſh* of *Antichriſt*, and of the *Deſtruction* of *that*; for *that* muſt be deſtroyed alſo. Now the *Body* of *Antichriſt*, is that Church or Synagogue in which the Spirit of *Antichriſt* dwells, or unto which the Spirit of *Antichriſt* is become a Soul and Life.

And this is to be deſtroyed, either as it is a Body Myſtical, or under the more groſs Conſideration.

Firſt, As it is a Body Myſtical, and ſo it is to be deſtroyed Abſolutely.

Secondly, As it is to be conſidered more Groſsly, and ſo it is to be deſtroyed Conditionally. That is, if Repentance doth not ſave the Men that have gone to the making up of this Body, and to the rejoycing in it.

As ſhe is a Body Myſtical, ſo ſhe is to be deſtroyed the ſame way that the things of *Antichriſt*, of which we diſcourſed before, were to be deſtroyed; to wit, by Chriſt, the Spirit of his Mouth, and the Brightneſs of his Coming.

This then is the ſumm, as to this: *That the Church of Antichriſt, as a Church, ſhall de deſtroyed by the Word and Spirit of Chriſt.* Nor can any thing in Heaven prevent it, becauſe the
Rev. 18. 21. ſtrong God has decreed it: *And a mighty Angel took up a Stone, like a great Mil-ſtone, and caſt it into the Sea, ſaying, Thus with violence ſhall that Great City Babylon be thrown down, and ſhall be found no more at all.* This City, *Babylon*, is here ſometimes conſidered in the *whole*, and ſometimes as to the *parts* of it; but always, whether in whole, or in part, as *ſome*, or elſe as the *whole* of the Antichriſtian Church; and as ſuch, it muſt not be deſtroyed, but by the means aforeſaid. By which means her Witchcrafts, ſpiritual Whoredoms, ſpiritual Murthers, Theſts and Blaſphemies, ſhall be ſo de-
Ver. 11. tected, and made manifeſt, ſo laid open, and ſo diſcovered, that the Nations ſhall abhor her, flee from her, and buy her Merchandize no more. Hence her tempting things rot, and moulder away; for theſe will not keep, they are things not laſting, but that periſh in the uſing: What then will they do when they are
Ver. 14. laid by? Therefore it follows, *All things which were* (thy) *goodly and dainty* (Ones) *are departed from thee, and thou ſhalt find them no more at all.* Now, if when ſhe had things to trade with, her Dealers left her; how ſhall ſhe think of a Trade, when ſhe hath nothing to traffick with? Her things are ſlain, and ſtink already, by the Weapons that are made mention of before; what then will her Carkaſs do? It follows then, that as to her Church-ſtate, ſhe muſt of neceſſity tumble: Wherefore, from *Ver.* 22. to *Ver.* 24. you have the manner of her total Ruine, as a Church, and ſomething of the Cauſe thereof.

But as ſhe muſt, with reference to her Body, be conſidered Myſtically as a Church; ſo alſo 26.
ſhe muſt be conſidered as a Body of Men, (this is that which I called more *groſsly*,) and as ſuch, againſt whom the Wrath of God will burn, and againſt whom, if Repentance prevent not, he will have Indignation for ever. Theſe, I ſay, are them; to wit, as they are the Body of the People, that have been ſeduced by this Spirit of *Antichriſt*, that have been made uſe of to do all the miſchiefs that have been done both to True Religion, and to the Profeſſors of it, for this many hundred years, wherefore theſe muſt not eſcape: Wherefore you find, that after *Antichriſt*, as to the Spirit and Myſtery of *Antichriſt*, is ſlain, that the Body of *Antichriſt*, or the heap of People that became her Vaſſals, come next to be dealt withall.

Therefore, the Angel that ſtandeth in the Sun, makes a Proclamation to all the Fowls that fly in the midſt of Heaven, to gather themſelves, and to come unto the Supper of the Great God; that they may eat the Fleſh of the ſeveral ſorts of the Men that have been the Lovers, the Countenancers, the Upholders Rev. 19.
and Defenders of her Antichriſtian State, 17, 18.
Worſhip, and Falſhoods: For abundance of their Hearts ſhall be *hardened*, and made yet more *obdurate*, that they may be deſtroyed for the wickedneſs that they have done.

Wherefore, you find (as did the Enemies of the Church of old,) that they might revenge themſelves for the loſs of their Idol, or Antichriſtian ſtate, begin a new War with the King, whoſe Name is the *Lord of Hoſts*: *And* Ver. 19.
I ſaw the Beaſt, and the Kings of the Earth, and their Armies, gathered together to make war againſt him that ſat on the Horſe, and againſt his Army.

Their implacable Malice remained when their Church-ſtate was gone; wherefore they will now at laſt make another attempt upon the Men that had been the Inſtruments in Chriſt's hand to torment them that dwelt on the Earth: Of which more hereafter.

Now therefore is the laſt ſtroke of the Batter, with reference to the deſtroying the Body of *Antichriſt*; only the Head of this Monſter remains, and that is SATAN himſelf: Wherefore, the next News that we hear, is, that he is taken alſo: *And I ſaw an Angel come* Rev. 20.
down from Heaven, having the Key of the bottom- 2, 3.
leſs Pit, and a great Chain in his hand; and he laid hold on that old Serpent, called the Devil, and Satan, and bound him a thouſand years, and caſt him into the bottomleſs Pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the Nations no more, until the thouſand years ſhould be fulfilled, &c.

Now therefore there will be nothing of *An-* 27.
tichriſt to be ſeen throughout the Nations, but ruinous heaps, and deſolate places. It is ſaid of the Army of the Man of Sin, when he came into the Land of God's People, though it was before him as the *Garden of Eden*, yet behind him 'twould be as a *deſolate Wilderneſs*; Joel 2, 3.
ſuch ruines would he make of the Flock of God, and of all their Ordinances, and heavenly Dainties.

ties. But when the Days that I have ſpoken of, ſhall come, it will be to him a time of *Retaliation*: For it ſhall then be done unto *Antichriſt*, as he hath done to the Church of God: As he hath made Women Childleſs, ſo ſhall he be made Childleſs; as he has made *Zion* ſit upon the Ground, ſo now muſt this wicked One come down and ſit in the Duſt; yea, as he has made many Churches Deſolations, ſo now ſhall he be alſo made a Deſolation. Wherefore, who ſo will find his Body, they muſt look for it in the ſide of the Pit's Mouth; and whoſo will find his Friends and Companions, they muſt look for them there likewiſe: *They have ſet her a bed in the midſt of the ſlain, with all her multitude: her graves are round about him, all of them uncircumciſed, ſlain by the ſword: Though their terrour was cauſed in the land of the living, yet have they born their ſhame with them that go down to the pit: he is put in the midſt of them that be ſlain. There is Meſhech, Tubal, and all her multitude. There is Edom, her King, and all her Princes*, &c. *There be the Princes of the North, all of them, which with their might are laid with them that are ſlain by the ſword, and bare their ſhame with them that go down to the pit. For as Babylon has cauſed the ſlain of Iſrael to fall; ſo at Babylon ſhall fall the ſlain of all the Earth.* The Margin reads it thus: *Both Babylon is to fall, O ye ſlain of Iſrael! and with Babylon, the ſlain of all the Earth.* Now then ſhe is gone down, when all theſe things ſhall be fulfilled: And what remains now, but to talk of her, as folk uſe to do of them that are dead: For the day will come that the Church of God ſhall have no more of *Antichriſt*, *Babylon*, or the Mother of Harlots, than only the Remembrance of her; to wit, that there was ſuch an Enemy of God in the World; that there was ſuch a Superſtitious, Idolatrous, Bloody People in the World. Wherefore, the People that ſhall be born, that ſhall live to ſerve God in theſe happy days, they ſhall ſee *Antichriſt* only in its ruines; they ſhall, like the *Sparrows*, the little *Robbins*, and the *Wren*, ſit and ſing, and chirrup one to another, while their Eyes behold this dead *Hawk*. "Here "(ſhall they ſay) did once the Lyon dwell; and "there was once a Dragon inhabited: Here "did they live that were the Murtherers of "the Saints; and there another, that did uſe "to ſet his Throat againſt the Heavens: But "now in the places where theſe ravenous Crea- "tures lay, *grows Graſs, with Reeds and Ruſhes*, "(or elſe, now their Habitation is curſed, Net- "tles grow, and ſo do Thorns and Brambles, "where their Palaces were wont to be.) "And as no Good was with them while they "lived, ſo their Name ſtinketh now they are "dead: yea, as they wrought Miſchiefs, and "lived like the wild Beaſts when they enjoyed "their Abundance; ſo now the wild Beaſts of "the Deſart, yea, *they of the Deſart*, ſhall meet "with the wild Beaſts of the Iſland: And the "*Satyre* ſhall cry to his Fellows, Their Houſes "ſhall be full of doleful Creatures, even "as Devils and Wicked Spirits do haunt the "deſolate Houſes of the Wicked, when they "are dead." *And Babylon, the glory of Kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah: It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation: neither ſhall the Arabian pitch tent there: neither ſhall the Shepherd make their fold there.*

A while after this, as was hinted before, the Chriſtians will begin with deteſtation to ask what *Antichriſt* was? Where *Antichriſt* dwelt? Who were his Members? And, What he did in the World? And it ſhall be anſwered by them that ſhall have skill to conſider his Features by the Word, by way of taunt and ſcorn, *Is this the Man that made the Earth to tremble, that did ſhake Kingdoms? That made the World as a Wilderneſs, and deſtroyed the Cities thereof, that opened not the Houſe of his Priſoners? All the Kings of the Nations, even all of them lie in glory, every one in his own houſe. But thou art caſt out of thy grave like an abominable branch; and as the raiment of thoſe that are ſlain, thruſt through with a ſword, that go down to the ſtones of the pit, as a carkaſs trodden under feet.*

There will be a ſtrange Alteration when *Antichriſt* is dead, and that both in the Church, and in the World. The Church, and the Members of it then, ſhall wear the Name of their God in their Foreheads; that is, they ſhall be bold in the Profeſſion of their King, and their God; yea, it ſhall be their Glory to be godly; and carnal Men ſhall praiſe them for it: The praiſe of the whole Earth ſhall the Church of God be in thoſe days.

Then there ſhall no more be a *Canaanite* in the Houſe of the Lord: No Lyon ſhall be there; the Unclean ſhall no more tread in the paths of God's People, but the ranſomed of the Lord ſhall walk there.

Glory that has not been ſeen nor heard of by the People that uſed to walk in Sack-cloth, ſhall now be ſet in the Land of the Living. For as it was ſaid of Chriſt, with reference to *his* day; ſo it ſhall be ſaid of Saints, with reference to *this* day: Many Kings and righteous Men have deſired to ſee the things that will be ſeen then, and ſhall not ſee them: But, without all doubt, the Men that ſhall be born at this time, will conſider that theſe Glories, and Liberties, and Priviledges of theirs, coſt the People that walked in the King of *Babylon*'s fiery Furnace, or that ſuffered the Tryals, Troubles and Tyranny of the Antichriſtian Generation, more Groans and hearty Wiſhes than they did them that ſhall enjoy them. Thus then it will go; the Afflicted prayed for them, and the Poſſeſſors bleſs God for the enjoyment of them.

Oh! now ſhall the Church walk in the Light of the Lord, and ſit every Man under his Vine, and under his Fig-tree, and none ſhall make him afraid!

For the Lord will have mercy on Jacob, and will yet chuſe Iſrael, and ſet them in their own land, and the ſtranger ſhall be joyned with them, and they ſhall cleave to the houſe of Jacob. And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the Lord, for ſervants and handmaids: and they ſhall take them captives, whoſe captives they were, and they ſhall rule over their oppreſſors. And it ſhall come to paſs in the day that the Lord ſhall give thee reſt from thy ſorrow, and from thy

thy fear, and from the hard bondage wherein thou waſt made to ſerve. That thou ſhalt take up this proverb againſt the King of Babylon, and ſay, How hath the oppreſſor ceaſed? the golden city, (or, the Exactreſs of Gold) *ceaſed? The Lord hath broken the ſtaff of the wicked, and the ſcepter of the rulers. He who ſmote the people in wrath with a continual ſtroke; he that ruled the nations in anger, is perſecuted, and none hindreth. The whole earth is at reſt, and is quiet: they break forth into ſinging. Yea, the fir-trees rejoyce at thee, and the cedars of Lebanon,* ſaying, *Since thou art laid down, no feller is come up againſt us.*

31. Alſo the World will now be (as it were) another thing than it was in the days of *Antichriſt*: Now will Kings, and Princes, and Nobles, and the whole Commonalty be rid of that Servitude and Bondage which in former times (when they uſed to carry *Bell and the Dragon* upon their Shoulders) they were ſubjected to. They were then *a burthen to them*, but now they are at eaſe. 'Tis with the World, that are the Slaves of *Antichriſt* now, as it is with them that are Slaves and Captives to a Whore: They muſt come when ſhe calls, run when ſhe bids, fight with and beat them that ſhe ſaith miſcall her, and ſpend what they can get by labour or fraud upon her, or ſhe will be no more their Whore, and they ſhall be no more her boſom Ones. But now! now it will be otherwiſe! Now they will have no Whore to pleaſe! Now they will have none to put them upon perſecuting of the Saints! Now they ſhall not be made, as before, guilty of the Blood of thoſe againſt whom this Gentleman ſhall take a pet! Now the World ſhall return, and diſcern between the Righteous and the Wicked; yea, they ſhall cleave to, and countenance the People of God, being perſwaded, as *Laban* was of *Jacob*, that the Lord will bleſs them for his Peoples ſakes: For at this day, *the remnant of Jacob ſhall be* (among the *Gentiles*) *in the midſt of many people, as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.* Micah. 5. 7.

Alſo in theſe days Men ſhall come flocking into the Houſe of God, both Kings, and Princes, and Nobles, and the Common People, as the Doves do to their Windows: And for that cauſe it is ſpoken to the Church, with reference to the latter days, ſaying, *Enlarge the place of thy tent, and let them ſtretch forth the curtains of thy habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes; for thou ſhalt break forth on the right-hand, and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate places to be inhabited.* Iſa. 54. 2, 3.

32. Now will be broken up thoſe Prophecies and Promiſes that to this day lye as under *Lock* and *Key*, and that cannot be opened until they be fulfilled. Now will the Spirit of God be poured forth abundantly; and our Rivers ſhall be in high places, that is, ſhall break forth from the Hearts of Great Ones; yea, then ſhall our Waters be made deep: *And I will cauſe their Rivers to run with Oyl, ſaith the Lord God.* Then ſhall the Differences, the Diviſions and Debates that are among the Godly, ceaſe: For Men ſhall ſee Eye to Eye, when the Lord ſhall bring again *Zion*; yea, the Watchmen of God's People ſhall do ſo; for it is for want of Light *in them*, that the Lambs have ſo butted one another. Ezek. 32. 14. Iſa. 52. 8.

Now the Church of God ſhall read with great plainneſs the depths of Providence, and the turnings and Windings of all God's dark and intricate Diſpenſations, through which ſhe hath waded in the cloudy and dark day: Now, I ſay, they ſhall ſee there was an harmony in them; and that if one of them had been wanting, the work and way of her Deliverance could not have been ſo full of the Wiſdom, and Juſtice, and Goodneſs of God: Wherefore now will that Song be ſung with clearer Notes than ever: *Great and marvellous are thy works, Lord God Almighty: juſt and true are thy ways, thou King of Saints: Who ſhall not fear thee, O Lord, and glorifie thy name? for thou only art holy: for all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt.* And again, *For true and righteous are thy judgments, for thou haſt judged the great Whore which did corrupt the earth with her fornication, and haſt avenged the blood of thy ſervants at her hand.* Rev. 15. 3, 4. Chap. 19. 1, 2.

Of the Manner of the Ruine of Antichriſt.

33. WHat *Antichriſt* is, I have told you; and that as to his *Soul* and *Body*. I have alſo told you where, or in what things the Spirit and Life of *Antichriſt* lyeth, and how he ſhall reign for a time. I have moreover ſhewed you that he ſhall be deſtroyed, and by what, and that with reference both to his Soul and Body. Wherefore, waving other things, I ſhall here only preſent you with a few ſhort hints concerning the *Manner* of his Downfall.

There is the *Downfall*, the *Time* of the Downfall, and the *Manner* of the Downfall of *Antichriſt*.

The *Manner* of the Downfall of *Antichriſt*, may be conſidered, either with reſpect to the *ſuddenneſs*, *unexpectedneſs*, *terribleneſs*, or *ſtrangeneſs* thereof. It may alſo be conſidered with reſpect to the way of God's procedure with her, as to the *gradualneſs* thereof. As to the *ſuddenneſs* thereof, 'tis ſaid to be in an *hour*. It is alſo to be, *when* by her *unexpected*; for then ſhe ſaith, *I ſit as a Queen.* For the *terribleneſs* of it, *The Nations ſhall ſhake at the ſound of her fall.* And for the *ſtrangeneſs* thereof, it ſhall be to the *Wonder of the World*; it will be as when God overthrew *Sodom*. Rev. 18. 7, 8. Ezek. 31. 16, 17. Iſa. 14. 19.

But I ſhall not enlarge upon this Method in my Diſcourſe, but ſhall ſhew you the *Manner of the Ruine of Antichriſt*, with reſpect to the *gradualneſs* thereof. Ezek. 26. 18. Rev. 18. 8. Iſa. 47. 9.

Antichriſt then ſhall be brought to Ruine *gradually*; that is, by *degrees*: A part after a part; *here* a fenced City, and *there* a high Tower, even until ſhe is made to lye even with the Ground. And yet all ſhall be within the compaſs of *God's Days*, *Hours*, or *Moments*; for within the compaſs of theſe *limited* times *Antichriſt* ſhall be deſtroyed.

34. Now, (as I ſaid,) He, She, *Sodom*, *Egypt*, *Babylon*, *Antichriſt*, ſhall be deſtroyed; not all at

at once, after the way of our counting of time; but by ſtep after ſtep, piece after piece. And perhaps there may be in the words now following, ſomething that ſignifies this: *They* Jer. 51. 31. *ſhall ſhew the King of Babylon that his City is taken at one end.* This is alſo ſhewed by the *Veſſels* in which is contained the Wrath of God for her, together with the *manner* of pouring of it out. The *Veſſels* in which it is contained are called *VIALS*: Now a *Vial* is that which letteth out what is contained in it by degrees, and not all at once.

There are alſo Two things to be conſidered, as to the *Manner* of its being poured out of them. The Firſt reſpecteth the *Nature* of the *Vial*. The other, the *Order* of the *Angels* that poured forth this Wrath.

For the Firſt: The *Vial*, as it letteth out what is in it by degrees; ſo it doth it with certain *Guſts*, that are mixed with Strength and Violence, bolting it out with noiſe, *&c.*

As for the *Order* of the *Angels*, or that Order that they obſerve, they plainly ſhew, that this Enemy muſt come down by degrees; for that theſe *Vials* are by them poured out one after another, each one working ſome- Rev. 16. 2, 8, 10, 17. thing of their own effects, before another is poured forth. The Firſt is poured forth upon the Antichriſtian *Earth*: The Second, upon her *Sea*: The Third is poured forth upon her *Rivers*: And the Fourth, upon her *Sun*: The Fifth is poured forth upon the *Seat of the Beaſt*: The Sixth, upon her *Euphrates*: And the Seventh, into her *Air*. And, I ſay, they are poured forth not all at one time, but now one, and then another. Now, ſince by theſe *Vials Antichriſt* muſt fall; and ſince alſo they are poured forth ſucceſſively: 'Tis evident that this *Man of Sin*, this *Son of Perdition*, is to fall and die by degrees. He would not die at all, as is manifeſt by his wreſtling with it; but he is a ſtrong God that Judges, and therefore he muſt come down: His Friends alſo, with what Cordials they can, will labour to lengthen out his Tranquility; but God hath ſet his Bounds, and he cannot go beyond the time appointed.

We muſt alſo put a difference betwixt her being fought withall and wounded, and that Rev. 12. of her dying the death. *Michael* and his Angels have been holding of her in play a long ſeaſon; but yet ſhe is not dead: But, as I ſaid, ſhe ſhall deſcend in battel, and periſh, and ſhall be found no more for ever.

35. *tenth part falls.* To ſpeak then to the *Manner* of the Ruine of this *Antichriſt*, with reſpect to the *gradualneſs* thereof: It muſt piece after piece be overthrown, until at laſt every whit thereof is rolled down from the Rocks, as a burnt Mountain.

And hence we read that this City falls firſt in a *tenth part* thereof, even while nine parts remain yet ſtanding: Nor doth this *tenth* part, notwithſtanding the Faith and faithful Teſtimony of the Two Witneſſes, quite fall, untill they are ſlain, and alſo raiſed again: For 'tis Rev. 11. ſaid, *The ſame hour* that the Witneſſes were Chap. 17. raiſed, the *tenth part* of the City fell; the tenth part of that City that reigneth over the Kings of the Earth; which City is *Sodom*, *Egypt*, *Babylon*, or the *Great Whore*.

By the *City* then, I underſtand the Church of *Antichriſt* in its utmoſt Bounds; and ſo it reacheth as far as the *Beaſt* with Seven Heads and Ten Horns hath dominion. Hence this City is alſo called *Cities*, as one Univerſe is called by the Name of ſeveral Countreys, *&c.* And them Cities alſo are called the *Cities of* Chap. 16. *the Nations*: For as when they are put toge- 19. ther, they all make but one; ſo when they are conſidered a-part, they are found in number Ten, and anſwer to the Ten Horns upon the Heads of the (Seven Headed) Beaſt that carries her, and do give her Protection.

This then I take to be the meaning: That the Antichriſtian Church is divided into Ten parts, and each part is put under one of the Horns of the Beaſt for Protection: But that Aid and Protection ſhall not help, when God ſhall come to execute Judgment upon her: For it ſaith, *A tenth part of the City fell*; that is, Firſt, and as a fore-runner of the Fall of all the reſt: Now where this *Tenth part* is, or which of the *ten* parts muſt fall firſt, or whether indeed a *tenth part* is already fallen, that I will leave to thoſe that are wiſer than my ſelf to determine.

But ſince I am ſpeaking of the Fall of a 36. *tenth* part of *Antichriſt*; a word or two about the Means of the Fall thereof.

The Means of the Fall of this *tenth* part, is an *Earthquake*; yet not ſuch as is univerſal, over the face of all, but an *Earthquake* in *that tenth part* where that City ſtood that ſhould fall. Now by *Earthquakes* here, cannot be meant any thing but ſuch a ſhaking as unſettleth the Foundations of this *tenth* part: But whether it ſhall be in this *tenth* part, as a City, or in it as a State, that I ſhall not determine; only my Thoughts are, That it ſhall be an Earthquake in that Kingdom where this *tenth part* ſhall happen to be: An Earthquake not to overthrow further than is appointed; and that is the City which is called the *tenth part* of the Great *Antichriſt*. So far as *that* State is a State, ſo far then it is ſhaken for Reformation, not for *Deſtruction*; for in the Earthquake were ſlain Seven thouſand (Names) of Men; and the remnant were affrighted, and gave Glory to the God of Heaven. But thus much for the Firſt: Great *Babylon* falleth firſt, in a *tenth part of it*.

Again, The next ſtep that the ſtrong God taketh towards the utter Overthrow of *Antichriſt*, will be more ſore upon the whole, though not at firſt *univerſal* neither; yet in concluſion, it ſhall throw down the Nine parts that are left: For thus it is recorded: *And the Cities* *The nine parts fall.* *of the Nations fell*: The *Cities of the Nations*, the Antichriſtian Churches; otherwiſe called the Daughters of the Mother of Harlots, and Abominations of the Earth.

Now to ſhew you the Hand of God in this Second ſtroke, wherewith the Lord will ſmite 37. this Enemy.

1. Here we have a great Earthquake.

2. And then, The Fall of the Cities of the Nations.

For the *Earthquake*, it is ſaid to be ſuch as never was, *ſo mighty an Earthquake, and ſo great*; Rev. 16. 18 for

for it extended it ſelf as far as the other Nine Cities had any Ground to ſtand on; for it ſhook the Foundations of them all.

The fall of the Cities, was not immediately upon the ſhake that was made, but the Earthquake produced an *Irruption*, an *Irruption* in the nine remaining parts of this City: And ſuch an *Irruption* as is of the worſer ſort; for it divided them into a three headed diviſion: *And the great City was divided into three parts:* The *great City*, to wit, the Powers by which they were upheld. The meaning then is this; when God ſhall ſtrike this Man of Sin the ſecond time, he will not be ſo ſparing as he was at firſt, when he ſtrook but a tenth part to the ground; but now he will ſo ſhake, ſo confound, ſo divide, ſo raiſe up *Antichriſt* againſt himſelf, to wit, in the Body and Members of him, that they ſhall ſet to fighting, and to tearing one another in pieces, until they have conſumed the whole of theſe nine parts. It was, ſaith the Text, divided into *three parts*; which diviſions are the worſt of all: It will be therefore ſuch a diviſion as will bring them all to ruine. Hence it follows, *And the Cities of the Nations fell.*

Wherefore, this three-cornered Irruption will be the moſt dreadful to *Antichriſt* that ever was: it will be like that that was in *Jeruſalem* when ſhe came to be laid even with the Ground; and like that that came upon the Armies of the *Gentiles*, when they came up to fight againſt *Jehoſaphat*.

38. 2 Chron. 20. 23. *For when the children of Ammon and Moab ſtood up againſt the inhabitants of Mount Seir, utterly to ſlay and to deſtroy them: and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another.* This, I ſay, is the Diviſion that this mighty *Earthquake* ſhall make betwixt the Horns that are left to theſe nine parts that remained, when the tenth part of the City fell. And this will come to paſs through the encreaſe of the heat of God's Anger: For he is angry with the Waters where the Woman ſitteth, becauſe they have delivered up his Beloved to the bloody Whore; wherefore, he now will give them Blood to drink in fury.

Hence his beginning to deal with *Antichriſt*, is called, the beginning of Revenges: *I will make* (ſaith God) *mine arrows drunk with blood,* (*and my ſword ſhall devour fleſh,*) *and that with the blood of the ſlain, and of the captives, from the beginning of revenges upon the enemy.* And therefore it is ſaid again, that when God comes to do this work upon this *Antichriſt*, it is becauſe it is the Day of the Lord's Vengeance, and the Year of Recompences for the Controverſie of *Zion*: *For the day of vengeance will be in his heart, when the year of his redeemed is come.*

Deut. 33. 42. Iſa. 34. 8. Ch. 63. 4.

A Peace therefore cannot be made among theſe Cities when God has forbidden it: Wherefore the Effect of all, is, *The Cities of the Nations fall.* There is therefore like to be no more good days for *Antichriſt* after this *Earthquake* has begun to ſhake her: No, nothing now is to be expected of her, but Rumours, Tumults, Stirs, and Uproars: *One Poſt ſhall run to meet another, to ſhew the King of Babylon that his City is taken at one end.* And again, *A rumour ſhall both come in one year; and after that, in another year, ſhall come a rumour and violence in the Land, Ruler againſt Ruler*, &c. So that this Earthquake has driven away Peace, ſhaken the Foundations, and will caſt the nine Cities down to the ground.

Jer. 51. 31, 46, 47.

And this is a Second ſtroke that God will give this *Man of Sin*, and a Third cometh quickly. Wherefore it follows upon the Downfall of theſe Cities of the Nations, that *Great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.* Now then, *have at Great Babylon. Great Babylon!* What is that? Why, I take it to be the *Mother*, the *Metropolitan*, the *Great Whore* her ſelf: For though ſometimes, by the *Great Whore*, or *Great Babylon*, we may underſtand, the Church of *Antichriſt* in general; yet by it is meant more properly, the *Mother of the Daughters*, of whoſe Overthrow we have ſpoken before. We are now then come to the Threſhold of the Door of the Houſe of the *OLD* One; to the Door of the Mother of Harlots, and Abomination of the Earth. This then that but now is ſaid to come into *remembrance* with God, is that which gave being to the *Cities deſtroyed before*; to wit, the Miſtreſs, the Queen, the *Mother-Church*, as ſhe calleth her ſelf. 39. Great Babylon!

And this is the Wiſdom of God concerning her, that ſhe ſhould not be the firſt that ſhould Die; but that ſhe ſhould live to ſee the Deſtruction of her Daughters, and pine away under the ſight and ſenſe of that, even until Judgment alſo ſhall overtake her ſelf.

Thus *Pharaoh* and his chief Ones did live to ſee the greateſt part of *Egypt* deſtroyed before Judgment overtook them, but at laſt it came to their doors alſo. 40.

Zedekiah lived to ſee his Children ſlain before his face, before Judgment overtook him to his own perſonal deſtruction. Jer. 52. 8, 10, 11.

Babylon alſo, when God ſent the Cup of his Fury unto her, yet was to live to ſee the Nations drink before her: *Take the cup of my fury* (ſaid God to the Prophet,) *and cauſe all the Nations to whom I ſend thee, to drink it:* To wit, All the Kingdoms of the World which are upon the face of the Earth. *And Sheſhach ſhall drink after them.* But what was *Sheſhach?* may ſome ſay. I anſwer, It was *Babylon*, the Princeſs of the World, and at that time the Head of all thoſe Nations, (as this Queen is now the Mother of Harlots.) Wherefore, the ſame Prophet, ſpeaking of the Deſtruction of the ſame *Sheſhach*, ſaith, *How is Sheſhach taken? How is the praiſe of the whole Earth ſurprized? How is Babylon become an aſtoniſhment among the Nations?* Jer. 25. 15, &c. Dan. 5. 31. Jer. 51. 41.

Now, if this was the method of God's Proceeding with his Enemies in the way of his Judgments of old, why may we not ſuppoſe that he will go the ſame way with his great Enemy now: eſpecially ſince thoſe Judgments mentioned before, were executed upon thoſe, which, in ſome things, were Figures of the great Whore. Beſides, we read here plainly, that when the Cities of the Nations were fallen, Great *Babylon* came into remembrance before God, to give her to drink of the Cup.

From all which I conclude, as I did before, that the *Mother*, the *Metropolitan*, the *Lady of Kingdoms*,

Kingdoms, ſhall live to ſee her Daughters executed before her face: After which ſhe ſhall come into Conſideration her ſelf; for ſhe muſt aſſuredly drink of the Cup.

This Deſtruction therefore muſt be laſt, for the Reaſons urged before, and alſo becauſe ſhe moſt deſerves the bottom of the Cup. The
Pſ. 75. 8. *bottom* is, the *dregs*, the moſt bitter part, and that where the moſt heat, and fierceſt Wrath of God doth lye. Wherefore, although you find that by the Firſt *Earthquake* a great ſlaughter was made, and that a tenth part of the City fell; yet from that Judgment ſome did eſcape:
Rev. 11. 13. *And the remnant were affrighted, and gave glory to the God of Heaven.* But now, this *Earthquake*, by virtue of which the Cities of the Nations fall, and as an effect of which Great *Babilon* is come into *remembrance before God*, neither ſpares one of the Daughters of this Whore, nor any Man that is a Lover of them; but it ſo is ſeconded by a *Hail-ſtorm*, and that *Hail-ſtorm* worketh ſo in wrath, that not one eſcapes by Repentance. Every Hail-ſtone was the weight of a Talent, which ſome ſay is ſix pounds above Half an hundred weight: By this therefore God ſhews, that now his Anger was wrought up to the heighth. I know not wherewith ſo to
Rev. 5. 5, 6, 8, 9, 11. compare theſe *Hail-ſtones*, as with the Talent of Lead that was laid over the Mouth of the Ephah, which was prepared to hold the Woman, whoſe Name was *Wickedneſs*, this very Whore of *Babylon*: For that Talent of Lead was to keep down this Miſtreſs, that ſhe might get no more out of the *Ephah*, and theſe Hail-ſtones are to baniſh her out of the World: Therefore it follows, that ſhe muſt have the moſt heavy Judgment, even the bottom of the Cup.

Rev. 16. 19. *And great Babylon came into remembrance before God.* To *remember with God*, is to viſit either with Grace or Wrath. God is ſaid to *remember Rachel*, when he viſited her with the
Gen. 30. Bleſſing of a Fruitful Womb. It is ſaid alſo
Gen. 8. 1. that God *remembred Noah*, when the time came on that he was to be delivered from the Flood. Here alſo he is ſaid to *remember Babylon*, that is, to viſit her with his Anger for the wickedneſs that ſhe had committed: *To give unto her the cup of the wine of the fierceneſs of his wrath.*

Now then is the time of Iniquity, when it will be come to the full; and now alſo is the time of God's Anger, when it will be come to
Dan. 8. 24. the full: Now therefore muſt the Murthers, and Thefts, and Blaſphemies, and Fornications, *&c.* belonging to this Mother of Harlots, be recompenſed to the full, to wit, with the *Dregs* of this Cup: Yet ſince the *Hail-ſtones* come by *weight*, and the *Wrath* comes by *meaſure*, (for ſo a *Talent* and a *Cup* imports,) it follows, that the Almighty God, even in the midſt of the heat of all this Anger, will keep to the Rules of Juſtice and Judgment while he is dealing with this Enemy: He has not *Paſſions*, to carry him beyond Rules of Judgment; nor *Weakneſs*, to cauſe him to fall ſhort of doing Juſtice: Therefore he has (as was ſaid) his Judgments for her by *weight*, and his Indignation by *meaſure*. But yet this Weight and Meaſure is not ſuited to her Conſtitution, not with an intent to purge or refine her; but it is diſpoſed according to the Meaſure and Nature of her Iniquity, and comes to ſweep her, as with the Beeſom of Deſtruction, until ſhe is ſwept off from the face of all the Earth.

And thus I have ſhewed you the manner of the Ruine of *Antichriſt*; that is, That it will be *gradual*, part after part, until the whole be overthrown. And this Truth may be applied both to the *Soul*, as well as to the *Body* of *Antichriſt*: For the Soul, Spirit, or Life of *Antichriſt* muſt alſo after this manner be deſtroyed. And hence it is ſaid to be *conſumed*, that is, by degrees: For to *conſume*, is to deſtroy by degrees: Only this Caution I would have the *Reader* remember, That much of the Soul of *Antichriſt* may be deſtroyed, when none of her Daughters are; and that the Deſtruction of her Spirit is a certain fore-runner of the Deſtruction of her Body in the manner that we have related. 43.

Now ſince ſhe is dying, let us ring her Paſſing-Bell; for when ſhe is dead, we that live to ſee it, intend to *ring out*.

For thus ſaith the Lord God, When I ſhall make thee a deſolate city, like the cities that are not inhabited; when I ſhall bring up the deep upon thee, and great waters ſhall cover thee; when I ſhall bring thee down with them that deſcend into the pit, with the people of old time; and ſhall ſet thee in the low parts of the earth, in places deſolate of old, with them that go down to the pit, that thou be not inhabited, and I ſhall ſet glory in the land of the living. I will make thee a terrour, and thou ſhalt be no more: though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord God. Ezek. 26. 19, 20, 21.

Of the Signs of the approach of the Downfall of Antichriſt.

HAving in the fore-going Diſcourſe ſpoken of *Antichriſt* his *Ruine*, and the *Manner* thereof, I now come to ſpeak of the *Signs* of the approach of her Deſtruction. And whether I ſhall hit right, as to theſe, that I muſt leave to Time to make manifeſt; and in the mean while to the *wiſe in heart* to judge.

That ſhe ſhall fall, there is nothing more certain; and when ſhe is fallen, that ſhe never ſhall riſe again, is alſo as firmly decreed; yea, and ſhewed too by him that caſt the Mill-ſtone into the Sea, and ſaid, *Thus with violence ſhall that great City, Babylon, be thrown down, and ſhall be found no more at all.* This is therefore her *Fate* and *Deſtiny*, from the Mouth of the Holy One; and is ſealed up in the Scriptures of Truth, for the comfort of the People that have been afflicted by her. Rev. 18 21.

True, the time of her Fall is not certainly known by the Saints, nor *at all believed by her*; wherefore, her Plagues muſt come unlooked for by her. And as to the Saints, their Gueſſes, as to the *time* of her Ruine, muſt needs be *conjectural* and uncertain. For her part, ſhe ſhall ſay, and that when ſhe ſtands where ſhe muſt ſuddenly fall, *I ſhall be a Lady for ever.* And as to the Saints that would very willingly ſee Iſa. 47. 7, 8, 9.

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her Downfall, how often have they been miſtaken as to the ſet-time thereof.

Nor have I been without Thought, but that this Miſtake of the Godly may become a Snare to *Antichriſt*, and a Trap to her Upholders. For what can be a greater Judgment, or more effectually harden the Hearts of the Wicked, than for them to behold that the Predictions, Prophecies, Expectations and Hopes of their Enemies (as to their Ruine) ſhould quite (as to the time) be fruſtrate, and made void.

Moſes propheſied, and the People hoped that God would give *Iſrael* the *Land of Canaan*; and yet the *Canaanites* beat them.

Numb. 14. 40. Joſ. 7. 5, 6, 7, 8, 9. Jer. 37. *Jeremiah* prophecied that the Enemy ſhould come and take the City *Jeruſalem*; but becauſe he came once, and went back without doing it, how ſtout and hardened were the hearts of that People againſt all the reſt of his Prophetick Sayings, as to ſuch a thing. Now the Errour lay not in theſe Prophets, but in the Peoples miſtaking the times: And if Miſtakes do ſo much harden the heart of the Wicked, what will they do to ſuch of them who make it their buſineſs to blind and harden their hearts againſt God, by Abuſing all Truths? Surely, when Men ſeek to harden their hearts by abuſing of Truth, they will do it to purpoſe, when they have alſo the advantage of the weakneſs of their profeſſed Enemies to do it by: eſpecially when their Enemies ſhall ſay they ſpeak by the Word of the Lord, and Time ſhall manifeſt it to be both a Miſtake and a Falſhood.

It is to be bewailed, namely, the forwardneſs of ſome in this matter, who have predicted concerning the *time* of the Downfall of *Antichriſt*, to the ſhame of them and their Brethren: Nor will the wrong that ſuch by their boldneſs have done to the Church of God, be ever repaired by them nor their Works. But the Judgments of God are a great Deep; and therefore who can tell, ſince the Enemy of God would not be convinced by the power of Truth, and the vertuous Lives of ſome, but that God might leave them to be ſnared, hardened and emboldened to run upon their unavoidable Deſtruction, by the Lyes and Lightneſs of others. They begin to vaunt it already, and to ſay, *Where is the Word of the Lord*, as to this, *let it come now*. But when *Agag* ſaid, *Surely the bitterneſs of death is paſt*, then was the time for him to be hewen in pieces. I ſhall not therefore meddle with the Times and Seaſons which the Father hath put in his own power; no, though they as to *Antichriſt*'s Ruine are revealed; becauſe by the Holy Ghoſt there is a Challenge made, notwithſtanding the time is ſet, and by the Word related to the Man of Wiſdom to find it out if he can.

1 Sam. 15. 32, 33.

Rev. 13. 18.

If *Samſon*'s Riddle was ſo puzzling, what ſhall we think of this? And though the Angel hath intimated, That this ſealed matter ſhall be opened towards the time of the end; yet 'tis evident, ſome have either been ſo haſty, or preſumed too much upon their own Abilities: For I am ſure they have miſſed the Mark, hardened the Heart of the Enemy, ſtumbled the Weak, and ſhamed them that loved them.

Dan. 12. 9.

But ſince the Moſt High hath irreverſibly determined her Downfall alſo, let us ſee if we can have better ſucceſs in diſcourſing upon the *Signs*, than others have had who have medled with the *Timing* thereof.

First then, The Downfall and Ruine of *Antichriſt* draws near, *when the Church and People of God are driven from all thoſe hiding-places that God has prepared for them in the Wilderneſs.* The Church of God, when the Dragon did his worſt, had an hiding-place prepared her of God, that ſhe might not utterly be devoured by him; and ſo ſhall have till the time of his end ſhall come. First Sign.

Of this you read in the 12*th.* of the *Revelations*, a place worthy to be noted for this. But now, when the time of the Ruine of *Antichriſt* draws on, then is the Church deprived of her Shelter, and laid open, as one would think, to be utterly ſwallowed up for ever, having no more place in the Wilderneſs, that is, among the Nations, to hide her ſelf from the Face of the Serpent. *But how comes this to be a SIGN of the approach of the Ruine of Antichriſt?* Why thus: The *time* of this Beaſt's War with the Church of God, and the time that the Church ſhall have an hiding-place in the Wilderneſs, are both of a length, the one continuing *Forty two Months*; the other, *A thouſand two hundred and threeſcore Days*. Now ſince the War that this Beaſt makes with the Woman and her Seed, and the Woman's hiding-place in the Wilderneſs from his Face, are, for length of time, the ſame; what hindreth but that when the Woman and her Seed can find no more ſhelter in the Nations, the time that the Beaſt hath allotted him to make War againſt her, ſhould be finiſhed alſo? When we therefore ſhall ſee that Plots and Conſpiracies, that Deſigns for utter Ruine, are laid againſt God's Church all the World over; and that none of the Kings, Princes, or Mighty States of the World, will open their Doors, or give them a City for refuge; then is the Ruine of *Antichriſt* at hand: For *Haman*'s Plot, though the moſt univerſal that ever yet was hatching, (being laid in an Hundred twenty ſeven Provinces,) did but preſage the Deliverance and Exaltation of the Jews, and the hanging of *Haman* and his Sons: Yea, and I take it, that the very day that this great Enemy had ſet for the utter overthrow of the Church, God made the Day in which their Deliverance began, and that from whence it was compleated; and I take *that* to be a Type of *this*.

Rev. 13. 5. Chap. 12. 6. Chap. 11. 2. 3. 4. 6.

There is but one thing that I can think of that can give matter of a ſhew of Doubt abont this thing; and that is, *Though the time of this War againſt the Saints, and that of the Woman's ſhelter in the Wilderneſs as to length, be one and the ſame; yet whether they did commence together, and begin to take their riſe, as men do that begin to run a race?* A word therefore to this. I ſuppoſe they did commence much together; for elſe with whom ſhould this Beaſt make War, and how ſhould the Church eſcape? Or, if the Beaſt began his War before the Woman began to have a hiding-place, why was ſhe not ſwallowed up, ſince in the Wilderneſs was her only place of ſhelter? Again, What needed the Woman to have a place of

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ſhelter in the Wilderneſs, when there was no War made againſt her? And yet this muſt be, if her Thouſand two hundred and threeſcore Days, began before the Beaſts Forty two Months: But they ended both together; for the *Beaſt* could not kill the *Witneſſes* before they had finiſhed their Teſtimony; which Teſti-
Rev. 11. 3. mony of theirs laſted this full time that the Beaſt had granted him to make War with them, to wit, One thouſand two hundred and threeſcore days: Therefore their Times went out together, as will be made appear, if you conſider alſo that the Witneſſes were ſlain, by virtue, not of the Old, but of a New War levied againſt them; and that, as it ſhould ſeem, at the very time when her hiding-place was taken from her; for then indeed, for a little ſeaſon, will the Church of God be overcome, as I ſhall ſhew by and by.

Wherefore, let God's People conſider and remember, that when God's Church is abſolutely forlorn, and has no hiding-place any longer in the World, the Kingdom of *Antichriſt* will quickly begin to tumble. Nor is this the alone place from whence we may gather theſe Concluſions.

45. The time of *Pharaoh*'s Tyranny, of his
Gen. 15. 13. Life, and of the Deliverance of the Children of *Iſrael*, came out much together; as any will diſcern that ſhall conſider the Hiſtory of them.

David, when *Saul* did ſorely perſecute him, fled laſt into the Wilderneſs to *Achiſh*
1 Sam. 27. 5, 6. the King of *Gath*, a *Philiſtine*, for ſhelter; and
Ch. 30. 1. he gave him *Ziklag* for his Refuge. And that
Ch. 34. 1, place ſo continued to *David*, till juſt about
2, 3, 4, 5, 6. the time in which *Saul* muſt die; and then behold, *David*'s *Ziklag* is burnt with Fire, and himſelf ſtript naked of Harbour! But what matter! The time of *Saul*'s Life, as well as of *David*'s *Ziklag*, was now upon expiring; for within three or four days after *David* became the King of *Iſrael*.

Dan. 5. 25, 26, 27, 28. And thus alſo it was with the *Babel Beaſt*: His time expired, when the Captivity of *Iſrael* was upon the finiſhing: Then was the time of his Land come, *and in that very night was Belſhazzar the King of the Caldeans ſlain.*

46. Thus therefore it will happen to the Church in the latter days: Her place of ſhelter in the Wilderneſs; her *Ziklag* will be taken from her, about the time that the War that the Beaſt has to make upon the Woman and her Seed ſhall be finiſhed. But now the Church is not therefore immediately delivered, when her *Ziklag* is taken from her; for after that, the Beaſt levieth a new War, to the overcoming and killing of the Church: I ſay therefore, That this is a Sign, not of the Downfall of *Antichriſt*, but of the Approach thereof: For the Churches Bondage ſhall continue but three days, and a little after this. Much like to this was that of *David*; for after he had loſt his *Ziklag*, for two or three days he had ſore diſtreſs: But lo, then came the Kingdom to him.

Indeed, Senſe and Reaſon ſaith it is a fearful thing for the Church of God to be expoſed to the rage of her Enemy all over the World at once; and that all Nations ſhould ſhut up their *Gates*, let down their *Portcullaces*, bolt up their *Doors*, and ſet open their *Floodgates* to deſtroy them: But ſo will be the Diſpenſation of God, to the end Deliverance may be the ſweeter, and the Enemies Fall the more headlong, and the Arm of God the more manifeſt, both *for* the one, and *againſt* the other. And in this will that Scripture be fulfilled: *And there will be a time of trouble, ſuch as never was ſince there was a nation; and at that time thy people ſhall be delivered, every one that ſhall be found written in the book.* Dan. 12. 1

47. Let us gather up what has been ſaid again; namely, That it is a Sign of the Approach of the Ruine of *Antichriſt*, when God's Church can find no more ſhelter in the Wilderneſs; becauſe when her *Ziklag* is burned, the time of the War that the Baſt is to make againſt her, is finiſhed. Wherefore, when ſhe hath given one deſperate ſtruggle more, and laid the Church of God, or his Witneſſes, for dead, in the Street of his great City, for three days and an half, then comes the Kingdom, and the long, long-look'd for Reſt and Glory. Wherefore it remains, That an Agel ſhould ſtand in the Sun, and make Proclamation to all the Fowls that flie in the midſt of Heaven, to gather themſelves together to the Supper of the Great God: *That they may eat the fleſh of Kings, and the fleſh of Captains; the fleſh of mighty Men, and the fleſh of Horſes, and of them that ſit on them; and the fleſh of all men, both free and bound, both ſmall and great.* Rev. 19. This is to be after the Forty two Months of the Beaſt, and conſequently after the Thouſand two hundred and threeſcore Days that the Church was to be in Sackcloth; yea, after the Reſurrection of the Witneſſes, as is evident by that which follows: *And the Beaſt was taken,* (that is, after the Second Year) *and with him the falſe Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beaſt, and them that worſhipped his Image; theſe both were caſt alive into a lake of fire burning with brimſtone.*

48. *The Second Sign.* *Secondly*, Another Sign of the Approach of the *Ruine of Antichriſt*, is this: Towards the end of her Reign, the Nations will be made to ſee her baſeneſs, and to abhorr Her and her Ways: They will, I ſay, be made to ſee theſe things, in order to her Ruine: Alſo, when they ſhall be made to ſee, her Ruine will not be far off: For ſo long as the Nations and their Rulers ſhall continue in that dead ſleep that ſhe hath bewitched them into, by their drinking of the Wine of her Fornication; ſo long we have no ground to think that her Ruine is at the door: But when God ſhall lay her before Kings, and ſhall diſcover her nakedneſs to the Nations, then be ſure her Deſtruction is at hand. Hence you read, that precedent to her Downfall: *An Angel comes down from Heaven, and lightens the Earth with his glory.* Rev. 18. 1. [The *Earth*;] that is, the Kingdoms, Countreys and Nations where the Woman ſitteth, or they that border thereupon. [*Lightned*;] to let them ſee the Filthineſs of the Whore. [*With his Glory*;] with the Doctrine that he had Commiſſion to Preach againſt her, for the diſcovering of her Lewdneſs to the Earth. This alſo was the way that God

Ezek. 16. 37. took with backſliding *Iſrael* of old, (and ſhe was a Type of our religious *Babel*,) when he intended to bring her to Judgment for her Sins; and this is the way that God will take to deſtroy our religious *Antichriſt*, when he comes to deliver his People out of her hand.

For though the People that ſuffer at her hand, can do nothing againſt her, but lay in Prayers and Tears againſt her before the God of Heaven, and bare their Witneſs againſt her before the Gods of the Earth; yet when Kings ſhall come to be concerned, and they will count themſelves concerned when they ſhall ſee how they have been deceived by her; then let her look to it.

Nahum 3. 5, 6, 7. *Behold, I am againſt thee, ſaith the Lord of Hoſts; and I will diſcover thy skirts upon thy face, and I will ſhew the Nations thy nakedneſs, and the Kingdoms thy ſhame: and I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock.* And what follows? *And it ſhall come to paſs, that all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is laid waſte, who will bemoan her? whence ſhall I ſeek Comforters for thee?*

49. Wherefore, there wants nothing but that ſhe be diſcovered to the Nations and their Kings; for did they but ſee her, though they lay yet in her boſom, they would riſe up againſt her, that ſhe muſt die: Wherefore it is written again, *I will bring forth a fire out of the midſt*

Ezek. 28. 17, 18. *of thee; it ſhall devour thee: and I will bring thee to aſhes upon the Earth, in the ſight of all them that behold thee.*

The chief of the Wiſdom of *Antichriſt* this day is laid out, if perhaps by it ſhe may cover her nakedneſs, and keep it from the Eyes of

Iſa. 47. 3. Kings and their People. But God has ſaid it ſhall not avail: *Thy nakedneſs ſhall be uncovered; yea, thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet thee as a man.* But how will he make her naked? Verily, by Kings. But how ſhall Kings do it? Why, by virtue of the Glory

Rev. 17. 16. of the Angel: Yea, *They ſhall make her deſolate and naked; they ſhall eat her fleſh, and burn her with fire.*

Let this, I pray, be conſidered, *That Antichriſt ſhall not down but by the Hand of Kings.* The Preacher then kills her Soul, and the King kills her Body. And why ſhould not the Kings have it granted unto them, that ſhe ſhould fall by their hand? The Kings are thoſe that ſhe has abuſed, that ſhe has in the groſſeſt manner abuſed, and has ſerved her ſelf of them: But the time of the end of *Antichriſt*,

Jer. 27. 7. *Myſtery Babylon* is coming, *And then many Nations and great Kings ſhall ſerve themſelves of that.*

Nor ſhall all the Tricks, Lies and Deceit under which formerly ſhe us'd to ſhroud her ſelf, be able to prove a Balm to her any long-

Jer. 46. 11. er: No, *In vain ſhalt thou uſe many Medicines, for no cure ſhall be unto thee; the Nations have heard of thy ſhame.*

50. *Babylon* has for a long time been a *Lady of Kingdoms*, and a *golden Cup in the Lord's Hand:*

Rev. 18. 3. The *Nations* alſo have laregly *drank of her Cup*, and the *Kings* have committed *Fornication* with her: But now the Angel is come down, and hath *lightned the Earth with his glory:* Wherefore now it follows immediately, *Babylon is fallen!* That is, in the eyes and eſteem of the Nations, as well as otherwiſe.

True, ſome of the Kings will bewail her Fall, and will cry, *Alas! Alas!* when they ſee that they cannot help her; for that they ſhall ſee, as is evident, becauſe they ſtand afar off to lament her, *afar off for the fear of her torment.* The Kings therefore into whoſe hands God ſhall deliver her, and who ſhall execute his Judgments upon her, ſhall be more Mighty and Powerful to bring her down, than ſhall be the whole World beſides to uphold her.

And this obſerve further, That as the Kings that ſhall hate her, ſhall hate her becauſe in the light of the glory of the Angel they are made able to ſee her filthineſs; ſo the Kings that ſhall bewail her, are ſuch as in Judgment are left in the dark, and that ſhall be bewitched by her to the end. This therefore will let us ſee ſomething of the meaning of God, in that *The Pope* he has drawn off from her ſome of the Kings *from King* already; to wit, that he might train them up by the light of the Goſpel, that they may be expert, like Men of War, to ſcale her Walls, when the King of Kings ſhall give out the Commandment to them ſo to do.

There has been a great deal of talk in the Countreys, about the Ruine and Deſtruction of *Babylon*; but could we ſee more of the Kings engaged againſt her, we ſhould hope groundedly that her Fall was at the door. Well, bleſſed be God for what Kings there are, and the Lord turn the Hearts of many more to hate her.

Some, as I ſaid before, have adventured to fore-tell the *Time* of her Downfall; but give me the *Signs* thereof. This therefore is a Sign, a Sign that her Downfall approaches, when God ſhall lay her nakedneſs before the Nations, and put it into the Hearts of Kings to abhorr her. The *Signs* of the Times the Lord Jeſus would have us mind; and becauſe the *Jews* neglected them, though as to the Time they hit pretty right, yet they miſſed of the thing that the time brought forth.

51. *Thirdly*, A Third Sign of the approach of the *Ruine of Antichriſt*, is this: *When Babylon is become the Habitation of Devils*, &c. then the Downfall thereof is upon us. True, *Babylon* was always an Habitation for Devils; but not an Habitation *only* for them; *Iſrael* once dwelt there, and *our* Antichriſt was ſometimes a place of Reſidence for good Men. The meaning then, is, When you ſhall ſee the Church and People of God *ſo* forſake her that ſhe is left in a manner to her ſelf, and to her Diſciples, then ſhe is to fall quickly: When you hear it proclaimed by them that are yet in her, of God's People, *We would* Jer. 51. 9. *have healed Babylon, but ſhe is not healed: forſake her, and let us go every one to his own Country:* Then ſhe will ſoon be hiſſed out of the World: For this is the way of the Wiſdom of God; namely, To bring his People out of a City, or Place, when he intends the Ruine of that place. When God was about to deſtroy the *old* World, he put his *Noah* into an Ark: When God was about to deſtroy *Sodom*, he ſent his *Lot* away thence to *Zoar:* When Chriſt was about to deſtroy *Jeruſalem*, he bid his Diſciples flee from the midſt of that: And when there ſhall be by God

God a hiſſing for his People; and when they ſhall hear him, and obey, and gather to him, then you ſhall ſee what will become of *this* Enemy of Chriſt: *I will hiſs for them, and gather them; for I have redeemed them.*

I ſay therefore, when *Babylon* ſhall become the *Habitation of Devils*, a Hold for all foul Spirits, and a Cage for every unclean and hateful Bird, then *Babylon* is fallen.

And thus the Angel that *lightned the Earth with his Glory*, proclaimed, *Babylon the Great is fallen! is fallen! and is become the Habitation of Devils, and a Hold for every foul Spirit, and a Cage for every unclean and hateful Bird.* Wherefore it muſt be, that by that her time is come that ſhe ſhould fall, God will have gleaned his People from the midſt of her. And when God ſhall have gleaned his People from the midſt of her, thoſe that are left behind will appear more than ever to be what they are, to wit, Devils, foul Spirits, and hateful Birds; wherefore, now will *Antichriſt* appear in his own moſt proper colours.

But to Comment a little upon the words.

Babylon,] Myſtery *Babylon.* The Antichriſtian Church.

52. *Is fallen, is fallen.*] In the Eyes and Faith of the Godly, by her dropping into the dregs of Degeneracy, and ſo is become the Habitation of Devils, *&c.* in order to her falling into utter and unavoidable Deſtruction for ever.

Is become.] That is, through the labour of the *Fanners* and *Winnoers* that God hath ſent to fan *Babilon*, and to fetch out his People, that ſhe might be left to her Chaff: *I will ſend* (ſaith God to *Babylon*,) *Fanners, that ſhall fan her, and that ſhall empty her Land* (of good Men;) *for in the day of trouble they ſhall be againſt her round about.*

An Habitation of Devils.] Devils: Not ſuch by *Nature*, but by *Practice.* Incarnate Devils: For when the time is come that *Babylon* muſt be deſtroyed, ſhe ſhall be found to be an Habitation for the moſt vile of the Sons of Men: For as Devils have acted towards the World; ſo ſhall the Sons of this Sorcereſs, and this Whore, act towards Chriſt and his Members in the latter days. And perhaps, the departing of *Zion* from the midſt of her, will blow her up into this Spirit of Deviliſm. Let God's People therefore, when *Antichriſt* is towards her end, look for nothing from her, but what the Devil, in times paſt, uſed to do; to wit, all ſinful Subtily, Malice, Wrath, Fraud, Deceit, Lying, Murther, falſe Accuſings, and implacable Madneſs of Spirit to do them miſchief. (But Lord God! think I, what will become of Good Men! and where will they be ſafe in ſuch days? Only I comfort my ſelf, by ſaying to my ſelf again, This is a Sign that the *Ruine of Antichriſt* is at the door.) But this I ſay, He muſt needs be a *tuneable* Man, that ſhall be able in thoſe days to ſing this Song to himſelf at all Seaſons: For this is to drive Reaſon backward, and to ſet the Cart before the Horſe. For what will the good Man's Reaſon ſay, when it ſeeth all *Babylonians* are become *Devils*, but that the Church of God will certainly be torn in pieces? But behold! the Text and the Holy Ghoſt runs counter: *Babylon is fallen! is fallen! and* (or, *for it*) *is become the Habitation of Devils.* Theſe words for certain are the words of an holy Angel; for it could not have entered into the Heart of meer Man to have conceived them.

An Habitation.] To be an Habitation (for Devils,) is to be their Houſe, their Dwelling-place, their Place of Priviledge, their Place of Reſt and Abode, or thither whither they have right to go. And thus will *Babylon* be; that is, an Houſe, an Habitation, a Dwelling-place, and a Place of Reſt, only for deviliſh minded Men; thither may ſuch Men come; for ſuch her Doors ſtand open, and there may ſuch inhabit. When therefore you ſee good Men come out thence, and all ſorts of wicked Men flock in thither, then know that *Babylon* is near her end. 53.

And a Hold for every foul Spirit.] Underſtand by *Spirit*, either thoſe that are Devils by Nature, or ſuch as are ſuch otherwiſe. But I think that the Angel chiefly intends all manner of unclean and filthy Spirits; and ſo the Church and Members of *Babylon*, their only place of ſafety: Or if you underſtand it of the Uncleanneſs of the Spirits and Minds of Men, then the meaning is, that they are called *foul Spirits*, in alluſion to thoſe of Devils which go by the ſame Name. But however, or which way ſoever taken, it ſeems *Babylon* is their *Hold*; that is, their place of Defence: For by an *Hold*, we often underſtand a place of Strength, a Caſtle, a Fort, a Tower; ſo that theſe Devils, theſe foul ſpirited Men, theſe *Babylonians*, will not only find Houſe-room and Harbour in *Babel*, but Shelter, Defence and Protection, when ſhe is near her Ruine: yea, they will find her an *Upholder* to them, and a Countenancer of them, in all their foul and deviliſh Pranks; yea, ſuch an *Hold* ſhall ſhe be to ſuch foul Spirits in ſuch foul Acts, that it ſhall not be poſſible that they ſhould be driven from her, or from them: For an *Hold* is often taken in the Scriptures for a place that is Impregnable, and muſt be ſo taken here. This intimates then, that ſome faint Oppoſition by the Kings and Nations will be made againſt theſe Inhabiters foul Spirits, but to little purpoſe, until the time of her Land ſhall come; for in their *Hold* they ſtill will be ſecured and defended from what Reaſon, Law and Scripture can or would do unto them. Thus then we ſee how *Babel*, towards her end, will be filled, and with what, to wit, with Devils, and foul Spirits; yea, and that ſhe will not only be an Habitation, but a Place of Defence for ſuch. 54. Mark 9. 25. Judg. 9. 46. 49. 1 Sam. 22. 4

And a Cage for every unclean and hateful Bird.] Thoſe that before are called *Devils*, and *foul Spirits*, are alſo here called *Birds*, *unclean* and *hateful Beaſts.* By the term [*Birds,*] he may allude to that of the Prophet *Iſaiah*, where theſe unclean Birds are mentioned. And by *Cage*, he may allude to the Prophet *Jeremiah*, from whom, as I think, the Holy Ghoſt takes theſe words; but then we muſt put *Men* in the place of *Birds*, and the *Babylonian Kingdom* for the *Cage.* 55. Iſa. 34. 11, 12, 13, 14, 15, 16, 17. Jer. 5. 25, 26, 27.

EVERY unclean Bird.] As was ſaid before, *A Hold for EVERY foul Spirit.* Theſe unclean Birds therefore are not all of one feather, or kind, but of *ALL* and *EVERY* Kind; and it intimates, that the worſt Act of all Profeſſions, ſhall be, as in a Cage, in *Babylon*, a little before her Downfall. But I ſay, if they will not be all of one Feather, yet in their Temper they will ſomewhat agree, being either in *Shape*, Monſtrous; of *Appetite*, Ravenous; or, of *Inclination*, Lovers of the Night: For of all theſe ſorts were the forbidden, or *unclean Birds* among the *Jews*. Now ſince theſe *unclean Birds* are not all of one Feather, or Kind, it intimates that the baſeſt of all Sorts, Sects, Profeſſions and Degrees, ſhall take Shelter in *Babylon* towards her End; and that they ſhall there, in their Temper, unanimouſly agree to ſhew themſelves monſtrous, to devour and eat up the Poor and Needy, and to blow out the Light of the Goſpel.

A Cage.] Not to Impriſon them in, but for them to ſit and Sing in, to confer their Notes in, to make melodious Muſick in; I mean, Melodious to their own thinking; for the Aſs thinks that he ſings full favouredly, and the Owl endeavours to lift up her Voice above all the Birds of the Wood: But it will be a Prediction of her Fall, and that her Ruine is at the door.

56. Zeph. 2. 13, 14. Of theſe Birds *Zephaniah* ſpeaks, when he Propheſies of the Downfall of *Nineveh*, ſaying, *The Cormorant and the Bittern lodge in the uppermoſt lintels of it, their voice ſhall ſing in the windows* (when) *deſolation ſhall be on the threſhold.* An unſeaſonable time to ſing in; for when *Death* is coming in at the *Door*, *Mourning* ſhould be in the *Chambers:* But this is the Judgment of God, That ſhe ſhould be a Cage for every unclean Bird to ſing in, even then when her Deſtruction and Deſolation cometh upon her.

To Sing, as in a Cage, doth alſo denote Security, and that the Heart is far from fear; for ſhe ſaith, *I ſhall ſee no ſorrow, in that hour in which her Judgment comes.*

But is this a *Sign* of the Approach of the *Ruine of Antichriſt?* And muſt thoſe that ſhall live to ſee thoſe days, rejoyce when theſe things begin to come to paſs? Are not theſe things rather a Sign that the utter Overthrow of the Church of God is at the door? Indeed, to *Senſe* it is, and *Reaſon* will be apt to ſay ſo: But hark what the Holy Ghoſt ſaith! *She is fallen! is fallen now!*

When therefore we ſhall ſee Men like Devils; yea, every foul Spirit, and hateful Bird, flock to, and take ſhelter in *Babylon*; let us not be frighted or dejected, but pluck up our Hearts, and ſay, This is *one* of the Signs that the Downfall of *Babylon* is near. Wherefore Iſa. 34. it follows, after that the Prophet had told us that *theſe Birds ſhould dwell in the Land of the* Iſa. 35. *People of God's Curſe*, That *the wilderneſs and the ſolitary places ſhould be glad for them*, (for that they are there,) *and the deſart ſhall rejoyce, and bloſſom as a Roſe: It ſhall bloſſom* (ſaith he) *abundantly, and rejoyce, even with joy and ſinging: the glory of Lebanon ſhall be given unto it: the excellency of Carmel and Sharon: they ſhall ſee the glory of the Lord, and the excellency of our God.* And to ſupport the Weak from thoſe fears that in thoſe days will be pulling of them down, he adds, *Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be ſtrong, fear not: behold, your God will come with vengeance, even God with a recompence, he will come and ſave you. Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped. Then ſhall the lame man leap as an heart, and the tongue of the dumb ſing: for in the wilderneſs ſhall waters break out, and ſtreams in the deſart. And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons where each lay, ſhall be graſs, with reeds and ruſhes. And an highway ſhall be there, and a way, and it ſhall be called the way of holineſs, the unclean ſhall not paſs over it, but it ſhall be for thoſe: the wayfaring men, though fools, ſhall not err therein. No lion ſhall be there, nor any ravenous beaſt ſhall go up thereon, it ſhall not be found there; but the redeemed ſhall walk there. And the ranſomed of the Lord ſhall return and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.*

What ſay ye now, ye Sons of God! Will you learn to make a Judgment of things according to the Myſtery of the Wiſdom of God, or will ye longer conclude acccording to *Senſe* and *Reaſon? He turneth the ſhadow of* Amos 5. *death into the morning:* And commands oft-times, that the *faireſt Day* ſhould ſucceed the *fouleſt Night.* Wherefore, when we ſee theſe Devils, foul Spirits, and unclean Birds in *Babylon*; yea, when we ſee good Men leave her, and the vileſt run in to her, then let us ſing the Angels Song, and ſay, *Babylon the Great is fallen! is fallen! and is become the Habitation of Devils, and a Hold for every foul Spirit, and a Cage for every unclean and hateful Bird.*

Fourthly, Another Sign of the approach of 4th. Sign. the *Ruine of Antichriſt*, is, *The Slaying of the Witneſſes:* For the Witheſſes are to be ſlain before the Fall of *Antichriſt*; and that by the hand of the Beaſt, who ſhall manage the Members of *Antichriſt*, having qualified them before that Work, with thoſe Qualifications of which you read in the Sign foregoing. For what can better fit a Generation for ſuch a Work, than to be themſelves all turned *Devils*, and alſo Succourers of all foul Spirits. Wherefore, they muſt be the wickedeſt of Men that ſhall *do this*; the very *Scum* of the Nations, and the very vileſt of People. Nor is this a New Notion: God threatned to give his Sanctuary into the hands of Strangers *for a prey, and to the wicked of the earth* Ezek. 7. *for a ſpoyl:* to Robbers, Burglers, and they 20, 21. ſhould defile it. Again, ſaith God of his People, *I will bring the worſt of the Heathen, and* Ver. 24 *they ſhall poſſeſs their houſes.* For the truth is, this Work is too bad for Men either of Reaſon or Conſcience to be found in the practice of. The *Hang-man* is uſually none of the beſt: The *Witneſſes* are alſo to be ſlain; but not a *Man*, but a *Beaſt* muſt ſlay them; a *Den of Thieves*, a *Hold of foul Spirits* muſt do it.

That

That the Witneſſes muſt be ſlain before the Fall of *Babilon*, has been hinted already. Alſo, that their Death is a fore-runner of the *Ruine of Antichriſt*, has before been touch'd upon; but in this place I ſhall a little enlarge.

Rev. 11. And therefore I proceed: *And when they ſhall have finiſhed their Teſtimony, the Beaſt that aſcended out of the bottomleſs pit ſhall make war againſt them, and overcome them, and kill them: And their dead bodies ſhall lie dead in the ſtreet of that great City, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified. And they of the people, and kindred, and tongues, and nations, ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put into graves. And after three days and an half the Spirit of Life from God entred into them, and they ſtood upon their feet, and great fear fell upon them that ſaw them. And they heard a great voice from heaven, ſaying, Come up hither: And they aſcended to heaven in a cloud, and their enemies beheld them.*

Thus you ſee their *Death* is before their *Deliverance*. Alſo their Death is to be by the *Hand of the Beaſt*; to wit, by the Men that *have* and *hold* this Mark, and that of his Image, and that are of the number of his Name. You ſee alſo that their Death is not only a Fore-runner of their Deliverance, but a *Sign* that their Deliverance is at the door; ſince the one is but three Days and an half before the other.

And if a ſhort Comment upon this Text will give a little Light to the *Reader*, I ſhall not count my labour loſt.

And when they ſhall have finiſhed their Teſtimony.] When, or about the time they have done their work of Witneſs-bearing for God in the World: When they have made or are making an end of giving their Teſtimony for Chriſt, and againſt the Witchcrafts, Idolatries, Sorceries, Fornications, Thefts, Murthers, and Wickedneſs of *Antichriſt*: Then, and not till then.

Rev. 13. 1. Rev. 11. 3. *The Beaſt that aſcended out of the bottomleſs pit.*] The *Beaſt*: The Power that carrieth and beareth up *Antichriſt*, the Mother of Harlots: The Beaſt upon which the Woman ſitteth, and by the Heads and Horns of which ſhe is protected and defended; he is ſaid to aſcend out of the Bottomleſs-Pit; for that he manifeſteth by his Doings, that he was born there, and came to the work of the King thereof.

Rev. 11. *Shall make war againſt them.*] We read that he made War againſt them all the time of their Propheſying in Sackcloth, while they were bearing their Teſtimony againſt his Doing; and that his Commiſſion was, That he

Rev. 12. ſhould have leave to make War *ſo long*. But here we read again, that when they had finiſhed their Teſtimony, and ſo conſequently he had run out the time of his firſt Commiſſion for War, he makes War again. So that *this* War which now he raiſeth againſt them, ſeems to be another, a new War, and ſuch as is grounded upon other, to wit, new Arguments, beſides thoſe upon which his firſt War ſtood. By his firſt War, he ſought to beat down and overthrow *their Teſtimony*: By this War he ſeeketh to overthrow *themſelves*. The firſt War he made, was grounded upon a *vain Confidence* of his Ability to deſtroy their Faith; but this laſt was grounded upon *madneſs* againſt them, becauſe their Teſtimony had prevailed againſt him: Wherefore, *Torment* wherewith theſe Witneſſes by their Teſtimony tormented him and his Followers, was the cauſe of this laſt War. And this is inſinuated, when he ſaith, *They made merry for their victory over them, becauſe theſe two Prophets*, (to wit, by their Teſtimony,) *tormented them that dwelt on the Earth.* Rev. 13. 4. Rev. 11. 10.

The Beaſt therefore will make a War againſt the Witneſſes all the time of their Propheſying in Sackcloth, which will be a *Thouſand two hundred and threeſcore Days*. In all which time they ſhall give him the foyl, and overcome him by their Faith and Teſtimony; and be proclaimed more than Conquerours over him, through the Chriſt that loved them. But now, in this ſecond War he overcomes them, he *overcomes them, and kills them*. Rev. 12. 20.

Jezabel for a long time made War againſt *Elias* the Prophet, ſeeking to overthrow the Worſhip of God which he maintained, and to eſtabliſh the Religion of *Baal*: But when ſhe ſaw that by all ſhe could do ſhe got nothing, but that the Prophet got the day of her Worſhip, Prieſts, and Worſhippers, ſhe breaks out into a rage, as one tormented almoſt to death, and raiſes a new War; not now againſt his Religion, but his Perſon, and deſperately ſwears by all the Gods that ſhe had, That by to morrow that time the Life of the *Prophet* ſhould be as the Life of one of her Prieſts whom he had ſlain for an Idolater. When the Devil ſees that he cannot do by Argument, he will try if he can by Blows. 1 Kings 3. 26. Ch. 19. 2. Ch. 22. 24.

When *Zedikiah*, the Son of *Chenanah*, ſaw that with Argument he could not overcome *Micaiah*, he ſteps to him, and takes him a box o'th' Ear. This New War, is a box o'th' Ear which the Beaſt will give the Witneſſes, becauſe they overcame him by their Faith and Teſtimony, all the time that the firſt War laſted.

Now how long this ſecond War will laſt, and what ſtruglings the Witneſſes will make before he ſhall overcome them, I know not: This I know, that the Text ſaith, *By this War he ſhall overcome them.*

And ſhall overcome them.] Saints are not ſaid to be overcome, when they are Impriſoned, Baniſhed, and Killed for their faithful Teſtimony: No, by theſe things *they overcome*. To *Overcome* then, is to get the Maſtery, to Subdue, to turn out of Poſſeſſion, to take and hold Captive, to ſtrip the Subdued of Power and Priviledge, as is ſufficiently manifeſt both by Scripture and Reaſon: *For of whom a man is overcome, of the ſame he is brought in bondage.* 2 Pet. 2. 19, 20, 21.

So then, when he is ſaid to *Overcome* them, 'tis meant, he ſhall get the Maſtery of them, they ſhall grow faint before him, have no Heart or Spirit to bear up in their Profeſſion againſt him: *Againſt him*, I ſay, as ſhe did the

the Thouſand two hundred and threeſcore Days War with him; for then they were Overcomers, and did bear away the Garland.

Nor do I, for my part, wonder at this, when I conſider that theſe Witneſſes are a Succeſſion of good Men; and that when *Iſrael* came out of *Egypt* of old, the feeble and weak handed did come behind. It will be the Lot therefore of the Church, in the latter end of the Reign of the Beaſt, to be feeble and weak in their Profeſſion, the valiant Ones have gone before: *Theſe* will come in, when thoſe that were able have bravely born their Teſtimony, or when they are upon finiſhing of that: In compariſon of whom, they that come after will be but like *Eggs* to the Cocks of the Game; wherefore they muſt needs be cruſhed, cow'd, and overcome. And then will the Beaſt boaſt himſelf, as did his Type of old, and ſay, *Mine hand has found, as a neſt, the riches of the people; and as one gathereth Eggs that are left, have I gathered all the earth, and there was none that moved the wing, or that opened the mouth, or peeped.*

Iſa.10. 13. Deut. 17. 17,18,19.

A ſad time, and it is to happen to the People that are left, to the latter end of the Witneſs-bearers; and that too, when they ſhall have finiſhed their Teſtimony.

Of this Tyranny the Cruelty of *Amalek* was a Type; who, as was hinted before, ſmote the hindermoſt, the weak: But his Judgment is, That he *ſhall periſh for ever.*

And ſhall overcome them.] There are Two ways of *Overcoming*; to wit, by *Power* and *Policy:* And perhaps by *both* theſe ways they may be *overcome.* However, *overcome* they ſhall be; for ſo ſaith the holy Word of God; yea, the Beaſt ſhall *overcome* them. Wherefore, the Church of God, at that day, will be under ſuch a Cloud as ſhe never was ſince Chriſt's day.

Now how long they ſhall thus be held Captive before they are brought to Execution; whether the Beaſt will ride in Triumph while they are in his Bounds; or whether he will ſuddenly kill them; that Time, and Obſervation, and Experience muſt make manifeſt: But kill them he ſhall, that's moſt certain; for ſo ſays the Holy Ghoſt,

And ſhall overcome them, *and kill them.*] In this method therefore God will ſuffer the Beaſt to proceed with the Church of God, after ſhe has ſufficiently born her Teſtimony for him in the World. He ſhall *war againſt them*, but that is not all: He ſhall *overcome them*, but that is not all; he ſhall *overcome them, and kill them.*

Exod. 32. 18. Acts 7. 34. Jer. 12. 11. Acts 11. 32

And kill them.] Of their ſlaughter alſo I ſhall ſpeak a word or two. But firſt I would note, as all know, that there is a difference to be put betwixt *Killing* and *Overcoming:* For though every one that is *Killed*, is *Overcome*; yet every one that is *overcome*, is not *killed:* Men may be *overcome*, and yet live; but when they are *killed*, 'tis otherwiſe: There may be a Cry heard from the Mouth of them that are Overcome, but not from the Mouth of them that are Killed: They that are Overcome, may conſult their own Enlargement and Deliverance; but they that are Killed, cannot do ſo. I do therefore diſtinguiſh betwixt being *Killed* and *Overcome*, becauſe the Text doth ſo: *He ſhall make war againſt them, and ſhall overcome them, and kill them.*

And kill them.] From theſe words therefore I will take occaſion to enquire,

1. How they are to be conſidered as to this Slaughter.

2. What Death they muſt die to accompliſh this Prophecy.

Firſt, How they are to be conſidered?

I Anſwer: Not in a Carnal or Natural, but in a Myſtical ſence. For, Firſt, They are called *Witneſſes.* Secondly, They are put under the number of Two: *My two Witneſſes.* Both which are to be Myſtically taken. Rev. 11.

Firſt, Becauſe their Teſtimony ſtandeth not in their Words only, but in their Converſation; yea, in their Suffering alſo: And that is a myſtical Witneſs-bearing.

Secondly, They go under the Number of *Two*: Not becauſe there were indeed two ſuch Men in the World, but becauſe *Two* are a ſufficient Number to bear Witneſs; and God's Church, in the moſt furious heat and rage of *Antichriſt*, has been at leaſt of ſuch a number of profeſſing Saints, to proclaim againſt the Beaſt and his Worſhip, in the Name of God. To think that there have been two ſuch Men in the World, is ridiculous; for theſe Witneſſes muſt continue to give their Teſtimony for *God* againſt *Antichriſt*, a *Thouſand two hundred and threeſcore Years.* Nor can they Scripturally bear this Title, *My two Witneſſes*, but with reſpect to their Propheſying ſo long. The Witneſſes therefore are nothing elſe but a ſucceſſive Church, or the Congregation of God abiding for him againſt *Antichriſt*, by reaſon of a continual Succeſſion of Men that is joyned by the ſpecial Bleſſing of God unto it. Numb. 35. 30. Deut. 19. 15. Ch. 19. 15.

Secondly, What Death they muſt die? I Anſwer, Not a Corporeal one, but that which is Myſtically ſuch. And I chuſe to underſtand it thus, becauſe this ſuiteth beſt with their State and Condion, which is myſtical. Beſides, thus did they (when they did overcome,) ſlay their Enemies, even with the Fire or Sword of their Mouth: *If any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies: If any man will hurt them, he muſt in this manner be killed.* As therefore they went about to kill their Enemies, ſo their Enemies will kill them: But they ſought to kill their Enemies by their Teſtimony, as to their Antichriſtian Spirit, and Church State; and their Enemies will kill them, as to their Chriſtian Heat and fervency of Mind; and alſo as to their Chriſtian Church ſtate. So that, (at leaſt ſo I think,) there will be ſuch Ruines brought both upon the Spirit of Chriſtianity, and the True Chriſtian Church State, before this *Antichriſt* is deſtroyed, that there will for a time ſcarce be found a Chriſtian Spirit, or a True Viſible Living Church of Chriſt in the World: Nothing but the dead Bodies of theſe will be to be ſeen of the Nations; nor them neither, otherwiſe than as ſo many ruinous Heaps. For the Love that I bare to the Church of Chriſt, I wiſh, as to this, I may prove a falſe Prophet: But this looks ſo Rev. 11. 5.

like

like the Text, and alſo ſo like the Diſpenſations of God with his Church of old, that I cannot but think it will be ſo. For the Text, I have ſpoken to that already; wherefore I will now preſent you with ſome things that look like parallel Caſes.

Firſt, When the Church was coming out of *Egypt*, juſt before they were delivered from *Pharaoh*, they were in their own Eyes, and in the Eyes of their Enemies, none other than
Exod. 14. dead: *It had been better* (ſaid they to *Moſes*) *that we had ſerved the Egyptians, than that we*
14. 9. *ſhould die in this wilderneſs.* The People ſaid ſo, *Moſes* feared, and *Pharaoh* concluded they were all *dead Men.* Alſo *Paul* tells us, that they were *Baptized* (that is, *Buried*) *unto Moſes, in the Cloud, and in the Sea.* They were, for the time, to uſe the Expreſſion, *a dead Church*, both in the Eeys of *Pharaoh*, in the Eyes of *Moſes*, and alſo in their own.

And 'tis to be taken notice of: As the Witneſſes in the Text were ſlain but a little before the Ruine of *Antichriſt* began; ſo this Church was *baptized in the Sea* but a little before Great *Pharaoh* was *drowned* there.

Secondly, In the time of *Elias*, which time alſo was typical of this, what Church was there to be ſeen in *Iſrael?* None but what was under Ground, buried in Dens, and in Caves of the Earth: Yea, the Prophet could ſee none, and therefore he cried to God, and
Rom. 11. 19. ſaid, *Lord, they have digged down thine Altars,*
3. *and ſlain thy Prophets; and I am left alone, and*
11. 3. *they ſeek my Life!* What viſible living Church was now in the Land, I mean, either with reference to a godly Spirit for it, or the Form and Conſtitution of it? What was, was known to God, but dead to every Man alive.

Thirdly, What was the *dry Bones* that we read of in the 37*th.* of *Ezekiel*, but the Church of God, and alſo a Figure of what we are
Ezek. 37. 30. treating of? And why called *dry Bones*, ſince the People were alive, with their Subſtance, Wives and Children; but to ſhew, that that Church of God was now, as to their Spirit and Church State, accounted as *dead*, not only by themſelves, but by the King of *Babylon*,
2. and the Nations round about? *Babylon* then was the Valley, and the Grave; and the Church of God were the Bones: Bones without Fleſh, Sinews or Skin; Bones exceeding dry; yea,
3. ſo dry and dead were they, that the Prophet himſelf could not tell whether ever they ſhould live again.

Now this, as I ſaid, was a State that was not to end with the Church of *Iſrael*, but to be acted over once again by the Beaſt with the Church of the New-Teſtament: Yea, it is an eaſie matter to make their Witneſſes in this their Death, and the Church of *Iſrael* in this their Grave, in many things to ſymbolize.

Fourthly, Take another Inſtance, or rather Compariſon, unto which the Church of God compared her ſelf, when under the King of *Babylons* Tyranny: And that is, ſhe counted her ſelf as the Dung that the Beaſt lets fall to the ground from behind him. And doth this look like a Viſible Church State? Or has it the ſmell or ſavour of ſuch a thing? *Nebuchadnezzar* (ſaid ſhe) *hath ſwallowed me up like* Jer. 50. 34.
a Dragon; he hath filled his belly with my delicates; he hath caſt me out. Pray, what would you think of a Man, of whom one ſhould tell you, That he was eaten up of a Dragon; made to fill the Belly of a Dragon; and caſt out as the Dung of a Dragon? Would you think that ſuch an one did all this while retain the Shape, Form or Similitude of a Man? Why, thus the Church ſaid ſhe was, and thus the Church ſhall be again: For ſhe is once more to be Overcome, to be *overcome* and *killed*; and that by the Beaſt, the Dragon's Whelp, of which the King of *Babylon* was a Type. And therefore I conclude the Premiſes; that is, That the Beaſt will kill the Church that ſhall be in the latter days, as to her Chriſtian Spiritedneſs, and her Church State. And I could further add, That if we hold they die Corporeally, we muſt conclude, that their Natural Body being ſlain, ſhall lie Three Years and a half in the Street; yea, that their Reſurrection ſhall be Corporeal, *&c.* But why we ſhould think thus, as yet I can ſee no Reaſon, ſince the Perſons are ſuch Myſtically; the Beaſt Myſtically ſo; the Street in which they be, Myſtically ſuch; and the Days of their unburied State, to be taken Myſtically likewiſe. But we will paſs this, and deſcend to other things.

Fifthly, I will yet add another thing. When *Iſrael* was coming out of *Babylon*; yea, while they were building of the Temple of God, which was a Figure of our Church State now under the Goſpel; they were not only troubled, hindred and moleſted in their Work, but were made for a time to ceaſe, and let the Work lye ſtill.

Now (ſays the Text) *when the Copy of King* Ezra 4. 23.
Artaxerxes Letter (which he ſent to forbid the Jews in their work) *was read before Rehum and Shimſhai the Scribe, and their Companions, they went up in haſte to Jeruſalem unto the Jews, and made them to ceaſe by force and power. Then ceaſed the work of the Houſe of God which is at Jeruſalem: ſo it ceaſed unto the ſecond year of the reign of Darius the King of Perſia.*

And I pray, ſince their Temple-Worſhip was a Type of a New-Teſtament Church State and Worſhip, what doth their cauſing of that Work to ceaſe ſignifie to us, but that we muſt have a time alſo to ceaſe as they? And ſince their Temple-work was cauſed to ceaſe before the Houſe was finiſhed, what face could there be at preſent thereupon, but that, to look to, it was like ſome deformed, battered, broken Building, or as ſuch an one that was begun by fooliſh Builders? Yea, and ſince the Jews left off to build God's Houſe at the Command of the Heathens, what did that beſpeak, but that they had loſt their Spirit, were quaſhed, and ſo as to their Temple-work, killed, as it were, to all intents and purpoſes? And thus it will be, a little before the Church of God ſhall be ſet free from the Beaſt, and all his Angels: For theſe things were writ for our Admonition, to ſhew us what ſhall be done hereafter; yea, and whether we believe or disbelieve hereabout, Time will bring it to paſs.

I do not queſtion but many good Men have writ more largely of this Matter; but as I have not ſeen their Books, ſo I walk not by their Rules. If I miſtake, the Miſtakes are only mine; and if I ſhall merit Shame, I alone muſt bear it.

Some may think they have ſaid enough, when they aſſert, That for the Witneſſes to be *Killed*, is, *To be Dead in Law:* But I Anſwer, *That is not to be Overcome.* They are here ſaid to be *Overcome*; and that is more than to be *Dead in Law:* For a Man may be *Dead in Law*, and yet not be *Overcome*; and if ſo, then far enough off from being *Killed.* So then, for as much as they are ſaid to be *Overcome, and Killed*, it muſt be more than to be *Dead in Law.* Beſides, the Text ſuppoſeth that they had yielded up, as dying Men do their Souls, their Spirit of Life into the hands of God: For it ſaith concerning them, That at their Reſurrection, the Spirit of Life from God entred (again) into them: *Into them,* antecedent thereunto: *And after three days and an half, the Spirit of Life from God entred into them, and they ſtood upon their feet.* Thus it was concerning the *dry Bones*, of which mention was made before: *Then ſaid he unto me, Propheſie unto the wind, propheſie, ſon of man, and ſay to the wind, Thus ſaith the Lord God, Come from the four winds, O breath, and breathe upon theſe ſlain, that they may live.* And thus much concerning their Killing.

Rev. 11. 11

Ezek. 37. 9

57. Now, as I ſaid, ſince in Death, the Body doth not only lye dead, but the Spirit of Life departs therefrom; it is to ſhew, that not only their Bodies, their Church State, ſhall die, (for *Churches* are called *Bodies*,) but that Spirit of Life that acted thoſe Bodies, ſhall be taken up to God. There ſhall, for a time, be no Living Viſible Church of Chriſt in the World: A Church, but no *Living* Church, as to Church State: A Church in Ruines, but not a Church in Order: Even as there was once a Chriſt, but no Living Chriſt in the Grave; yet the Gates of Hell ſhall not prevail to an utter Overthrow thereof, no more than they prevailed to an utter Overthrow of Chriſt; but as one did, ſo ſhall the other, revive, and riſe again, to the utter Confuſion and Deſtruction of their Enemies: Yea, and as Chriſt, after his Reſurrection, was, as to his Body, more Glorious than he was before; ſo the Witneſſes, after their Reſurrection, ſhall be more Spiritual, Heavenly, and Exact in all their Ways, than they were before they were killed. *Reſurrections* are always attended with new Additions of Glory; and ſo ſhall the Church of God, as to her Church-ſtate, be in the latter days.

1 Cor. 12. 27. Eph. 3. 6. Ch. 4. 12. Ch. 6. 23. Col. 1. 18.

But yet the *Beaſt* ſhall not altogether have his Will, (if that at all was his Will,) that theſe Witneſſes, in this Second War, ſhould be conquered to a Complyance with *Antichriſt* in his fooliſh and vain Religion: For it is not with dead Men to comply; but as they are dead to their own Church-ſtate, ſo they are to his. When the Jews had killed Chriſt, it was beyond all the Art of Hell to cauſe that his Body ſhould ſee Corruption; ſo when the Beaſt has killed the Witneſſes, he ſhall not be able to corrupt them with any of his Vices.

Hence you find, that not the Witneſſes, but the Dwellers upon the Earth were them that danced after the Devils Pipe, when he had fulfilled thir Murther.

Nor doth this Murther, as to the fulfilling of it in thoſe Nations where the Woman ſitteth, ſeem to be a great way off, if all be true that from Foreign Parts ſome have ſaid: For what a withdrawing of God and of his Spirit is there already in ſome of the Churches of God! The Word worketh not that ſound Repentance which it was wont to do: Preachers preach for little, but to ſpend themſelves, as Men that are wounded do when with groans they let out their Life. Where (ſay ſome) is the Spirit and Life of Communion? And where that Practical Holineſs that formerly uſed to be ſeen in the Houſes, Lives and Converſations of Profeſſors? The whole Head is ſick, and the whole Heart faint already; and how long will it be before Churches die of the wound that the Beaſt has given them, Time muſt make appear: But die I perceive they muſt; for if the Wound already given will not kill, repeated Blows ſhall.

By all that I have ſaid, I do not deny but that many of the People of God may die Corporeally, by the Hand of the Beaſt, in this ſecond War that ſhall be made by him againſt the Witneſſes: But ſhould as many more die, that will not prove that that Death will be that that by the killing of the Witneſſes is intended.

Some thing I would beſtow upon the *Reader*, for him to carry with him as a *Memorandum*, while he reads this Account of Things: As,

Firſt, This Victory of the Beaſt, is not to be until the Witneſſes have finiſhed their Teſtimony; and ſo by all that he ſhall do, he ſhall not hinder the Revelation of any of the Truths that they either were to bring to light, or to confirm by their Witneſs-bearing.

Witneſſes are not always bound to ſpeak: *There is a time to keep ſilence: And thou ſhalt be dumb.* But how ſhall we know when this time is come?

1. When a ſufficient Teſtimony has been given for *Chriſt*, and againſt *Antichriſt*, before the God of Heaven; for he muſt be the Judge.

2. When her Enemies forbear to plead againſt her by Argument, and rather betake themſelves to Blows.

3. When the Spirit of Teſtimony-bearing is taken from the Church; for that is not eſſential to Chriſtianity, but is given and taken away as there is occaſion.

4. When Teſtimony-bearing becomes a vain or needleſs Repetition, when they have heard ſufficiciently of things before.

Secondly, This Victory of the Beaſt ſhall not invalidate or weaken their Teſtimony; no, not in the Eyes of the World; for they will ſtill remember, and have a reverence for it: This is intimated by this, *That they of the People, and Kindreds, and Tongues, and Nations*, (that are neither the Witneſſes, nor they that in the next Verſe are called the *Inhabiters*, or they that dwell

Rev. 11. 9. dwell upon the Earth,) *shall not suffer their dead Bodies to be buried, or put into graves.*

Thirdly, This shall not lengthen the Reign and Tranquility of the Antichristian Kingdom; nor frustrate, drive back (or cause to tarry) the glorious freedom and liberty of the Saints.

But some may say, This will be a SAD *Day.*

So it will, and gloomy; but it will be but short, and *the Righteous shall have dominion over them* next Morning: 'twill last but Three days and an half; nor shall it come, but for the Sins of Churches and Saints, and to hasten the Downfall of the Kingdom of the Beast, and for the sweetning to the Church her future Mercies. Christ Jesus, our Lord, in Answer to the Question of his Disciples, about the *Destruction of Jerusalem*, presented them with a Relation of many sad things; but when he was come even to the Hearts of Men, and had told them *that they should fail for fear:* He said, *When these things begin to come to pass, look up, and lift up your heads, for your redemption draweth nigh.*

Luk. 21. 25, 26, 27, 28.

'Tis as ordinary as for the Light to shine, for God to make black and dismal Dispensations, to usher in bright and pleasing; yea, and the more frightful that is which goes before, the more comforting is that which follows after. Instances abundance might be given as to this, but at present let this suffice that is here upon the Paper before us; namely, The State of the Witnesses, with their glorious Resurrection.

61. *Fifthly*, Another *Sign* of the approach of the *Ruine of Antichrist*, will be this: *The great Joy that will be in her, and and among her Disciples, when they shall see that the Witnesses are slain,* and lye dead upon the spot: *And they that dwell upon the earth shall rejoyce over them, and make merry, and send gifts one to another, because these two Prophets tormented them that dwell on the earth.* *Babylon* has been always a merry City, and her Disciples merry Men; but the poor Church of Christ has been solitary, and as a Wife forsaken; her Tears upon her Cheeks bear her witness, and so doth her Sackcloth-weed.

Fifth Sign.

Rev. 11. 10.

Hence our *Babylon*, under the Name of *Nineveh*, is called, *The Rejoycing City.* Only her Joy is distinguished from that which is the Joy of God's People, by these Two things.

Zeph. 2. 15.

First, Either she rejoyceth in outward and carnal Glory, or else in the Ruine of the Church of God. This last, to wit, The (*supposed*) Ruine of the Church of God, is that which will be now the cause of her Glorying. And this is the Joy that God complaineth of, and for the which he said that he would punish *Babylon: Caldea shall be a spoil: all that spoil her, shall be satisfied, saith the Lord; because ye were glad, because ye rejoyced, ye destroyers of mine heritage*, &c. The Joy therefore of *Babylon*, *Antichrist*; the Joy that she shall conceive in her Heart upon the slaughter of the Witnesses, is a sure Sign of her unavoidable Ruine and Destruction. These two Prophets tormented her; they were to *Babilon*, as *Mordecai* was to *Haman*, a continual Plague and Eye-sore: As also was *David* to the wretched *Saul:* But now they are *overcome*, now they are *killed*; now she rejoyceth, and maketh merry. And this her Joy was of old prefigured by them that in her Spirit have gone before her: As,

Jer. 50. 10, 11.

62. *First*, When the *Philistines* had, as they thought, for ever overcome *Samson*, that *Nazarite* of God, how joyful were they of the Victory! *And the Lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoyce; for they said, Our god hath delivered Samson our enemy into our hands. And when the people saw him*, (saw him in Chains,) *they praised their god; for they said, Our god hath delivered into our hands our enemy, and the destroyer of our countrey, who slew many of us.* Poor *Samson!* while thou haddest thy Locks, thy Liberty, and thine Eyes, thou didst shake the Pillar that did bear up their Kingdom! But now they have conqured thee, how great is their Joy! How Great is their Joy, and how Near their Downfall! This therefore is a Joy that is like that we have under Consideration, to wit, the Joy of them that dwell upon the Earth; for that the Witnesses that did bear up the Name of God in the World, were *overcome* and *killed.*

Judg. 16. 23, 24.

63. *Secondly*, Like to this, is that which you read of in the First Book of *Samuel*, concerning the Men that had burnt *David's Ziklag: Ziklag* was poor *David's* place of safety; nor had he any else but that under the whole Heaven: But the Children of the *East* came upon it, and took it; set it on fire, and carried thence all *David's* Substance, with his Wives and his Children. (Very ill done to a Man in Affliction; to a Man that went always in fear of his Life, because of the rage of his Master *Saul.*) But how were they that had got the Victory? Oh! joyful, and glad, and merry at heart at the thoughts of the Richness of the Booty! *Behold, they were scattered abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the Land of the Philistines* (from *Ziklag*,) *and out of the Land of Judah.* Here again you find a joy and merriment like these that we have under Consideration, and that upon such like Accounts. Nothing pleases the Wicked more, than to see the Godly go down the wind; for their Words, and Lives, and Actions are a plague and a torment to them: As 'tis said of these two Prophets, *They tormented them that dwelt on the Earth.*

1 Sam. 30. 16.

64. *Thirdly*, While the Church of God lay dead in *Babylon*, and as Bones exceeding dry; what a trampling upon them was there by *Belshazzar*, a little before his Death! He called for the Golden and Silver Vessels that his Father *Nebuchadnezzar* had taken out of the Temple of God that was at *Jerusalem*, (those holy Vessels once dedicated to the Worship and Service of God,) that his Princes, his Wives and his Concubines might drink therein. An high Affront to Heaven: *They drank wine, and praised the gods of gold, and of silver, and of brass, of iron, of wood, and of stone:* And all to shew what a Conquest, as he thought, he had got over the God of Heaven, and over his People that dwelt in *Jerusalem*, and over his Ordinances and Vessels used in his Worship and Service: Yea,

Dan. 5. 1, 2, 3, 4.

this he did with ſuch Joy that was not uſual, as is intimated by his doing of it before a *Thouſand of his Lords*, and that till he had *drank himſelf drunken*. But all this while, as was hinted before, the Church of God, as it were, lay dead at his Feet; or as the Phraſe is, *as Bones exceeding dry*. This too will be the Joy of the Beaſt and his Followers in the latter days; they will *make war with the Witneſſes*; they ſhall *overcome them, and kill them*; and when that is done, they ſhall *rejoyce over them, and make merry*. But as *Belſhazzar* ſoon after this, ſaw the Hand-writing that made his *Knees knock together*; and as he lived not to ſee the light of another day; ſo 'twill be with the Beaſt and his Followers; the next News that we hear upon this Mirth and Jollity, is, the Tenth part of his Kingdom falls, and ſo on till the whole is ruined.

65. *Thirdly*, *Moab* alſo, in the day that *Iſrael* was taken Captive by their Enemies, could not forbear but *skip for joy*, ſo glad was he in his heart thereat. But what ſaith the jealous Lord? *Make him drunken, for he magnifieth himſelf againſt the Lord: Moab alſo ſhall be a deriſion: For was not Iſrael* (ſaith God) *a deriſion to thee? was he found among thieves? for ſince thou ſpakeſt of him, thou ſkippeſt for joy.* Of all things, God cannot away with this: For when the Wicked would rejoyce that they have been ſuffered to make havock of the Church of God, they deny the Wiſdom and Power by which they were permitted to do this, and offer Sacrifice to their own Net and Drag; which provoketh the Holineſs of *Iſrael: Shall the Ax boaſt it ſelf againſt him that heweth therewith? or ſhall the Saw magnifie it ſelf againſt him that ſhaketh it? As if the Rod ſhould ſhake it ſelf againſt him that lifteth it up; or as if the ſtaff ſhould lift up it ſelf, as if it were no wood.* But what follows? Why, Burning and Conſuming of Soul and Body of them that do ſuch a thing: And this Text I the rather bring, becauſe 'tis to be the Portion of *Antichriſt*.

Jer.48.26, 27, 28.

Habbak. 1. 15, 16.

Iſa.10. 15, 16,17,18.

And therefore let this be a Caution to the Men that wonder after the Beaſt, to caution them to Repentance, for he will aſſuredly go into Perdition. What! ſhall the Witneſſes of God be killed! Shall the Beaſt ſtand glorying over them while they are dead, with his Feet in their Neck? and ſhall none be angry at it? Let them that *love* themſelves *look to* themſelves: God will be concerned, and will aſſuredly for this quickly put a period to the Kingdom and Reign of *Antichriſt*.

Jer.50.23. And although this glorying Miſtreſs of Iniquity, this *Antichriſt* and *Babilon*, may ſay that her Power is the Hammer of the whole Earth; yet God will cut him in ſunder, and break him in pieces with his *Bout-Hammers*, with the * Kings of the Earth, that he will uſe to do this work withall; that is, when this laſt Sign is fulfilled: I call it the *laſt Sign*; I find none that doth intervene betwixt the *Slaying of the Witneſſes*, and the beginnings of the *Ruine of Antichriſt* but this.

* *Proteſtant Kings.*

But a little to Comment upon their Joy, as the Holy Ghoſt doth ſet it forth. The Cauſe of their Joy we have touched already; which was, for that they had ſlain their Tormentors: For, as was ſhewed you, the *Witneſſes* had been their *Tormentors*: But when they ſhall *overcome* them, and *kill* them, they *rejoyce, make merry*, and ſend Gifts one to another. 66.

This *repeating*, and *repeating* with *Aggravation*, doth manifeſt, that at that day their Joy will be exceeding great: *They ſhall rejoice, and make merry*, &c. They ſhall rejoyce over *them*, over their ſlain, their Enemies, their tormenting Enemies. This Joy therefore, is a Joy that flows from Victory, from Victory after a War that has laſted a Thouſand two hundred and threeſcore Years. They ſhall rejoyce, as they do that have a moſt potent, vexatious and tormenting Enemy lying dead at their foot, and as thoſe that ride in triumph over them. They ſhall therefore rejoyce as Conquerors uſe to do, who make the Slaughters of their ſpoiled Enemies the *Trophy* of their Joy.

For the Devil, that great Deceiver of Mankind, will ſo fluſh up, and bewitch the Men that wonder after the Beaſt, with the Victory that they ſhall get over the faithful Witneſſes for God and his Son, that they will think ('twill never be day) that the Victory is ſo compleat, ſo univerſal, ſo thorough, that the Conqueſt muſt be laſting. And from Senſe and Reaſon they will have ground to think ſo; for who now is left in the World any more to make head againſt them? But here comes in that which will utterly ſpoil this Joy; theſe conquered, killed, dead Men muſt come to life again, and then what's become of their Joy? *And great fear fell upon all that ſaw them.* Wherefore, this Joy muſt fade and vaniſh: But, I ſay, the Followers of the Beaſt will be far from thinking ſo; for they will *rejoyce over them, make merry*, and *ſend Gifts one to another*, concluding that theſe Tormentors ſhall never torment them more. But *Jacob*'s Bleſſing upon his Son *Gad*, ſhall be fulfilled upon theſe Witneſſes: *Gad* (ſaith he,) *a troop ſhall overcome him; but he ſhall overcome at the laſt.* So then, theſe Conquerors muſt not always rejoyce, though they will ſuppoſe they ſhall, and alſo make merry too. 67.

Rev. 11. 11, 12.

Gen.49.19. 1 Sam.30. 36. 2 Sam.13. 28. Eccl 10.19. Jer. 31.4. Luk. 15. 25, 32.

And make merry.] To make merry, is more than to rejoyce: To rejoyce, doth ſhew the preſent Act of the Soul; but to make merry, is to uſe the Means as will keep this Joy alive, and on foot. Joy is one thing, and the Continuance of it is another. Joy may be begotten by a Conceit, a Thought; but it cannot be maintained ſo; becauſe Deliberation will come in and ſpoil it, if ſufficient means is not uſed to continue it: Wherefore he adds, They rejoyced over them, [*And made merry.*]

Judg. 16. 6, 9.

And there are Five things that are uſually made uſe of to keep up wicked Joy. (1.) There is,

5.4. is, The Merriment of *Muſick*. (2.) The Merriment of *Feaſting*. (3.) The Merriment of of *Laughter*. (4.) The Merriment of *Fleſhly ſolace*. (5.) *Revenge* upon a ſuppoſed Enemy. So then, by theſe Five things we ſee what is the way that ſinful Joy is maintained in the Hearts of wicked Men; and alſo by what means the Limbs and Brats of *Antichriſt* will keep up that Joy that at firſt will be conceived in their hearts at the thought that now they have killed their Tormentors. (1.) They ſhall have Muſick. (2.) They ſhall have Feaſting. (3.) They ſhall have Laughter. (4.) They ſhall have fleſhly Solace. And, (5.) They ſhall have their fill, for the time, of Revenge. Thus therefore ſhall they rejoyce over them, and make merry, all the time of that little, *ſhort Everlaſting* that they are to live in the World.

68. *And make merry.*] To make merry, to make wicked Mirth, there muſt be a continual Fraternity, or Brotherhood in Iniquity, maintained among them, and that where none may come to interrupt; and that they will be capable of doing any where then, for that their Tormentors will be dead. Wickedneſs ſhall walk with open face in thoſe days; for then there will be none alive for God and his ways; wherefore, the Beaſt and his Train may do what they will: Now will be the time for Men to live careleſly and wantonly, and to make their Wantonneſs their Joy, (after the manner of the *Zidonians*,) for there will be none to put them to ſhame.

And ſhall ſend Gifts one to another.] This is another Token of their Gladneſs, and alſo a means to buoy them up ſtill: And it will be a Sign that they have joyned hand in hand to do this wickedneſs, not dreaming of the Puniſhment that muſt follow. This ſending of Gifts to each other, and that after they have ſlain theſe two Prophets, doth alſo declare that they will be far from Repentance for the Commiſſion of ſo great an Offence. Nay, it ſignifies further, that they were reſolved, and determined to quench all manner of Convictions one in another that might ariſe in their hearts for the Sin which they had committed: For a Gift blinds the Eyes of the Wiſe, and perverts the Judgment of the Righteous; how much more then will it ſtifle and choak appearances of ſuch upon the Spirits of wicked Men! I queſtion not at all but many have been, by the Favours and Gifts of wicked Men, drawn down into the Belly of Hell.

Now what theſe Gifts will be, either as to kind or quantity, that I can ſay nothing to: But probably, whatever they will be, there will be but little of their own coſt in them. Victors and Conquerors do uſe to viſit their Friends with their Spoyls won in Battel, with the Spoyl of the Enemies of their God.

And this was *David*'s way, after he had recovered the loſs that he had ſuſtained at the burning of his *Ziklag*; he ſent to his Friends of what he had taken from his Enemies, as Token of Victory: *David ſent of the ſpoyl* (ſays the Text) *unto the Elders of Judah, even to his friends; ſaying, Behold a Preſent for you of the Spoyls of the Enemies of the Lord!* And why may not thoſe we have now under Conſideration, do ſo to their God, and their Friends alſo? Spoyling is like to be one of the laſt of the Miſchiefs that *Antichriſt* ſhall do to the Church of God in this World; And methinks, ſince the Beaſt will have power to Overcome, and to Kill, he ſhould alſo have power to Take away: *Haſt thou killed, and alſo taken poſſeſſion?* ſaid the Prophet to wicked *Ahab*. 1 Sam. 30 26. Ezra 9.7. Dan. 11.33

69. However, whatever their Gifts may be, and at whoſe coſt ſoever bought, 'tis a ſign their hearts will be open, they ſhall ſend Gifts one to another: Their merry days will then be come, and their Enemies will then be dead at their feet; wherefore, now they will have nothing to do but to rejoyce over them, and to make merry, and to ſend Gifts one to another.

Thus, as to Senſe and Reaſon, all ſhall be huſh, all ſhall be quiet and ſtill: The Followers of the *Lamb* ſhall be down; the Followers of the *Beaſt* ſhall be up, cry Peace and ſafety, and ſhall be as ſecure as an hard Heart, falſe Peace, and a deceitful Devil can make them: But behold! *While they thus ſing in the window, Death is ſtradling over the threſhold!* While they are crying Peace and Safety, ſudden Deſtruction cometh: By that they have well ſettled themſelves at their Table with *Adonijah*, they ſhall hear it proclaimed with ſound of Trumpet, The Witneſſes are riſen again. Zeph. 2.14. 1 Kings 1.

Now the Chriſtians Pipes will go again; and ſurely the Earth will be rent with the ſound of their Shouts and Acclamations, while they cry with joyful Sound, *The Kingdoms of this world are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.* Rev. 11. 15, 16.

But wo to the Wicked, it ſhall be ill with them; for the Lord Jeſus will now begin to ſhew his Jealouſie, and to make known his Indignation towards thoſe that have thus cruelly ſlain his Prophets, digged down his Altars, and made ſuch havock of the afflicted Church of God. Now will he *whet* his *glittering Sword*, and his hand ſhall take hold on Vengeance, that he may render a Recompence to his Enemies, and repay them that hate him. Iſa. 66. 14. Deut. 32. 40, 41.

But this he will not do immediately by himſelf, but by ſuch Inſtruments as have been ſpoken of before: Of which more particularly to treat, ſhall be that I ſhall next take in hand.

Of the Inſtruments that God will uſe to bring Antichriſt *to his Ruine.*

70. ALthough I have hinted at this before, yet it may be convenient briefly to touch it again. *Antichriſt*, as I have told you, conſiſteth

of Soul and Body, and muſt be deſtroyed by ſuch Inſtruments as may moſt properly be applied to each. Further, As to the Soul, Spirit or Life of *Antichriſt*, and its Deſtruction, of that we have alſo ſpoken already: It remains then that now we diſcourſe of the Ruine of his Body and Fleſh.

I then take it, That the Deſtruction of her Fleſh ſhall come by the Sword, as managed in the Hands of Kings, who are God's Miniſters for the Puniſhment of evil Deeds, and the Praiſe of them that do well. Not that the Church, even as a Church, ſhall be quite exempt, and have therein no hand at all; for ſhe, even as ſuch, ſhall with her Faith and Prayers help forward that Deſtruction.

Rom. 13.

The Church therefore, as a Church, muſt uſe ſuch Weapons as are proper to her as ſuch; and the Magiſtrate, as a Magiſtrate, muſt uſe ſuch Weapons as are proper to him as ſuch. When the Church of *Iſrael* were Priſoners in *Babylon*, they did not fight their way through their Foes, and the Countreys to *Jeruſalem*; but waited in their captivated ſtate with patience, until the Kings of the *Medes* and *Perſians* came to deliver them. Nor is it to be ſlighted, but to be thought on ſeriouſly, that before there was an *Iſraelite* Captive in *Babylon*, their Deliverer *Cyrus* was propheſied of: Which *Cyrus* did afterwards come and take *Babylon*, and deliver the Captives, as it was foretold he ſhould. He ſaith unto *Cyrus*, *He is my Shepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built, and to the Temple, Thy Foundation ſhall be laid.* And again, *Thus ſaith the Lord to his anointed, to Cyrus, whoſe right-hand I have holden to ſubdue Nations before him*, &c. *I have raiſed him up in righteouſneſs, and I will direct all his ways: he ſhall build my City, and he ſhall let go my Captives, not for price, nor reward, ſaith the Lord of Hoſts.* And this accordingly he did, to wit, when the time was come; as may be ſeen in thoſe holy Records where theſe things are made mention of. Indeed, as I ſaid, the Church is not excluded; ſhe may, and ought, with her Faith and Prayer, and holy Life, to ſecond this work of Kings. Wherefore, when God ſpeaks of bringing down the lofty City, and of laying it low in the Duſt by the Church, he ſaith they ſhall do it by their Feet, and with their Steps: *The foot ſhall tread it down, even the feet of the poor, and the ſteps of the needy.*

Iſa. 44. 28.

Chap. 45. 1. — 13.

2 Chron. 36. 22, 23. Ezra Ch. 1, 2, & 3.

Iſa. 26. 5, 6.

71. By *Feet* and *Steps*, I underſtand the good Lives of the Children of God: But now, when Kings come to deal with her, as Kings, they ſerve her as *Samuel* ſerved *Agag*, as a Judge, *cut her in pieces with their Swords*: Or as you have it elſewhere, *They make her deſolate and naked; they eat her fleſh, and burn her with fire.* The Sword will be put into their Hands for this very purpoſe. Thus therefore muſt their Deliverance be begun.

It is alſo to be conſidered, That after theſe firſt Kings of the *Medes* and *Perſians* had broken the Yoak of the King of *Babylon* from off the Neck of the Captive Church, and had given her licenſe to go to her place to build her Temple and City, and to ſacrifice there according to the Law of their God, (as both in *Ezra* and *Nehemiah* we read;) and when their Work was hindred by Under-Officers, or they endeavoured ſo to do, they pleaded the Licenſe that they received to Build and Sacrifice by the Decree of the firſt Kings, and ſo finiſhed their Deliverance: They went not on in head-ſtrong manner, as if they regarded neither King nor *Ceſar*: *But Zerubbabel, and Joſhua, and the reſt of the chief of the Fathers of Iſrael, ſaid unto them that fought to hinder their work, You have nothing to do with us to build an Houſe to the Lord our God, but we our ſelves will build it unto the Lord God of Iſrael, as King Cyrus the King of Perſia hath commanded us.* And as they ſaid, ſo alſo they did: *The Elders of the Jews builded and they proſpered, through the propheſying of Haggai the Prophet, and Zechariah the Son of Iddo, and they builded and finiſhed it, according to the commandment of the God of Iſrael, and according to the commandment of Cyrus, and Darius, and Artaxerxes King of Perſia.* Yea, they did not only accept of the Kindneſs of Kings, but did acknowledge that Kindneſs with Thankſgiving, as a Gift of the God of Heaven: For the Kings had commanded and given leave to the *Jews* to go to *Jeruſalem*, to build their Temple, and to do Sacrifice there, according to the counſel of the Prieſts that were at *Jeruſalem*, and according to the Law of God that they had in their hand. For *Artaxerxes* ſent *Ezra* the Prieſt to enquire after the Condition that *Jeruſalem* and *Judah* was in, according to, *or by the Law of God that was in his hand.* And he had licenſe alſo further to do with the King's Silver and Gold, which he gave for the ſervice of the Houſe of the Lord, *according to the Will, Word or Law of HIS God. And thou Ezra* (ſays the King,) *After the wiſdom of thy God* (that is, after his Word,) *which is in thy hand; ſet Magiſtrates and Judges which may judge the people that are beyond the River, all ſuch as know the Law of thy God, and teach ye them that know them not. And whoſoever will not do the Law of thy God*, (that is, Worſhip, and walk by the Rule of his Teſtament,) *and the Law of the King* (that is, ſhall refuſe to give *Ezra* ſuch things as by the King was appointed for *Ezra*'s help in the furthering of the Worſhip of God, according to the Law of his God,) *let judgment be executed ſpeedily upon him, whether it be to death, or to baniſhment, or to confiſcation of goods, or to impriſonment.* This was therefore a wonderful gracious Licenſe that the King gave now to *Ezra*: He impoſed nothing upon him or the Jews in Matters of Religion and Worſhip, but left him and them wholly to the Law, Will and Word of God, only he laid check upon wicked and ungodly People: That if they did things contrary to the Laws of *Ezra*'s God, or did ſlight the King's Law, as aforeſaid, that then ſuch Penalties and Pains ſhould be inflicted upon them.

Ezra 7. 25. Ch. 6. 14. Ver. 14. Ver. 25. Ver. 26.

To the ſame purpoſe was the Decree of *Cyrus*, and that of *Darius*, to put it in execution. Alſo the Penalty enacted againſt ſuch Offenders,

Ezra 6. 1,—11. Offenders, was full as ſharp and ſevere: *Alſo I make a decree* (ſaid the King,) *That whoſoever ſhall alter this word, let timber be pulled down from his houſe; and being ſet up, let him be hanged thereon, and let his houſe be made a dunghil for this.— And the God that hath cauſed his name to dwell there, deſtroy all Kings and People that ſhall put to their hand to alter and to deſtroy this Houſe of God which is at Jernſalem: I Darius have made a decree, let it be done with ſpeed.*

73. Ezra 4. 11,—21. Indeed, ſometimes a ſtop was put to this work by the Kings, and the Jews were made to ceaſe by force and power, the which the good People did bear with patience: Alſo they waited to ſee their God go before them among the Kings, who at length took away *Artaxerxes*, who for a time had put a ſtop to the Work, and brought in another, who gave leave that with ſpeed it ſhould be ſet on foot again.

Chap. 4. 23, 24. Chap. 5.

The Jews did alſo in theſe vacancies, or times in the which hindrances were put, carry it very tenderly and lovingly to thoſe Kings that at preſent they were under, ſubmitting of their Bodies and their Goods to their Will, and meekly endured the Tryal and Affliction, ſerving them with all faithfulneſs, watching to ſave their Lives from the hands of bloody Men. Alſo when the King's Laws, and the Law of their God, did at any time come in Competition, they would indeed adhere to, and do the Law of their God; yet with that tenderneſs to the King, his Crown and Dignity, that they could at all times appeal to the righteous God about it. Nor did they loſe by ſo doing; yea, they proſpered; for by this means *Mordecai* was made a Great Man, and a Saviour of his People. By this means alſo was *Daniel* made a great Man, and helpful to his Brethren.

Dan. 6. 22. Eſt. 2. 21, 22, 23. Chap. 7. 9.

Kings, I ſay, muſt be the Men that muſt down with *Antichriſt*, and they ſhall down with her in God's time.

74. God hath begun to draw the Hearts of ſome of them from her already, and he will ſet them, in time, againſt her round about. If therefore they do not that Work ſo faſt as we would have them, let us exerciſe Patience and Hope in God: 'Tis a wonder that they go ſo faſt as they do, ſince the Concerns of whole Kingdoms lye upon their Shoulders, and that there are ſo many *Sanballat*'s and *Tobias*'s to flatter with them and miſinform them concerning the People that are delivered but in part. See what an ugly Account was given of *Jeruſalem* by the Enemies of the *Jews*, even then when they were in the hands of their Deliverers: *Be it known to the King, that the Jews which came up from thee to us, are come to Jeruſalem, to build the rebellious and bad City, and have ſet up the walls thereof, and joyned the foundations.— Be it known to the King, That if this City be builded, and the walls ſet up again, then will they not pay toll, tribute and cuſtom, and ſo thou ſhalt endamage the revenue of the Kings.* Oh! what a *Be it known, Be it known*, is here! But were not theſe Gentlemen more afraid of loſing their own Places and Preferments, than of the King's loſing of his Toll and Cuſtom? But the whole was a Lye, though it hindred the Work for a time, and the Patience of the People, and their Loyalty to the King, did Conquer and Overcome all.

Ezra 4. 7, 8, 9, 10, 11, 12, 13.

I ſpeak the more to this, becauſe (as I have ſaid) I believe that by *Magiſtrates* and *Powers* we ſhall be delivered and kept from *Antichriſt*; and becauſe God has already begun to do it by ſuch, by which alſo ſhe ſhall be deſtroyed: And I have a few things to preſent to good Men, to be converſant in, in ſuch a day as this. 75.

Let the King have verily a place in your Hearts, and with Heart and Mouth give God Thanks for him; he is a better Saviour of us than we may be aware of, and may have delivered us from more Deaths than we can tell how to think. We are bidden to *give Thanks to God for all Men*, and in the firſt place, *for Kings, and all that are in authority.* 1 Tim. 2. 1, 2.

Be not angry with them, no, not in thy Thought; but conſider, if they go not on in the Work of Reformation ſo faſt as thou wouldeſt they ſhould, the fault may be thine; know that thou alſo haſt thy cold and chill frames of heart, and ſitteſt ſtill when thou ſhouldeſt be up and doing.

Pray for Kings to the God of Heaven, who has the Hearts of Kings in his Hand: And do it *without wrath and doubting*: Without *wrath*, becauſe thy ſelf is not perfect; and without *doubting*, becauſe God governeth them, and has promiſed to bring down *Antichriſt* by them.

Pray for the long Life of the King.

Pray that God would always give Wiſdom and Judgment to the King.

Pray that God would diſcover all Plots and Conſpiracies againſt his Perſon and Government.

Pray alſo that God would make him able to drive away all Evil and evil Men from his preſence; and that he may be a greater Countenancer than ever, of them that are holy and good, and wait and believe, that God that has begun his quarrel with *Babylon*, *Antichriſt*, the Mother of *Antichriſt*, the Whore; would in his own time, and in his own way, bring her down by the means which he has appointed.

I do confeſs my ſelf one of the old-faſhion Profeſſors, that *covet to fear God, and honour the King.* I alſo am for *bleſſing* of them that *curſe* me, for *doing good* to them that *hate* me, and for *praying* for them that *deſpitefully uſe me, and perſecute me*: And have had more Peace in the practice of theſe things, than all the World are aware of. I only drop this, becauſe I would ſhew my Brethren that I alſo am one of them; and to ſet them right that have wrong Thoughts of me as to ſo weighty Matters as theſe. 76.

Now theſe Kings whoſe Hearts God ſhall ſet to deſtroy *Antichriſt*, ſhall do it without thoſe inward Reluctancies that will accompany inferiour Men: They ſhall be ſtript of all Pity and Compaſſion. Hence they are compared to the mighty Waves of the Sea, which ſaith, when the wrecked and dying Marriners cry out for Mercy for themſelves, and for their Children, *I am a SEA; I travel not, nor bring forth children; neither do I nouriſh up young men, or bring up virgins*: I have therefore no pity for theſe, or any Jer. 51. 42. Iſa. 23. 4, 5.

of

of them: Therefore they muſt be ſwallowed up of this Sea, and ſink like a Stone in the midſt of theſe mighty Waters.

And thus much for the *Means* by which God will deſtroy the Body and Fleſh of *Antichriſt*.

Of the Cauſes of the Ruine of Antichriſt.

77. Although the *Cauſes* of the *Ruine of Antichriſt* be to ſome *conſpicuous* enough, yet to ſome they may be otherwiſe; yea, and will to all Kings and People whoſe Eyes ſhall be held, that they may not ſee the Judgment, in the reaſonableneſs and equitableneſs thereof; and theſe ſhall wail when they ſee the *Smoak of her Torment*; and theſe ſhall cry, *Alas! Alas!* Wherefore, for further Edification, as I have treated of the *Man of Sin* already; ſo will I now, Of the *Cauſes* of his Downfall. And,

Rev. 18.

Firſt, He muſt down, *for that he hath uſurped, and taken the Name and Attributes of God upon himſelf:* He hath ſaid, *I am God:* He hath ſat in the Temple of God, *ſhewing himſelf that he is God*; yea, and that in contempt and ſcorn of any other, *exalting himſelf above all that is called God, or that is worſhipped*; yea, hath cried down all Gods but himſelf: Wherefore it muſt needs be, that he be brought to Judgment, that the Truth of his Saying may be proved. And for this cauſe he is threatned, under the Name of the Prince of *Tyrus: Becauſe thine heart is lift up* (ſaith the Lord,) *and thou haſt ſaid, I am a God: Therefore I will bring ſtrangers upon thee, the terrible of the nations, and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs: They ſhall bring thee down to the pit, and thou ſhalt die the deaths of them that are ſlain, in the midſt of the ſeas. Wilt thou yet ſay before him that ſlayeth thee, I am a God? But thou ſhalt be a man, and no God, in the hand of him that ſlayeth thee.*

First Cauſe.

2 Theſ. 2.

Ezek. 28. 1,2,3,4,5, 6,7,8,9.

78. If God will not give his *Name* or *Glory* to another, be ſure he will not be *under* another; but *this* to have, and *thus* to do, *Antichriſt* has attempted. But how? In that he has been ſo bold as to preſcribe and impoſe a Worſhip beſides, and without reverence of that which God has preſcribed and impoſed: For to do this, is, *to make one's ſelf a* God. *Thou ſhalt have none other Gods but me*, is the Firſt Command: And the Firſt, to enforce the Second, *Thou ſhalt not make to thy ſelf any graven Image, or the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; thou ſhalt not bow down to them, nor worſhip them:* For he that thus doth, is an Idolater; and he that theſe things doth impoſe, is one that ſhews himſelf a *God*. But this doth *Antichriſt* do: And 'tis worth the noting, That God forbids not only *Images*, but the *Likeneſs of any thing*; Books, Altars, Fancies, Imaginations, or any thing in *Heaven above*, or in the *Earth beneath*, to *bow down to*, or to make them a Means to worſhip or come to God by, if he has not commanded nor tolerated them in his Holy Word.

Thus ſaith the Lord: And, *I am the Lord*, is the *Stamp*, the *Seal* and *Sign* of all true Rules of Worſhip; and therefore it is ſo often repeated both in *Moſes*, and in the Prophets, where God commandeth Worſhip to be performed, and impoſeth the Means and Methods of it. Now this, *Thus ſaith the Lord*, Antichriſt has rejected; and, *I am the Lord*, he hath aſſumed to himſelf; and therefore without the Law, the Word and Commandment, hath framed and impoſed a Worſhip, exalting himſelf in the Temple of God, although he is but the Man of Sin, above all that is called God, or that is worſhipped.

79. Nor is he in this his ſo foul a Fact, without them that Adore, Worſhip his Image, and Wonder after him; yea, he hath got by this means almoſt the whole World to himſelf, who ſay, *Who is like unto the Beaſt? Who is able to make war with him?* And that they might ſhew their reſolvedneſs to ſtand by him, they receive his Mark in their Fore-head, or in their Hand: His *Mark*; that is, they either openly or ſeriouſly become his Diſciples, and Worſhip him according to the Rules, Methods and Ways that he hath preſcribed. Wherefore, theſe with him, are alſo to drink of the fierceneſs of the Wrath of Almighty God: *If any man worſhip the Beaſt, and his Image, and receives his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: And he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb.*

Rev. 13. 4.

Rev. 14. 9, 10.

But I ſay, for that *Antichriſt* hath thus taken the *Place of God*, preſcribed and impoſed a Worſhip *as a God*, got the World to worſhip and wonder after him as *after a God:* Therefore ſhall he die the death of the Uncircumciſed, both in the Soul, Spirit, Body or Fleſh of *Antichriſt*; therefore will God enlighten, and gather, and ſet the Kings and Nations againſt him, that both he and his may be buried, and have their doleſom Withdrawing-rooms from the World in the Sides of the Pit's Mouth.

80. *Secondly*, *Antichriſt* muſt be deſtroyed, becauſe *he hath ſet himſelf againſt the SON of God*; againſt the Father, and againſt the Son. He had a ſpite againſt the SON betimes, even then when he came forth but in little *bits*, when he attempted to deny *that he was come in the fleſh*. But ſeeing he could make no earnings of that, he hath changed his methods, and ſeeks to run him out and down by other means and ways: Becauſe therefore he hath ſet himſelf againſt the Son of God, the King, therefore he muſt die. That he hath ſet himſelf againſt the SON of God, is alſo evident; for he hath his Name from thence: He is therefore called *Antichriſt*. That he hath ſet himſelf againſt him, is yet further evident; for that he hath endeavoured to take from him his Headſhip *over*, and his Offices *for* and *in* the Church, which is his Body. He hath plainly endeavoured to be Head, for that he hath ſtriven to take his Wife from him, and to cauſe that ſhe ſhould be called HIS: Yea, he hath endeavoured by all Inventions to proſtrate her to his Luſts, to deflowr her, and to make her

Second Cauſe.

1 Joh. 4. 1,2,3,4.

Gen. 12. Chap. 20.

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an Adultereſs. He has been worſe than *Pharaoh*, who took *Abraham*'s Wife; and worſe than *Abimelech*, who luſted after *Iſaac*'s: Yea, worſe than *Phalti*, who run away with *David*'s; for as much as ſhe is higher, beloved better, and coſt more than did any of theſe: would it not be counted an high Affront, for a baſe, inferiour Fellow, to call himſelf the Head of the Queen? Yet thus has *Antichriſt* done, and worſe; he has called himſelf the Head of the Univerſal Church of God.

Sam. 25.

And as he has attempted to be Head in his ſtead, ſo to be King, Prieſt and Prophet.

(1.) He has attempted to wreſt his Scepter and Kingdom from him, in that he hath endeavoured to thruſt himſelf into his Throne, which is the Heart and Conſcience of his People. The *Heart* and *Conſcience* is that which Chriſt claimeth for his own proper and peculiar Seat: *My Son, give me thy heart. That Chriſt may dwell in your heart by faith.* In this therefore the Church is not to be for another Man, ſo will he be for her; but this Throne *Antichriſt* has luſted for, attempted to take, and made war with Chriſt and his Church, becauſe they would not yield up to him this glorious Throne of his, and therefore he muſt die.

Eph. 3. 17.

81. (2.) He hath intruded upon the Prieſtly Office of Chriſt, hath called himſelf *High-Prieſt*; though the Lord hath ſaid, *Becauſe thou rejecteſt knowledge, I will alſo reject thee, that thou ſhalt be no Prieſt to me: ſeeing thou haſt forgotten the Law of thy God, I will alſo forget thy Children.* But he will make himſelf a *Prieſt*; he hath invented Sacrifices for the *Quick* and the *Dead*; he hath put, as he preſumes, Merit and Worth into theſe Sacrifices; he hath commanded that thoſe that worſhip, ſhould have Faith in, and expect Benefit by theſe Sacrifices; although he offereth to his God nought elſe but the Fleſh of the *Hogg*, and of the *Mouſe*, with the *Broth* of his *abominable* things. Many and ſundry ways he hath ſet himſelf up to be High-Prieſt, though God knows no High-Prieſt but one, though the Church ought to know no High-Prieſt but one; yea, though no High-Prieſt but one can approach God's Mercy-Seat, to do for us the neceſſary and deſired Work.

Hoſ. 4. 6.

Lev. 11. 7.

82. (3.) He hath intruded upon the Prophetical Office of Jeſus Chriſt. What elſe means his Pretences to *Infallibility*? And that too, when he impoſes unwritten Verities, abominable Traditions, blaſphemous Rites and Ceremonies; and forbids, or diſpenſeth with the holy Commands of God? Yea, when he enforceth theſe his *Omrian* Statutes, and doth impoſe the Works of the Houſe of *Ahab*, he doth all in the Name of the Lord Chriſt, when himſelf hath ſet himſelf in his place, and in his room: This is *Myſtery Babylon*, the *Myſtery of Iniquity*: This is *Antichriſt*'s Soul and Body, and as ſuch, muſt be deſtroyed. But,

Mic. 6. 16.

83. *Thirdly*, *Antichriſt* muſt be deſtroyed, becauſe *he hath blaſphemed againſt the Holy Ghoſt*, and ſo ſet himſelf above the Father, the Son, the Spirit; againſt *ALL* that is called God. The Holy Ghoſt is that Spirit of Truth that Chriſt has promiſed to give unto his Church, to help her in the underſtanding of his holy Word, and to enable her to believe, and walk humbly and holily before God and Man. The Spirit of *Antichriſt*, is that Spirit of Errour that hath puffed up the Falſe Church into a conceit of her ſelf, and unſcriptural Worſhip; and that hath made this Falſe Church, which is his Body, to aſcribe all the horrible things and acts thereof, to the Wiſdom, Guidance, Directions or Operations of the Holy Ghoſt: As,

Third Cauſe

1. In all her unſcriptural Councels, Aſſemblies and Convocations, they blaſphemouſly father what they do upon the Holy Ghoſt, and make him the Inventer and Approver thereof.

2. She alſo blaſphemeth the Holy Ghoſt, in accuſing and condemning the Holy Scriptures of Inſufficiency, for that ſhe ſaith, though it is a Rule, yet but an imperfect one; one deficient, one that is not able to make the Man of God perfect in all things, without the Traditions, Inventions, and Blaſphemous Helps of Antichriſtian Wiſdom.

3. She hath alſo blaſphemed the Holy Ghoſt, in that ſhe hath ſet up her own Church-Government, Offices, Officers and Diſcipline: None of all which is the Church of Chriſt directed to by the Wiſdom of the Spirit of God in his Teſtament.

4. She hath alſo ſinned againſt the Holy Ghoſt, in that ſhe hath, as it were, turned the Holy Ghoſt out of doors, in concluding that he, without the Works of the Fleſh, is not ſufficient to govern the Hearts of Worſhippers, in the Service and Worſhip of God.

5. She hath alſo thus ſinned, in that ſhe hath *wrought many lying Miracles* in the face of the World, and impoſed them upon her Diſciples for the confirming of her Errours and blaſphemous Opinions, to the confronting of the true Miracles wrought by the Holy Ghoſt; and alſo to the concluding, that there was an inſufficiency in thoſe that were true, to confirm the Truth, without the addition of hers; which ſhe has wrought by the Power of Satan, and the Spirit of Deluſion, only to confirm her Lyes. 84.

6. She hath ſinned againſt the Holy Ghoſt, in that ſhe hath, with *Jereboam* the Son of *Nebal*, ſtriven againſt the Judgments wherewith God hath puniſhed her, to call her back from her wicked way; and perſiſted therein, to the effectual proving of her ſelf to be the lewd Woman. 2 King. 13. 4, 5, 6, 7, — 33, 34.

7. She hath ſinned, by labouring to hide all her wickedneſs, by Lies, Diſſimulations, and filthy Equivocations of her Prieſts, Fryars, Jeſuites, *&c.* I ſay, her labouring to hide the wickedneſs that ſhe hath committed againſt Kings, Countreys, Nations, Kingdoms and People. She hath hid theſe things by the Means or Perſons made mention of before; as by the Tail; for they indeed are the Tail of the Beaſt, that cover his moſt filthy Parts: *The Prophet that ſpeaketh Lies, he is the Tail.* But, Iſa. 9. 15.

85. *Fourthly*, *Antichriſt* muſt be deſtroyed, *for the horrid Outrage, and villanous Murthers that ſhe hath committed upon the Bodies of the Saints.* For there is none, as to theſe things, for Cruelty, to be compared with the Church of *Antichriſt*, *Fourth Cauſe.*

Antichriſt, and her Followers: For upon whom hath not her Cruelty been ſhewed; have they never ſo little ſtood in her way, though never ſo innocently and honeſtly by ſo doing, ſtood to the Truth and Verity of God? Yea, the promoting of her own Superſtition, Idolatry, and blaſphemous Rites and Ceremonies, have been ſo purſued by her, that ſhe has waded through a Sea of innocent Blood for the accompliſhment thereof.

The poor Church of God is a ſenſible bleeding Witneſs of this, and ſo has been for hundreds of Years together: Witneſs the Chronicles of all Nations where ſhe hath had to do; yea, and the Sackcloth and Aſhes, and Tears, and Widows, and Fatherleſs Children, and their Cryes, of all which the holy Word of God is a ſufficient Confirmation: *For in her, when God* Rev. 18. 24. *ſhall come to make inquiſition for blood, will be found the blood of Saints and Prophets, and of all that were ſlain upon the earth.* And yet has ſhe ſuch a Whore's Forehead, ſuch a blindneſs in her Judgment, and ſuch an hard and obdurate Heart, that it is not poſſible ſhe ſhould ever repent. Murthers have been ſo natural to her, and in them her hand has been ſo exerciſed, that it is now become a Cuſtom, a Trade, a Paſtime to her, to be either in the Act, or laying ſome Foundation for Murthers: Witneſs thoſe Plots, Deſigns, Conſpiracies, and frequent Attempts that are, one or other of them, continually on foot in the World for the commiſſion of Murthers.

86. Nay, the Text laſt mentioned ſeems to import, that Blood is ſo Natural to her, that ſhe ſticketh not at any Condition, Sex, Age, or Degree, ſo ſhe may imbrue her Hands in Blood. In her was found the Blood of Saints and Prophets, and of *all* other Carnal, Natural, Ignorant, Graceleſs Men that have been ſlain upon the Earth. 'Tis She that ſets Kings and Kingdoms at variance: 'Tis She that ſets Parents and Children at variance, by her abuſe of the Word of our Lord and Chriſt. And beſides, is it not eaſie, if we do but conſider thoſe bloody Maſſacres that have been committed by her Hand, both in *France*, *Ireland*, *Piedmont*, and in ſeveral places beſides, without wronging of her, to conclude, that the Blood of Thouſands, that have not known their Right-hand from their Left in Religion, hath been ſhed, to quench, if it might have been, her inſatiate Thirſt after Blood. Therefore, for Ezek. 23. 45. theſe things ſhall ſhe be Judged, as Women that ſhed Blood are Judged; becauſe ſhe is an Adultereſs, and Blood is in her Hands. She has been as a Beaſt of Prey: Nay, worſe; for they do but kill and tear for the hunger of themſelves, and of their Whelps; but ſhe, to ſatisfie her wanton and beaſtly Luſts: *They have caſt lots for my people* (ſaith God;) *they have given a Boy for an Harlot, and a Girl for Wine, that they might drink*; and therefore muſt *Antichriſt* be deſtroyed. *Forbearance is no Payment*, God's Patience, is not a ſign that he *forgetteth* to take Vengeance; but rather, that he waiteth till his Own are come out of her, and untill her Iniquity is filled up: For then he will execute the Judgment written, and will remember, as has been ſaid, the *Babylonians*, and all their Ways.

Fifthly, *Antichriſt* muſt be deſtroyed, *becauſe ſhe hath put out of Order, and confounded the Rule and Government that God has ſet up in the World.* 87. Fifthly. I ſay, ſhe has put it out of Order, and confounded it in all places where ſhe rules; ſo that it cannot accompliſh the deſign of him that ordained it, to wit, To be a Terrour to evil Works, and a Praiſe to them that do well.

Wherefore we read, That thoſe *Horns* or *Kings* where *Myſtery Babylon* ſitteth, are upon the Heads of that Beaſt that carrieth her, which Beaſt is her Protector. Magiſtracy is God's Ordinance, appointed for the good of Society, and for the peace and ſafety of thoſe that are good. But this *Antichriſt* has, where ſhe rules, put all out of order; and no wonder, for ſhe has *be-puddled* the Word of God; no wonder then, I ſay, if the Foundations of the World be out of courſe. 'Tis She that hath turned the Sword of the Magiſtrate againſt thoſe that keep God's Law: 'Tis She that has made it the Ruine of the Good and Vertuous, and a Protection to the Vile and Baſe. Wherefore, when the Holy Ghoſt tells us, that the time is coming in which God will count with the bloody-minded, for the Murthers that they have committed; he in a manner doth quite excuſe the Magiſtrate, ſaying, *Wo to the bloody City! it is full of lies and robbery, the prey departeth not: The noiſe of a whip, the noiſe of the rattling of the wheels, and of the prancing horſes, and the jumping chariots: The horſe-man lifteth up both the bright ſword, and the glittering ſpear; and there is a multitude of ſlain, and a great number of carkaſſes; and there is no end of their corpſes, they ſtumble upon their corpſes.* But what is the cauſe of all this ſlaying, and the reaſon of this abundance of Corpſes? Why, it is becauſe of the unſatiable Thirſt of the *Bloody City* after Nahum 3. 1, 4 Blood; and, *Becauſe of the multitude of whoredoms of the well-favoured Harlot, the Miſtreſs of Witchcrafts, that ſelleth Nations through her whoredoms, and Families through her witchcrafts.* But doth this *bloody City* ſpill this Blood by her ſelf ſimply, as ſhe is the adulterated Whore? No, this Church has found out a Trick; that is to ſay, to quarrel with Chriſt in his Members, and to perſwade the Powers where ſhe rules to ſet enſnaring Laws to catch them, and to execute the ſame upon them.

Thus when the Synagogue of Satan, of old, 88. had Taken Chriſt, and Accuſed him, they made *Pontius Pilate* to Condemn and hang him. But God has begun to ſhew to ſome of the Kings this Wickedneſs, and has prevail'd with them to *PROTEST againſt her*. And in the mean time, for thoſe that are yet in the Bed of Love with her, the Holy Ghoſt doth, in the Text laſt mentioned, and in *Rev.* 18. 24. much excuſe them for the Blood that they have ſhed, and for the Injuries that they have done to his People; becauſe they have not done it of their meer Inclinations, nor in the proſecution of their Office, but through the Whoredoms and Witchcrafts of this well-favoured Harlot, who hath with falſe Doctrines, falſe Promiſes, and cauſeleſs Curſes, prevailed on them to do

do it. And they have done it, rather of *Fear*, than *Favour*. Some indeed have more doted upon her Beauty, and have more thoroughly been devoted to her Service: But they alſo had not that aptneſs to do ſo of themſelves, but have been forced to it by the power of her Inchantments: Therefore, I ſay, the main Guilt ſhall be laid at her door, for that ſhe in chief has deſerved it. *Son of Man* (ſays God,) *take up a lamentation for the Princes of Iſrael.* Why? Becauſe their Mother, the Church, was at that time adulterated, and become a Lioneſs, had lain down with the Heathen, and ſo brought forth young Lions, that is, Rulers: *And SHE brought up one of her Whelps, it became a young Lion, it learnt to catch the prey, it devoured men.* It *learnt*, It *learnt*: But of *who* but of its *Dam*, or of the Lioneſs to whom ſhe had put it to learn to do ſuch things? Therefore they are to be lamented and pitied, rather than condemned, and their Mother made to bear the blame. Wherefore it follows, *She was pulled up in fury, ſhe was caſt down to the ground, and the Eaſt wind dried up her fruit: her ſtrong rods were broken and withered, the fire conſumed them, and now ſhe is planted in the wilderneſs*, (in the Provinces of *Babylon*,) *in a dry and thirſty ground: And fire has gone out of a rod of her branches, which hath devoured her fruit, ſo that ſhe hath no ſtrong rod to be a ſcepter to rule: This is a lamentation, and ſhall be for a lamentation.* Ezek. 19. 1, 2, 3.

89. Sixth Cauſe. Sixthly, *Antichriſt* muſt be deſtroyed, *Becauſe of her exceeding Covetouſneſs.* Religion, ſuch as it is, is the thing pretended to: But the great things of this World, are the things really intended by her in all her ſeeming Self-denials and Devotions. And for this Covetouſneſs alſo it is that this Deſtruction is to fall upon her: *Wo to him that coveteth an evil covetouſneſs to his houſe* (to his Church,) *that he may ſet his neſt on high*; (for he could not do the one, before he had obtained the other:) for then indeed they began to be high, when they had ſo inveigled *Conſtantine*, that he beſtowed upon them much Riches and Honour; and then it was *cried* by an *Angel*, and the Cry was heard in the City, *Conſtantinople! Wo, wo, wo! this day is Venom poured into the Church of God!* (as both My Lord *Cobham* and Mr. *Fox* witneſs in the Book of *Acts and Monuments.*)

Nor has any Generation ſince the World began, been ſo inſatiably greedy of Gain, as this poor People have been: They have got Kingdoms, they have got Crowns, they have got,—— What have they not got? They have got every thing but Grace and Pardon. Did I ſay before, That *Religion* is their pretence? Doth not the whole courſe of their way declare it to their Face? *Every one of them, from the leaſt even to the greateſt, is given to Covetouſneſs*; from the Prophet even to the Prieſt, every one dealeth falſely: *Money, Money*, as the *Pedler* cryes, *Broken or Whole*, is the Sinews of their Religion: And 'tis for *that* they ſet Kingdoms, Crowns, Principalities, Places, Preferments, Sacraments, Pardons, Prayers, Indulgences, Liberty; yea, and Souls and Bodies of Men, Women and Children, to ſale: Yea, 'tis for this that have they invented ſo many Places, Offices, Names, Titles, Orders, Vows, *&c.* 'Tis to get Money, to rob Countreys, that they may make their Neſts on high: And indeed they have done it, to the amazement of all the World: They are clambred up above *Kings*, and *Princes*, and *Emperours*: They wear the *Triple-Crown*: They have made *Kings* bow at their *Feet*, and *Emperours* ſtand *bare-foot* at their Gates: They have *kicked* the Crowns of Princes from their Heads, and *ſet* them on again with their *Toes*: Thus their Covetouſneſs has ſet them high, even above the *Suns*, *Moons* and *Stars* of this World: But to what end? That they may be caſt down to Hell. Jer. 6. 13. Ch. 8. 10.

90. The Seventh Cauſe. Seventhly, *Antichriſt* muſt be deſtroyed, *Becauſe he ſtandeth in the way of the ſetting up of the Kingdom of Chriſt in the World.* Many *Princes* were in *Edom* before there was a *King* in *Iſrael*; and *Chriſt* has ſuffered *Antichriſt* to ſet up before him: And he ſtandeth in his way, and has ſo overſpread the World in all places with that which is directly contrary to him, that he cannot ſet up his Kingdom, until that which is *Antichriſt*'s is tumbled down to the ground; even as a Man whoſe Ground is full of Thorns, and Bryars, and Weeds, cannot ſowe in Expectation of a Crop, until he hath removed them: And theſe Seeds has *Antichriſt* ſown where the Kingdom of Chriſt ſhould ſtand: *Upon the land of my people ſhall come up bryars and thorns; yea, upon all the houſes of Joy in the Joyous City: Becauſe the Palaces ſhall be forſaken, the Multitude of the Cities ſhall be left; the Forts and Towers ſhall be like Dens for ever, a joy of wild Aſſes, a paſture for flocks*, (this is to happen to the Church of God,) *until the ſpirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt*: And the Antichriſtian Synagogue be turned into a Wilderneſs. Iſa. 32. 13, 14, 15.

91. When God came from *Egypt* with his People, to ſet up his Kingdom in *Canaan*, he caſt out the Heathen before them in order thereunto: (*Thou haſt brought a Vine out of Egypt, thou haſt caſt out the Heathen, and planted it.*) Wherefore, *Antichriſt* muſt be removed and deſtroyed for this: For *Antichriſt* is in flat Oppoſition to Chriſt, as *Tibni* was to *Omri*: Wherefore, *Antichriſt* muſt die. The reaſon is, becauſe Chriſt's Kingdom ſhall be Peceable, without Moleſtation; and Glorious, without the *Fumes* and *Fogs* of Antichriſtian Darkneſs: Becauſe alſo, as the World hath ſeen the manner of the Reign of *Antichriſt*, and how tyrannical and outragious a Kingdom his is; ſo they ſhall ſee the Reign of Chriſt, by his Word and Spirit in his People, how peaceable, how fruitful in Bleſſedneſs and Proſperity his Kingdom is. And hence it is that God purpoſeth to bury *Antichriſt*, *before he ſets glory in the land of the living*: As alſo you read in the Book of *Revelations*; for there you find the Kingnom of *Antichriſt* was deſtroyed before the *New Jeruſalem* was ſet up. When Men intend to build a New Houſe, if in the place where the Old one ſtood, they firſt pull down the Old one, raiſe the Foundation, and then they begin their New. Now God, as I ſaid, will have his Primitive Church-ſtate ſet up in this World, Pſal. 80. 8. 1 King. 16. 21, 22, 23. Ezek. 26. 20, 21.

(even where Antichriſt has ſet up his;) wherefore, in order to this, Antichriſt muſt be pulled down, down Stick and Stone; and then they that live to ſee it, will behold the *New Jeruſalem* come down from Heaven, *as a Bride* adorned for her Husband.

New Wine is not put into Old Bottles, nor a new Piece into an old Garment; nor ſhall any of the old Antiſcriptural Ordinances, Ceremonies, Rites, or Veſſels of the Man of Sin, be made uſe of, or accounted any thing worth, in this day of the Kingdom of Jeſus Chriſt. And thus I have ſhewed you ſomething of Antichriſt, of his Ruin, and of the Manner and Signs of the Approach thereof; together with the Means and Cauſes of his Ruine: All which I leave to the Judgment of the godly, and beg their Inſtruction where they ſee me to be out; and ſhall conclude, after a ſhort word of Application.

92. Firſt, Muſt Antichriſt be deſtroyed? Then this informs us, that a time is coming wherein there ſhall be no Antichriſt to afflict Gods Church any more. 'Tis Antichriſt, Antichriſtians, and Antichriſtianiſm, that is the Cauſe of the Troubles of Chriſtians, *for being Chriſtians.* And therefore 'tis from the conſideration of this that it is ſaid, Men *ſhall beat their Swords into Plow-ſhares, and their Spears into Pruning-hooks*, and that they *ſhall learn war no more*: Yea it is from the conſideration of this, that it is ſaid, The *Child ſhall play* with venomous and deſtroying Beaſts, and that a *little Child* ſhall *lead the Wolf, the Leopard, and the young Lion*, and that the *weaned Child* ſhall put his Hand into the *Cockatrice*'s Den, and catch no hurt thereby. For as was ſaid before, 'tis through the inſtigation of this ſpirit of Errour, that the Governours of the World have heretofore done hurt to *Zion*, and I ſay now again, All things ſhall turn to their right courſe, and occupy their places, as do the Bodies in the higher Orbs.

Iſa. 11. 6, 7, 8, 9.

93. Secondly, Is *Antichriſt* to be deſtroyed, and muſt ſhe have an end? Then this gives us to underſtand, that a day is coming when *Antichriſt* ſhall be unknown, not ſeen, nor felt by the Church of God. There are men to be born who ſhall not know Antichriſt, but as they read in the Word that ſuch a thing has been. Theſe ſhall talk of her, as *Iſrael*'s Childrens Children, were to talk of *Pharaoh*, of his Cruelty; of his Tasks, of his Pride, of the Red Sea, and how he was drowned there: They ſhall talk of them, as of thoſe that have been long dead; as of thoſe who for their horrible wickedneſs, are laid in the Pits mouth. This will be ſome of that ſweet Chat that the Saints ſhall, at their ſpare hours, have in time to come. When God has pull'd this *Dragon* out of the Sea, this *Leviathan* out of his *River*, and caſt his dead Carkaſs upon the open Field, then ſhall thoſe whoſe Anceſtors have been put into Terrors by him, come flocking to ſee the Monſter; and ſhall rejoyce for all the Mercy. In that day, the Church of God ſhall ſay, *O Lord I will praiſe thee, though thou waſt angry with me, thine anger is turned away, and thou comforteſt me. —— In that day ſhall ye ſay, Praiſe the Lord, call upon his Name, declare his doings among the People*, &c. O how ſweetly did *David*, and the Church in his day, ſing of the Ruines of the *Egyptians*, and the Deliverances of their Fathers, which had been in times of old! to wit, what God did in *Egypt*, what he did at the *red Sea*; what he did to *Sihon*, to *Og*, and to the remnant of the Gyants: How he divided the Waters of *Jordan*, and gave the Land of *Canaan* in its Fruitfulneſs among his People: How that tho' *Pharaoh* and his Horſemen and Chariots were terrible *then*, yet *now* there is nothing left but their Souls, their Feet, and the Palms of their Hands; nothing but that which can do no hurt; nothing but what may miniſter an Occaſion of joyful remembrance of them.

Ezek. 32. 2, 3, 4, 5, 6.

Iſa. 12.

Pſal. 69. Pſal. 105. Pſal. 106. Pſal. 136.

94. Thirdly, Is *Antichriſt* to be deſtroyed? *Then this calls aloud to Gods people to make haſte to come out of her. Ho, ho*, ſays the Prophet: He cries out as if the People were aſleep: *Come forth, and flee from the Land of the North.* The People of God in the latter days will want a Heart to come out of her, with that fear of her Plagues as they ſhould: Wherefore another ſays, *Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* When *Iſrael* was carried into *Babilon*, 'twas not that they ſhould dwell there for ever: Tho they were bid to build them Houſes, and beget them Children there. But when they had builded, planted Vineyards, and got Wives and Children there, 'twas hard getting them from thence again: for now they were as it were Naturalized to the Countrey, and to the Manners of it. But God will have them out, (but they muſt not think to carry thence their Houſes and Vineyards on their backs,) or he will deſtroy them with thoſe Deſtructions wherewith he hath threatned to deſtroy *Babylon* it ſelf. Fleſh will hang behind, becauſe it ſavoureth the things of the Fleſh, plenty of which there is in that Countrey: But they that will live after the Fleſh muſt die. *Wherefore, come out from among them, and be ye ſeparate, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.* But *why*, (ſome may ſay,) *muſt we come out?* I anſwer, Becauſe God has *Temple-work* to doe, *Temple-worſhip* to doe, *Temple-Sacrifices* to offer, and none of theſe things can by any means be done, but at *Jeruſalem.* But if you ſtill object and ſay, *The Lord has raiſed us up Prophets in Babylon, and we will not come out*; you muſt not murmur if you feel what is to follow. And that ſuch may know upon what bottom they ſtand, let them read this laſt quoted in the Margent.

Zech. 2. 6. Rev. 18. 4. Jer. 29. 5, 6, 7. 2 Cor. 6. 17, 18. Jer. 29. 15, 16, 17, 18, 19.

95. Fourthly, Muſt *Antichriſt* be deſtroyed? *Then what mean they, who were, to appearance once come out, but now are going thither again?* If it coſt *Lots* Wife dear for but *Looking* back, ſhall not it coſt them much dearer, that

that are *going* back, that are *gone* back again? and that, *AFTER* the Angel had fled through the midſt of Heaven, preaching the Goſpel to thoſe that dwell on the Earth? They that received the Mark of the Beaſt at firſt, *before* this Angel came forth, are, when compared with theſe, excuſable: Wherefore, they are not threatned with that ſmoaking Wrath, as are theſe which are here under Conſideration.

You dread, that which is like to become of them that will be ſo mad to run into an Houſe, when Fire is putting to the Gunpowder-Barrel, in order to its blowing up: Why thus do they, let their pretended Cauſe be what it will, that are returning again to *Babel*. Are her Plagues pleaſant or eaſie to be born? Or doſt thou think that God is at play with thee, and that he threatneth but in jeſt? Her Plagues are *Death*, and *Mourning*, and *Famine*, and *Fire*; and are theſe things to be over-looked? And they that, as before is hinted, ſhall receive the Mark of the Beaſt in their Forehead, or in their Hand, and ſhall worſhip him, they, *The ſame ſhall drink the Wine of the Wrath of God*: And will this be a delightſom Draught? Remember how ill God took it, that his People of old, in their Hearts, though but in their Hearts, went back again into *Egypt*. You may ſay, *But I have Friends, Relations and Concerns in Babylon*. And I anſwer, So had *Lot* in *Sodom*; but for all that, he muſt either quickly come out, or run the hazard of being burned there with them. But methinks, a People that belong to God, ſhould be willing to leave all to follow him: Beſides, his Preſence is promiſed at *Jeruſalem*, there alſo will he accept thy Offerings.

96. *Fifthly*, Is *Antichriſt* to be deſtroyed? *Then let them that love God, his Son, and his Zion, cry to God that it may be haſtned in its time.* One of the Songs of *Sion*, is, That *Babylon* ſhall be deſtroyed: The Cries of the Souls of them that were ſlain for the Witneſs of Jeſus, is, That *Babylon* may be counted with, and that their Blood may be revenged upon her: The Promiſe is, That *Babylon* ſhall be deſtroyed: And do we hold our tongues? The Church of God will not flouriſh as it ſhould, until *Babylon* is deſtroyed: The World will never be in its right wits, until *Babylon* is deſtroyed: The Kingdom of Chriſt will never be ſet up, in and by his Church, as it ought, and ſhall, until *Antichriſt* is deſtroyed: There will never be Peace upon Earth, till *Antichriſt* is deſtroyed: And God has promiſed that there ſhall be Peace, and Truth, and Glory, when *Babylon* is deſtroyed: And do we hold our Peace? Beſides, your Innocency in Suffering; your Honeſty towards God, in your Teſtimony for his Truth; the ſubſtantial Ground which you have for the bottom of your Faith, as to things controverted betwixt *Antichriſt* and you, will never be manifeſted as it will then; and ſo conſequently, you never ſo brought out to the Light, and your Enemies never ſo put to ſhame as then: *Then ſhame ſhall cover her that ſaid unto thee, Where is the Lord thy God?* Wherefore, as I ſaid, cry unto the Lord, keep not ſilence, give him no reſt, let him not alone, until he has delivered his miſerble People out of the Mouth of this Lyon, and from the Paw of this Bear.

97. *Sixthly*, Is *Antichriſt* to be deſtroyed? *Then let us live in the Expectation of it*; and let this be one of our Songs in the Houſe of our Pilgrimage. God bids his People, while in *Babylon*, to let *Jeruſalem* come into their mind: And writes to them that then were in her, to acquaint them that he remembred them ſtill, and would aſſuredly deliver them from that *place* and *ſtate*: And wherefore doth he thus, but to beget an Expectation in them of their Salvation and Deliverance? The Lord is ſo pleaſed with the Faith and Expectation of his People, as to this, that they ſeldom are herein concerned as they ſhould, but he ſteps in with them, and warms their hearts. The reaſon is, becauſe the Faith of God's people, as to the Downfall of *Babylon*, ſtands upon as ſure a Foundation as doth the Salvation of their Souls; and that next to that, God is as much delighted in what he has purpoſed to do againſt *Babylon*, as in any thing elſe in the Earth: And therefore, if you conſider it well, the great and glorious Promiſes that are to be fulfilled on Earth, are to be fulfilled when *Antichriſt* is dead and buried: Theſe *Bits* are too good even for his Children to have, ſo long as this Dog is by, leſt he ſhould ſnatch at the Crumbs thereof; wherefore they are reſerved until he is gone: For thus ſaith the Lord, *That after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place: For I know the thoughts that I think towards you, ſaith the Lord; thoughts of peace, and not of evil, to give you an expected end:* This is in *Jeremiah* the Twenty ninth. And in Chapter the Thirty firſt, he adds, *Therefore they ſhall come, and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord, for wheat, and for wine, and for oyl, and for the young of the flock, and of the herd; and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all: Then ſhall the Virgin rejoyce in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoyce from their ſorrow: and I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the Lord.* Again, in the Thirty ſecond Chapter, ſtill ſpeaking of the ſame thing, he ſaith, *Yea, I will rejoyce over them to do them good, and I will plant them in this land aſſuredly, with my whole heart, and with my whole ſoul.* I conclude this with that which I find in Chapter the Thirty third: *And I will cleanſe them from all their iniquity whereby they have ſinned againſt me; and I will pardon all their iniquities whereby they have tranſgreſſed againſt me:*

Jer. 51. 50.

Chap. 29. 13, 14.

Ver. 12, 13, 14.

Vers. 8, 9. *And it ſhall be to me a name of joy, a praiſe and an honour before all the Nations of the Earth, which ſhall hear of all the good that I do unto them; and they ſhall fear and tremble, for all the goodneſs, and for all the proſperity that I procure unto it.*

98. *Seventhly*, Muſt *Antichriſt* be deſtroyed? *Then this ſhould make us glad, when we ſee the Signs of his Fall preſenting themſelves to our view.* Indeed, the Signs of his Fall, or thoſe that fore-run it, are terrible, and amazing to behold: But what of that, ſince the Wrinkles that are in their Faces threaten not us, but them? A Man is angry, and will puniſh; yea, and whets his Sword, makes his Rod, and he ſpeaks not a word, but *Blood*, *Blood* is in it. Indeed, this ſhould make them that are concerned in this Anger, be afraid; (but the judgment is, they are faſt aſleep.) But what is in all this of Terrour to them, for the pleading whoſe Cauſe he is *ſo* angry with the other? Nothing whereat the Innocent ſhould be afraid. Cold Blaſts in *November*, are not received with that gentleneſs as are colder in *March* and *April*; for that theſe laſt cold ones are but the farewell Notes of a piercing Winter; they alſo bring with them the Signs and Tokens of a comfortable Summer. Why, the Church is now at the riſing of the Year; let then the Blaſts at preſent, or to come, be what they will, *Antichriſt* is aſſuredly drawing towards his Downfall: And though the Devil, knowing what is to be done to him, and to his Kingdom, ſhall ſo blind his Diſciples, and fright the Godly, do ſomething like it upon the Church of Chriſt; yet we ſhould look thorough theſe *Paper-Winkers*, and eſpy in all this, that Fear, yea, certain terrible Judgments are following of him at the heels, by which not only the Soul, Spirit and Life of *Antichriſt*, but the Body thereof, yea, Body, and Soul, and Head, are quickly to go down thither; from whence they, as ſuch, ſhall not ariſe again. *Amen.*

Saved

Saved by Grace:

OR, A

DISCOURSE

OF THE

GRACE of GOD.

SHEWING,

I. What it is to be Saved.
II. What it is to be Saved by Grace.
III. Who they are that are Saved by Grace.
IV. How it appears that they are Saved by Grace.
V. What ſhould be the reaſon that God ſhould chooſe to ſave Sinners by Grace rather than by any other Means.

EPHES. 2. 5.

By Grace ye are ſaved.

1. IN the firſt Chapter, from the 4th. to the 12th. verſe, the Apoſtle is treating of the Doctrine of Election, both with reſpect to the act it ſelf, the end, and means conducing thereto.

1. The act (he tells us) was Gods free choice of ſome, *ver.* 4, 5, 11.

2. The end was God's Glory in their Salvation, *ver.* 6. 14.

3. The means conducing to that end was Jeſus Chriſt himſelf, *in whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace,* ver. 9. This done, he treateth of the ſubjection of the *Epheſians* to the faith (as it was held forth to them in the word of the truth of the Goſpel) as alſo of their being ſealed by the holy Spirit of God unto the day of Redemption, *ver.* 12, 13, 14.

Moreover he telleth them how he gave thanks to God for them, making mention of them in his Prayers, even that *he would make them ſee what is the hope of his calling, and what the riches of the glory of his inheritance, with the Saints, and what was the exceeding greatneſs of his power to themward who believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead,* &c. 15, 16, 17, 18, 19, 20.

And leſt the *Epheſians* at the hearing of theſe their ſo many Priviledges, ſhould forget how little they deſerved them, he tells them, *That in time paſt, they were dead in treſpaſſes and ſins, and that then they walked in them according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience,* ch. 2. 2, 3.

2. Having thus called them back to the remembrance of themſelves, to wit, what they were in their ſtate of Unregeneracy, he proceedeth to ſhew them, that their firſt quickning was by the Reſurrection of Chriſt their head (in whom they before were choſen) and that by him they were already ſet down in heavenly places (*ver.* 5, 6.) inſerting by the way, the true cauſe of all this bleſſedneſs, with what elſe ſhould be by us injoyed in another World: And that is, the Love and Grace of God: *But God who is rich*

in mercy, for his great love where with he loved us, even when we were dead in ſins, hath quickned us together with Chriſt: (by Grace ye are ſaved.) Theſe laſt words ſeem to be the Apoſtles concluſion rightly drawn from the Premiſes: As who ſhould ſay, if you *Epheſians* were indeed dead in treſpaſſes and ſins; if indeed you were by nature the children of wrath even as others, then you deſerve no more than others. Again, if God hath choſen you, if God hath juſtified and ſaved you by his Chriſt, and left others as good as you by nature to periſh in their ſins, then the true cauſe of this your bleſſed condition is, *the free grace of God*; But juſt thus it is, *therefore by grace ye are ſaved*; therefore all the good which you enjoy more than others, it is of meer good will.

By Grace ye are Saved.

3. THE method that I ſhall chooſe to diſcourſe upon theſe words, ſhall be this: I will propound certain Queſtions upon the words, and direct particular Anſwers to them; in which Anſwers I hope I ſhall anſwer alſo (ſomewhat at leaſt) the expectation of the godly, and conſciencious Reader, and ſo ſhall draw towards a concluſion.

The Queſtions are,

1. What is it to be Saved?
2. What is it to be Saved by Grace?
3. Who are they that are Saved by Grace?
4. How it appears that they that are Saved, are ſaved by Grace?
5. What might be the reaſons which prevailed with God to ſave us by grace, rather than by any other means?

Now the reaſon why I propound *theſe* five Queſtions upon the words, it is, becauſe the words themſelves admit them; the firſt three are grounded upon the ſeveral Phraſes in the Text, and the two leſs, are to make way for demonſtration of the whole.

The Firſt Queſtion.

What is it to be [Saved.]

4. THIS Queſtion ſuppoſeth, that there is ſuch a thing as Damnation due to Man for ſin: For to ſave ſuppoſeth the perſon to be ſaved, to be at preſent in a ſad condition; *ſaving*, to him that is not loſt, ſignifies nothing, neither is it any thing in it ſelf: *To Save, to Redeem, to Deliver* are in the general terms equivalent, and they do all of them ſuppoſe us to be in a ſtate of thraldom and miſery: Therefore this word *ſaved*, in the ſence that the Apoſtle here doth uſe it, is a word of great worth, foraſmuch as the miſeries from which we are ſaved, is the miſery of all moſt dreadful.

The miſeries from which they that ſhall be ſaved, ſhall by their Salvation be delivered, are dreadful; they are no leſs than ſin, the curſe of God, and flames of Hell for ever: What more abominable than ſin? What more inſupportable than the dreadful wrath of an angry God? And what more fearful than the bottomleſs Pit of Hell? I ſay, what more fearful than to be tormented there for ever with the Devil and his Angels? Now to *ſave*, (according to my Text) is to deliver the ſinner from theſe, with all things elſe that attend them.

And although Sinners may think that it is no hard Matter to anſwer this Queſtion; yet I muſt tell you, there is no Man that can feelingly know what it is to be ſaved, that knoweth not experimentally ſomething of the dread of theſe three things; as is evident, becauſe all others do even by their practiſe count it a thing of no great concern, when yet it is of all other, of the higheſt concern among Men: For *what ſhall it profit a Man if he ſhall gain the whole World and loſe his own Soul?* Matt. 16. 26.

But I ſay, if this word *ſaved* concludeth our deliverance from ſin, how can he tell what it is to be *ſaved*, that hath not in his conſcience groaned under the burden of ſin? Yea, it is impoſſible elſe that he ſhould ever cry out with all his Heart, *Men and Brethren, what ſhall we do?* That is, *Do to be ſaved?* Acts 2. 37. The Man that hath no Sores or Aches, cannot know the vertue of the Salve, I mean, not know it from his own experience, and therefore cannot prize, nor have that eſteem of it, as he that hath received cure thereby: Clap a *Plaſter* to a well place, and that maketh not its vertue to appear, neither can he to whoſe fleſh it is ſo applied, by that application underſtand its worth: Sinners, you I mean, that are not wounded with guilt, and oppreſſed with the burden of ſin, you cannot, I will ſay it again, you cannot know in this ſenceleſs condition of yours, what it is to be ſaved.

Again, this word *ſaved* (as I ſaid) concludeth deliverance from the wrath of God; how then can he tell what it is to be ſaved, that hath not felt the burden of the wrath of God? He, he, that is aſtoniſhed with, and that trembleth at the wrath of God, he knows beſt what it is to be ſaved, *Acts* 16. 29.

Further, this word *ſaved*, it concludeth deliverance from Death and Hell. How then can he tell what it is to be ſaved, that never was ſenſible of the ſorrows of the one, nor diſtreſſed with the pains of the other? The *Pſalmiſt* ſays, *The ſorrows of Death compaſſed me, and the pains of Hell got hold upon me, and I found trouble and ſorrow: Then called I upon the Name of the Lord:* Mark *then, Then called I upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul, then*, in my diſtreſs, when he knew what it was to be ſaved, *then* he called, becauſe (I ſay) *then* he knew what it was to be ſaved, *Pſal.* 18. 4, 5. *Pſal.* 116. 3, 4.

I ſay, this is the Man, and this only that knows what it is to be ſaved: And this is evident, as is manifeſt by the little regard that the reſt have to ſaving, or the little dread they have of Damnation: Where is he that ſeeks and grons for Salvation! I ſay, where is he that hath taken his flight for Salvaion! Becauſe of the dread of the wrath to come. O *generation of Vipers, who hath warned you to flee from the wrath to come?* Matt. 3. 9.

Alas! do not the moſt ſet light by Salvation? As for ſin, how do they love it, embrace it, pleaſe themſelves with it, hide it ſtill within their Mouth, and keep it cloſe under their Tongue?

Tongue? Besides, for the wrath of God they feel it not, they fly not from it; and for Hell, it is become a doubt to many if there be any, and a mock to those whose doubt is resolved by Atheism.

6. But to come to the Question, *What is it to be saved? To be saved*, may either respect Salvation in the whole of it, or Salvation in the parts of it, or both: I think this Text respecteth both: to wit, Salvation compleating, and Salvation compleated; for, *to save*, is a work of many steps, or to be as plain as possible, *to* **save**, is a work that hath its beginning before the **World** began, and shall not be compleated before it is ended.

First then, we may be said *to be saved, in the purpose of God before the World began.* The Apostle saith, That *he saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began*, 2 *Tim.* 1. 9. This is the beginning of Salvation, and according to this beginning, all things concur and fall out in conclusion: *He hath saved us according to his eternal purpose which he purposed in Christ Jesus.* God in *thus* saving, may be said *to save us*, by determining to make those means effectual for the blessed compleating of our Salvation: And hence we are said, *to be chosen in Christ to Salvation*: And again, *That he hath in that choice given us that grace that shall compleat our Salvation*: Yea, the Text is very full, *He hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world*, Ephes. 1. 2. 4.

7. Secondly, As we may be said *to be saved in the purpose of God, before the foundation of the world*, so we may be said *to be* **saved**, *before we are converted, or called to Christ.* And hence *saved*, is put before *called*; *he hath saved us, and called us*; he saith not, he hath called us, and saved us, but he puts saving before calling. So again, we are said to be *preserved in Christ, and called*, he saith not called and preserved: 2 *Tim.* 1. 9. *Jude* 1. And therefore God saith again, *I will pardon them whom I reserve*, that is, as *Paul* expounds it, those whom I have *elected* and *kept*, *Jer.* 50. 20. *Rom.* 11. 4, 5. and this part of Salvation is accomplished through the forbearance of God. God beareth with his own elect, for Christ's sake, all the time of their unregeneracy, until the time comes which he hath appointed for their Conversion. The sins that we stood guilty of before Conversion, had the judgment due to them been executed upon us, we had not now been in the World to partake of *an heavenly calling*. But the judgment due to them hath been by the patience of God prevented, and we saved all the time of our ungodly and unconverted state, from that Death, and those many Hells, that for our sins we deserved at the Hands of God.

8. And here lies the reason, that long Life is granted to the **Elect** before Conversion, and that all the sins they commit, and all the judgments they deserve, cannot drive them out of the World before Conversion. **Manasseh**, you know, was a great sinner, and for the trespass which he committed he was driven from his own Land, and carried to *Babilon*, but kill him they could not, though his sins had deserved death ten thousand times, but what was the reason? Why he was not yet **called**, *God had chosen him in Christ*, and laid up in him a stock of **grace**, which must be given to *Manasseh* before he dies: Therefore *Manasseh* must be Convinced, Converted, and Saved. That **Legion** of Devils that was in the possessed, *Mark* 5. with all the sins which he had committed in the time of his unregeneracy, could not take away his life before his Conversion: How many times was that poor Creature, as we may easily conjecture, assaulted for his life by the Devils that were in him, yet could they not kill him, yea, though his dwelling was near the Sea-side, and the Devils had power to drive him too, yet could they not drive him further than the Mountains that was by the Sea side: Yea, they could help him often to break his Chains, and Fetters, and could also make him as Mad as a *Bedlam*, they could also prevail with him to separate from Men, and cut himself with Stones, but kill him they could not, drown him they could not; he was saved to be called, he was, notwithstanding all this, preserved in Christ, and called. As it is said of the Young Lad in the Gospel, *Mark* 9. 22. he was by the **Devil** cast oft into the Fire, and oft into the Water to destroy him, but it could not be; even so hath he served others, but they must be *saved* to be *called*. How many Deaths have some been delivered from, and saved out of before Conversion! Some have fallen into Rivers, some into Wells, some into the Sea, some into the hands of Men; yea, they have been justly Arraigned, and Condemned, as the Thief upon the Cross, but must not die before they have been Converted. They were preserved in Christ and called.

Called Christian, how many times have thy sins laid thee upon a sick Bed? and to thine, and others thinking, at the very Mouth of the Grave, yet God said concerning thee, *Let him live*, for he is not yet Converted; behold therefore that the Elect are saved before they are called. *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins*, Ephes. 2. 4, 5. hath preserved us in Christ, and called us.

9. Now this **Saving** of us, arises from six Causes.

1. God hath chosen us unto Salvation, and therefore will not frustrate his own Purposes, 1 *Thes.* 5. 9.

2. God hath given us to Christ; and his gift, as well as his calling, is without repentance, *Rom.* 11. 29. *Joh.* 6. 37.

3. Christ hath purchased us with his blood, *Rom.* 5. 8.

4. They are by God counted in Christ before they are Converted, *Ephes.* 1. 3, 4.

5. They are ordained before Conversion to eternal Life; yea, to be called, to be justified, to be glorified, and therefore all this must come upon them, *Rom.* 8. 29, 30.

6. For all this he hath also appointed them their portion and measure of grace, and that before the World began, therefore that they may partake of all these priviledges, they are *saved* and *called*; preserved in Christ, and called.

10. Thirdly, To *be* **saved**, *is to be brought to, and helped to lay hold on, Jesus Christ by faith*: And this is called saving by grace through faith: *For by grace are ye saved, through faith, and that not of your selves, it is the gift of God*, Ephes. 2. 8.

1. They must be brought unto Christ, yea, drawn unto him: *For no Man* (saith Christ) *can come unto me, except the Father which hath sent me, draw him*: Joh. 6. 44. Men, even the **Elect**, have too many Infirmities, to come to Christ without help from Heaven, inviting will not do. *As they called them, so they went from them*, therefore he drew them with cords, *Hos.* 11. 2, 4.

2. As they must be brought to, so they must be helped to lay hold on Christ by faith, for as coming to Christ, so faith is not in our own power, therefore we are said to be raised up with him, *through the faith of the operation of God*: And again, we are said *to believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.* Col. 2. 12. Eph. 1. 18, 19, 20. Now we are said to be saved by faith, because, by faith we lay hold of, venture upon, and put on Jesus Christ for life: *For life*, I say, because God having made him the Saviour, hath given him life to communicate to sinners, and the life that he communicates to them, is the merit of his flesh and blood, which who so eateth and drinketh by faith, hath eternal life, because that flesh and blood hath merit in it sufficient to obtain the favour of God: Yea, it hath done so that day it was offered through the eternal spirit a sacrifice of a sweet smelling savor to him; wherefore God imputeth the **righteousness** of Christ to him that believeth in him, by which righteousness he is personally justified, and saved from that just judgment of the Law that was due unto him, *Joh.* 5. 26. *Chap.* 6. 53, 54, 55, 56, 57. *Ephes.* 4. 32. *Chap.* 5. 2. *Rom.* 4. 23, 24, 25.

Saved by Faith: For although Salvation beginneth in God's purpose, and comes to us through Christ's righteousness, yet is not faith exempted from having a hand in saving of us: Not that it meriteth oft, but is given by God to those which he saveth, that thereby they may embrace and put on that Christ, by whose Righteousness they must be saved.

Wherefore this faith is that which here distinguisheth them that shall be saved, from them that shall be damned. Hence it is said, *He that believeth not, shall be damned*; and hence again it is, that the Believers, are called, *the Children, the Heirs, and the blessed with faithful* Abraham: That *the promise by faith in Jesus Christ might be given to them that believe*, Gal. 3. 26. Rom. 4. 13, 14. Gal. 3. 6, 7, 8, 9.

And here let Christians warily distinguish betwixt, the meritorious, and the instrumental cause of their justification. Christ with what he hath done and suffered, is the meritorious cause of our justification; therefore he is said to be made to us of God, Wisdom and Righteousness, and we are said to be justified by his *blood*, and saved from wrath through him, 1 *Cor.* 1. 30. *Rom.* 5. 9, 10. for it was his life and blood that was the price of our Redemption. *Redeemed* (says S. *Peter*) *not with corruptible things, as silver and gold*, (alluding to the redemption of money under the Law) *but with the precious blood of Christ*: Thou art therefore, (as I have said) to make Christ Jesus the object of thy faith for justification: For by his righteousness thy sins must be covered from the sight of the justice of the Law. *Believe on the Lord Jesus Christ, and thou shalt be saved, for he shall save his people from their sins*, Acts 16. 31. *Mat.* 1. 21.

Fourthly, *To be saved*, is to be preserved in the faith to the end. *He that shall endure to the end, the same shall be saved*, Matth. 24. 13. not that **perseverance** is an accident in Christianity, or a thing performed by humane industry: They that are saved, *are kept by the power of God, through faith unto salvation*, 1 Pet. 1. 3, 4, 5. 11.

But perseverance is absolutely necessary to the compleat saving of the soul, because he that falleth short of the state, that they that are saved, are possessed of, as saved, cannot arrive to that saved state: He that goeth to Sea, with a purpose to arrive at **Spain**, cannot arrive there, if he be drowned by the way: Wherefore *perseverance* is absolutely necessary to the saving of the soul, and therefore it is included in the compleat saving of us, *Israel shall be saved in the Lord, with an everlasting salvation, they shall not be ashamed nor confounded, world without end*, Isa. 45. 17. perseverance is here made absolutely necessary to the compleat saving of the soul.

But (as I said) this part of Salvation dependeth not upon humane power, but upon him that hath begun a good work in us, *Phil.* 1. 6. This part, therefore, of our Salvation, is great, and calleth for no less than the power of God for our help to perform it, as will be easily granted by all those that consider,

1*st*. That all the power, and policy, malice, and rage of the Devils and Hell it self is against us: Any Man that understandeth this, will conclude, that *to be saved*, is no small thing. The Devil is called a God, a Prince, a Lyon, a roaring Lyon; it is said, that he hath death and the power of it, *&c.* but what can a poor Creature whose habitation is in flesh, do against a God, a Prince, a roaring Lyon, and the power of death it self? Our perseverance therefore lieth in the power of God; *the gates of hell shall not prevail against it.*

2*ly*, All the **World** is against him that shall be **saved**, but what is one poor Creature to all the World, especially if you consider, that with the World, is Terror, Fear, Power, Majesty, Laws, Gaols, Gibbets, Hangings, Burnings, Drownings, Starvings, Banishments, and a thousand kinds of Deaths, 1 *Joh.* 5. 4, 5. *Joh.* 16. 33.

3*ly*, Add to this that all the Corruptions that dwells in our flesh, is against us, and that not only in their nature and being, but they lust against us. and war against us, to *bring us into Captivity to the Law of Sin and Death*, Gal. 5. 17. 1 Pet. 2. 11. Rom. 7. 23.

4*ly*. All the Delusions in the world are against them that shall be **saved**, many of which are so cunningly woven, so plausibly handled, so rarely polished with Scripture and Reason, that 'tis ten thousand wonders, that the Elect are not swallowed up with them; and swallowed up they would be, were they not Elect, and was not God himself engaged, either by power to keep them from falling, or by grace, to pardon

don if they fall, and to lift them up again, *Mat.* 24. 24. *Eph.* 4. 14. *Rom.* 3. 10.

5*ly*. Every Fall of the **saved**, is againſt the Salvation of his Soul; but a Chriſtian once fallen, riſeth not, but as helped by omnipotent power. O *Iſrael, thou art fallen by thine iniquity, but in me is thy help*, ſays God, *Hoſ.* 13. 9. *chap.* 14. 1. *Pſal.* 37. 23.

Chriſtians were you awake, here would be matter of wonder to you, to ſee a man aſſaulted with all the power of Hell, and yet to come off a Conqueror: Is it not a **Wonder**, to ſee a poor Creature who in himſelf is weaker than the Moth, *Job* 4. 19. to ſtand againſt, and overcome all Devils, all the World, all his Luſts and Corruptions! Or if he fall, is it not a wonder to ſee him, when Devils and Guilt are upon him, to riſe again, ſtand upon his feet again, walk with God again, and perſevere after all this in the Faith and Holineſs of the Goſpel! He that knows himſelf, **wonders**; he that knows Temptation, wonders; he that knows what Falls and Guilt means, wonders; indeed Perſeverance is a wonderful thing, and is managed by the power of God; for he only is able to keep us from falling, and to preſent us faultleſs before the preſence of his Glory, with exceeding Joy, *Jude* 24. Thoſe of the Children of *Iſrael* that went from *Egypt*, and entred the Land of *Canaan*, how came they thither? why the Text ſays, *That as an Eagle ſpreadeth abroad her Wings, ſo the Lord alone did lead them.* And again, *He bore them, and carried them all the days of old*, *Deut.* 32. 11, 12. *Iſa.* 63. 9. *David* alſo tells us, that *Mercy and Goodneſs ſhould follow him all the days of his Life, and ſo he ſhould dwell in the houſe of the Lord for ever*, Pſal. 23. 6.

12. Fifthly, *To be ſaved*, calls for more than all this; he that is ſaved, muſt, when this world can hold him no longer, have a ſafe Conduct to Heaven; for that is the Place where they that are ſaved, muſt to the full enjoy their Salvation. This Heaven is called, *The End of our Faith*, becauſe it is that which Faith looks at; as *Peter* ſays, *Receiving the End of your Faith, the Salvation of our Souls*; and again, *But we are not of them that draw back unto perdition, but of them that believe, to the ſaving of the Soul*, 1 *Pet.* 1. 9. *Heb.* 10. 39. For (as I ſaid) Heaven is the place for the ſaved to enjoy their Salvation in, with that perfect gladneſs that is not attainable here; here we are ſaved by Faith and hope of Glory; but there we that are ſaved ſhall enjoy *the End of our Faith and Hope, even the Salvation of our Souls.* There is *Mount Sion, the heavenly Jeruſalem, the general Aſſembly, and Church of the firſt-born:* There is *the innumerable Company of Angels, and the Spirits of juſt men made perfect*; there is *God the Judge of all, and Jeſus the Mediator of the new Covenant*; there ſhall our Soul have as much of Heaven as it is capable of enjoying, and that without intermiſſion: wherefore, when we come there, we ſhall be ſaved indeed!

But now for a poor Creature to be brought hither, this is the Life of the point: But how ſhall I come hither? There are *Heights* and *Depths* to hinder, *Rom.* 8. 38, 39.

Suppoſe the poor Chriſtian is now upon a Sick-Bed, beſet with a thouſand fears, and ten thouſand at the end of that; ſick-bed-Fears! and they are ſometimes dreadful ones; fears, that are begotten by the review of the Sin (perhaps) of forty years Profeſſion; fears that are begotten by dreadful and fearful Suggeſtions of the Devil, the ſight of Death, and the Grave, and it may be, of Hell it ſelf; fears that are begotten by the withdrawing, and ſilence of God and Chriſt, and by (it may be) the appearance of the Devil himſelf: Some of theſe made *David* cry, O *ſpare me a little, that I may recover ſtrength before I go hence, and be no more*, Pſal. 39. 13. *The ſorrows of death*, ſaid he, *compaſſed me, the pains of hell got hold upon me, and I found trouble and ſorrow*; theſe things in another place, he calls, *the bands that the godly have in their Death, and the plagues that others are not aware of. They are not in trouble as other men, neither are they plagued like other men*, Pſal. 37. 45. But now, out of all theſe, the Lord will ſave his people; not one Sin, nor Fear, nor Devil ſhall hinder; nor the Grave nor Hell diſappoint thee. But how muſt this be? Why thou muſt have a ſafe Conduct to Heaven! What Conduct, a Conduct of **Angels**: *Are they not all miniſtring Spirits, ſent forth to miniſter for them that ſhall be heirs of Salvation?* Heb. 1. 14.

Theſe Angels therefore are not to fail them that are the ſaved; but muſt, as commiſſionated of God, come down from Heaven to do this Office for them; they muſt come, I ſay, and take the care and charge of or Soul, to conduct it ſafely into *Abraham's* boſom: 'tis not our meanneſs in the world, nor our weakneſs of Faith that ſhall hinder this; nor ſhall the loathſomneſs of our Diſeaſes make theſe delicate Spirits ſhy of taking this charge upon them: *Lazarus* the Beggar found this a Truth; a Beggar ſo deſpiſed of the rich Glutton, that he was not ſuffered to come within his Gate; a Beggar full of Sores and noiſome putrefaction; yet behold, when he dies, the Angels come from Heaven to fetch him thither; *And it came to paſs, that the Beggar died and was carried by the Angels into* Abraham's *Boſome*, Luke 16. 22.

True, Sick-Bed Temptations are oft-times the moſt violent, becauſe then the Devil plays his laſt Game with us, he is never to aſſault us more; beſides, perhaps God ſuffereth it thus to be, that the entring into heaven may be the ſweeter, and ring of this Salvation the louder: O 'tis a bleſſed thing for God to be our God, and our Guide, even unto Death, and then for his Angels to conduct us ſafely to Glory: This is ſaving indeed. *And he ſhall ſave* Iſrael *out of all his Troubles*: out of ſick-bed Troubles as well as others, *Pſal.* 25. 22. *Pſal.* 34. 6. *Pſal.* 48. 14.

Sixthly: To be *ſaved*, to be *perfectly ſaved*, calls for more than all this: The Godly are not perfectly ſaved when their Soul is poſſeſſed of Heaven. True, their Spirit is made perfect, and hath as much of Heaven as at preſent it can hold; but Man conſiſting of Body and Soul, cannot be ſaid to be perfectly ſaved ſo long as but part of him is in the Heavens: his Body is the price of the Blood of Chriſt, as well as his Spirit; his Body is the Temple of God, and a Member of the Body, and of the Fleſh, and of the Bones of Chriſt; he cannot then

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12. Fifthly, *To be ſaved*, calls for more than all this; he that is ſaved, muſt, when this world can hold him no longer, have a ſafe Conduct to Heaven; for that is the Place where they that are ſaved, muſt to the full enjoy their Salvation. This Heaven is called, *The End of our Faith*, becauſe it is that which Faith looks at; as *Peter* ſays, *Receive the End of your Faith, the Salvation of our Souls*; and again, *But we are not of them that draw back unto perdition, but of them that believe, to the ſaving of the Soul*, 1 *Pet.* 1. 9. *Heb.* 10. 39. For (as I ſaid) Heaven is the place for the ſaved to enjoy their Salvation in, with that perfect gladneſs that is not attainable here; here we are ſaved by Faith and hope of Glory; but there we that are ſaved ſhall enjoy *the End of our Faith and Hope, even the Salvation of our Souls.* There is *Mount Sion, the heavenly Jeruſalem, the general Aſſembly, and Church of the firſt-born:* There is *the innumerable Company of Angels, and the Spirits of juſt men made perfect*; there is *God the Judge of all, and Jeſus the Mediator of the new Covenant*; there ſhall our Soul have as much of Heaven as it is capable of enjoying, and that without intermiſſion: wherefore, when we come there, we ſhall be ſaved indeed!

But now for a poor Creature to be brought hither, this is the Life of the point: But how ſhall I come hither? There are *Heights* and *Depths* to hinder, *Rom.* 8. 38, 39.

Suppoſe the poor Chriſtian is now upon a Sick-Bed, beſet with a thouſand fears, and ten thouſand at the end of that; ſick-bed-Fears! and they are ſometimes dreadful ones; fears, that are begotten by the review of the Sin (perhaps) of forty years Profeſſion; fears that are begotten by dreadful and fearful Suggeſtions of the Devil, the ſight of Death, and the Grave, and it may be, of Hell it ſelf; fears that are begotten by the withdrawing, and ſilence of God and Chriſt, and by (it may be) the appearance of the Devil himſelf: Some of theſe made *David* cry, O *ſpare me a little, that I may recover ſtrength before I go hence, and be no more*, Pſal. 39. 13. *The ſorrows of death*, ſaid he, *compaſſed me, the pains of hell got hold upon me, and I found trouble and ſorrow*; theſe things in another place, he calls, *the bands that the godly have in their Death, and the plagues that others are not aware of. They are not in trouble as other men, neither are they plagued like other men*, Pſal. 37. 45. But now, out of all theſe, the Lord will ſave his people; not one Sin, nor Fear, nor Devil ſhall hinder; nor the Grave nor Hell diſappoint thee. But how muſt this be? Why thou muſt have a ſafe Conduct to Heaven! What Conduct, a Conduct of Angels: *Are they not all miniſtring Spirits, ſent forth to miniſter for them that ſhall be heirs of Salvation?* Heb. 1. 14.

Theſe Angels therefore are not to fail them that are the ſaved; but muſt, as commiſſionated of God, come down from Heaven to do this Office for them; they muſt come, I ſay, and take the care and charge of or Soul, to conduct it ſafely into *Abraham's* boſom: 'tis not our meanneſs in the world, nor our weakneſs of Faith that ſhall hinder this; nor ſhall the loathſomneſs of our Diſeaſes make theſe delicate Spirits ſhy of taking this charge upon them: *Lazarus* the Beggar found this a Truth; a Beggar ſo deſpiſed of the rich Glutton, that he was not ſuffered to come within his Gate; a Beggar full of Sores and noiſome putrefaction; yet behold, when he dies, the Angels come from Heaven to fetch him thither; *And it came to paſs, that the Beggar died and was carried by the Angels into* Abraham's *Boſome*, Luke 16. 22.

True, Sick-Bed Temptations are oft-times the moſt violent, becauſe then the Devil plays his laſt Game with us, he is never to aſſault us more; beſides, perhaps God ſuffereth it thus to be, that the entring into heaven may be the ſweeter, and ring of this Salvation the louder: O 'tis a bleſſed thing for God to be our God, and our Guide, even unto Death, and then for his Angels to conduct us ſafely to Glory: This is ſaving indeed. *And he ſhall ſave* Iſrael *out of all his Troubles*: out of ſick-bed Troubles as well as others, *Pſal.* 25. 22. *Pſal.* 34. 6. *Pſal.* 48. 14.

Sixthly: To be *ſaved*, to be *perfectly ſaved*, calls for more than all this: The Godly are not perfectly ſaved when their Soul is poſſeſſed of Heaven. True, their Spirit is made perfect, and hath as much of Heaven as at preſent it can hold; but Man conſiſting of Body and Soul, cannot be ſaid to be perfectly ſaved ſo long as but part of him is in the Heavens: his Body is the price of the Blood of Chriſt, as well as his Spirit; his Body is the Temple of God, and a Member of the Body, and of the Fleſh, and of the Bones of Chriſt; he cannot then

then be compleatly ſaved until the time of the Reſurrection of the Dead, 1 *Cor.* 6. 13, 15, 19. *Eph.* 5. 30. wherefore when Chriſt ſhall come the ſecond time, then will he ſave the Body from all thoſe things that at preſent make it uncapable of the Heavens: *For our Converſation is in Heaven, from whence we look for the Saviour the Lord Jeſus Chriſt, who ſhall change this our vile Body, that it may be faſhioned like unto his glorious Body*, Philip. 3. 20, 21. O! what a great deal of good God hath put into this little word *ſaved*: We ſhall not ſee all the good that God hath put into this word *ſaved*, until the Lord Jeſus comes to raiſe the Dead. *It doth not yet appear what we ſhall be*, Joh. 3. 2. but till it appears what we ſhall be, we cannot ſee the bottom of this word, *ſaved*. True, we have the earneſt of what we ſhall be, we have the Spirit of God, *which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion*, Epheſ. 1. 14.

The poſſeſſion is our body, it is called *a purchaſed poſſeſſion*, becauſe 'tis the price of blood; now the redemption of this purchaſed poſſeſſion is the raiſing of it out of the Grave, which raiſing is called the redemption of our body, *Rom.* 8. 31. *and when this vile body is made like unto his glorious body*, and this body and ſoul together poſſeſſed of the Heavens, then ſhall we be every way ſaved.

14. There are three things from which this body muſt be ſaved.

1. There is that ſinful filth, and vileneſs that yet dwells in it, under which we groan earneſtly all our days, 2 *Cor.* 5. 1, 2, 3.

2. There is Mortality, that ſubjecteth us to Age, Sickneſs, Aches, Pains, Diſeaſes, and Death.

3. And there is the Grave and Death it ſelf, for Death is the laſt Enemy that is to be deſtroyed: *So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put immortality, then ſhall be brought to paſs that ſaying, that is written, death is ſwallowed up of victory*, 1 *Cor.* 15. 54.

So then, when this comes to paſs, then we ſhall be ſaved, then will Salvation in all the parts of it meet together in our glory, then we ſhall be every way ſaved, ſaved in God's Decree, ſaved in Chriſt's Undertakings, ſaved by Faith, ſaved in Perſeverance, ſaved in Soul, and in Body and Soul, together in the Heavens, ſaved Perfectly, Everlaſtingly, Glorioufly.

15. Before I conclude my Anſwer to the firſt Queſtion, I would diſcourſe a little of the ſtate of our Body and Soul in Heaven, when we ſhall enjoy this bleſſed ſtate of **ſalvation.**

Firſt, Of the Soul, it will then be filled in all the faculties of it, with as much Bliſs and Glory, as ever it can hold.

1. The underſtanding ſhall then be perfect in knowledge; *now we know but in part*, we know God, Chriſt, Heaven, and Glory, but in part, *but when that which is perfect is come, then that which is in part ſhall be done away*, 1 Cor. 13. 10. Then ſhall we have perfect and everlaſting Viſions of God, and that Bleſſed one, his Son Jeſus Chriſt; a good thought of whom doth ſometimes ſo fill us, while in this World, that it cauſeth *joy unſpeakable, and full of glory.*

2. Then ſhall our Will and Affections be ever in a burning flame of love to God and his Son Jeſus Chriſt; our love here hath ups and downs, but there it ſhall be always perfect with that perfection which is not poſſible in this World to be enjoyed.

3. Then will our Conſcience have that Peace and Joy, that neither Tongue, or Pen, of Men, or Angels, can expreſs.

4. Then will our Memory be ſo enlarged to retain all things that hapned to us in this world, ſo that with unſpeakable aptneſs we ſhall call to mind all God's Providences, all Sathan's Malice, all our own Weakneſſes, all the rage of Men, and how God made all Work together, for his Glory and our good, to the everlaſting raviſhing of our Hearts.

Secondly, For our Body, it ſhall be raiſed in power, in corruption, a ſpiritual Body and glorious, 1 *Cor.* 15. 44. 16.

The glory of which is ſet forth by ſeveral things.

1. It is compared to the brightneſs of the Firmament, and to the ſhining of the Stars, for ever and ever, *Dan* 12. 3. 1 *Cor.* 15. 41, 42.

2. It is compared to the ſhining of the Sun: *Then ſhall the righteous ſhine forth as the ſun in the kingdom of their father; who hath ears to hear, let him hear*, Matt. 13. 43.

3. Their ſtate is then to be equally glorious with Angels, but they which ſhall be counted worthy to obtain that World, and the Reſurrection from the Dead, neither Marry, nor are given in Marriage, neither can they die any more, *for they are equal to the Angels*, Luke 20. 35, 36.

4. It is ſaid, that then this *our vile body ſhall be like the glorious body of Jeſus Chriſt*, Philip. 3. 20, 21. 1 *Joh.* 3. 2, 3.

5. And now, when body and **ſoul** are thus united, who can imagine what glory they both poſſeſs? They will now be both in capacity without jarring to ſerve the Lord with ſhouting Thankſgivings, and with a Crown of everlaſting Joy upon their Head.

In this World there cannot be that harmony and oneneſs of Body and Soul, as there will be in Heaven. Here the Body ſometimes ſins againſt the Soul, and the Soul again vexes and perplexes the Body with dreadful apprehenſions of the Wrath and Judgment of God: While we be in this world, the Body oft hangs this way, and the Soul the quite contrary; but there, in Heaven, they ſhall have that perfect union as never to jarr more: But now the glory the Body, ſhall ſo ſuit with the glory of the Soul, and both ſo perfectly ſuit with the heavenly ſtate, that it paſſeth Words and Thoughts.

Thirdly, Shall I now ſpeak of the **place** that this ſaved Body and Soul ſhall dwell in, why. 17.

1. It is a City, *Heb.* 11. 16. *Epheſ.* 2. 19.
2. It is called Heaven, *Heb.* 10. 34.
3. It is called God's Houſe, *Joh.* 14: 1, 2, 3.
4. It is called a Kingdom, *Luk.* 12. 32.
5. It is called Glory, *Coloſ.* 3. 3. *Heb.* 2: 10.
6. It is called Paradice, *Revel.* 2. 7.
7. It is called Everlaſting Habitation, *Luke* 16: 9.

Fourthly, Shall I ſpeak of their **Company**; why, 18.

1. They

1. They shall stand and live in the presence of the glorious God the Judge of all, *Heb.* 12. 23.

2. They shall be with the Lamb, the Lord Jesus.

3. They shall be with innumerable Company of Holy Angels, *Heb.* 12. 22.

4. They shall be with *Abraham*, *Isaac*, and *Jacob*, and all the Prophets in the Kingdom of Heaven, *Luke* 13. 28.

19. Fifthly, Shall I speak of their Heavenly Raiment.

1. It is Salvation, they shall be cloathed with the Garment of Salvation, *Psal.* 132. 16. *Psal.* 149. 4. *Isa.* 61. 10.

2. This Raiment is called white raiment, signifying their clean and innocent state in Heaven. *And they* (says Christ) *shall walk with me in white, for they are worthy*, Isa. 57. 2. Revel. 3, 4. *chap.* 19. 8.

3. It is called Glory, *when he shall appear, we shall appear with him in glory*, Col. 3. 3.

4. They shall also have Crowns of righteousness, everlasting Joy and Glory, *Isa.* 35. 10. 2 *Tim.* 4. 8. 1 *Pet.* 5. 4.

20. Sixthly, Shall I speak of their continuance in this Condition.

1. It is for ever and ever, *and they shall see his face, and his name shall be in their foreheads, and they shall reign for ever and ever*, Revel. 22. 4, 5.

2. It is Everlastingly: *And this is the will of him that sent me, that every one which seeth the son, and believeth on him, may have everlasting life*, *Joh.* 6. 40. 47.

3. It is Life Eternal, *My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life*, Joh. 10. 27, 28. *chap.* 7. 3.

4. It is World without end, *But* Israel *shall be saved in the Lord with an everlasting Salvation, they shall not be ashamed nor confounded World without end*, Isa. 45. 17. *Eph.* 3. 20, 21.

O sinner! What saist thou! How doest thou like being saved? Doth not thy Mouth water? Doth not thy Heart twitter at being saved? Why come then, *The Spirit and the Bride says come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely*, Revel. 22. 17.

QUESTION II.

What is it to be saved by [Grace?]

21. NOW I come to the Second Question, to wit, *What it is to be saved by Grace?* For so are the words of the Text, *By Grace ye are saved.*

But First, I must touch a little upon the word (Grace) and shew you how diversly it is taken.

1. Sometimes it is taken for the good will and favour of Men, *Esth.* 2. 17. *Ruth* 2. 2. 1 *Sam.* 1. 8. 2 *Sam.* 16. 4.

2. Sometimes it is taken for those sweet Ornaments, that a life, according to the Word of God, putteth about the Neck, *Prov.* 1. 9. *chap.* 3. 22.

3. Sometimes it is taken for the Charity of the Saints, as 2 *Cor.* 9. 6, 7.

4. But *Grace* in the Text, is taken for God's good will, *the good Will of him that dwelt in the Bush*; and is expressed variously.

1. Sometimes it is called, *his good Pleasure*:

2. Sometimes *the good pleasure of his Will*, which is all one with *the riches of his Grace*, Ephes. 1. 7.

3. Sometimes it is expressed by, Goodness, Pity, Love, Mercy, Kindness, and the like, *Rom.* 2. 4. *Isa.* 63. 9. *Tit.* 3. 4, 5.

4. Yea, he stiles himself, *The Lord, the Lord God, merciful, gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgressions and sin, and that will by no means clear the guilty*, Exod. 34. 6, 7.

22. Secondly, As the word Grace signifieth all these, so it intimates to us, that all these are free Acts of God, free Love, free-Mercy, free-Kindness: Hence we have other hints in the Word, about the nature of Grace, as,

1. It is an act of *God's Will*, which must needs be free, an act of his *own* Will, of the *good pleasure of his Will*; by every of these Expressions, is intimated, that Grace is a free act of God's goodness towards the Sons of Men.

2. Therefore it is expresly said, *being justified freely by his Grace*, Rom. 3. 24.

3. *And when they had nothing to pay, he frankly forgave them both*, Luk. 7. 42.

4. And again, *Not for your sakes do I this, saith the Lord God, be it known unto you*, Ezek. 36. 32. Deut. 9. 5.

5. And therefore *grace* and the deservings of the Creature are set in flat opposition one to another: *And if it be by Grace, then it is no more of Works, otherwise Grace is no more Grace, but if it be of Works, then it is no more of Grace, otherwise Work, is no more work*, Rom. 11. 6.

The word Grace therefore, being understood, doth most properly set forth the true cause of Man's happiness with God, not but that those Expressions, Love, Mercy, Goodness, Pity, Kindness, &c. and the like, have their proper place in our happiness also; had not God loved us; Grace had not acted freely in our Salvation, had not God been Merciful, Good, Pitiful, Kind, he would have turned away from us, when he saw us in our Blood, *Ezek.* 16.

So then, when he saith, *By Grace ye are saved*, it is all one as if he had said, by the good Will, free Mercy, and loving Kindness of God, ye are saved; as the words conjoyned with the Text, do also further manifest: *But God* (saith *Paul*) *who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, by Grace ye are saved.*

23. The words thus understood, admits us these few Conclusions.

1. That God in saving of the sinner hath no respect to the sinners goodness, hence it is said, he is *frankly* forgiven and *freely* justified, *Luke* 7. 42. *Rom.* 3. 24.

2. That God doth this to whom, and when he pleases, because 'tis an act of his *own* good pleasure, *Gal.* 1. 15, 16.

3. This is the cause why great sinners are saved, for God pardoneth *according to the riches of his grace*, Eph. 1. 7.

4. This

4. This is the true cauſe that ſome ſinners are ſo amazed, and confounded at the apprehenſion of their own Salvation, his Grace is unſearchable, and by unſearchable grace, God oft puzzles, and confounds our reaſon, *Ezek.* 16. 62, 63. *Acts* 9. 6.

5. This is the cauſe that ſinners are ſo often recovered from their back-ſlidings, healed of their wounds, that they get by their falls, and helped again to rejoyce in Gods mercy; why, *he will be gracious to whom he will be gracious, and he will have compaſſion on whom he will have compaſſion*, Rom. 9. 15.

But I muſt not here conclude this point; we are here diſcourſing of the Grace of God, and that by it we are ſaved; ſaved, I ſay, by the Grace of God.

Now, God is ſet forth in the word unto us under a double Conſideration.

1. He is ſet forth in his own eternal Power and Godhead, and as thus ſet forth, we are to conceive of him by his Attributes of Power, Juſtice, Goodneſs, Holineſs, Everlaſtingneſs, *&c.*

2. But then, we have him ſet forth in the word of Truth, as conſiſting of Father, Son, and Spirit, and although this ſecond Conſideration containeth in it the nature of the Godhead, yet the firſt doth not demonſtrate the Perſons in the Godhead: We are ſaved by the Grace of God, that is, by the Grace of the Father, who is God; by the Grace of the Son, who is God; and by the Grace of the Spirit, who is God.

24. Now ſince we are ſaid to be *ſaved by* Grace, and *that* the Grace of God, and ſince alſo we find in the *word*, that in the Godhead there is Father, Son, and Holy Ghoſt, we muſt conclude, that it is by the Grace of the Father, Son, and Spirit, that we are ſaved; wherefore Grace is attributed to the Father, Son, and Holy Ghoſt diſtly.

1. Grace is attributed to the Father, as theſe Scriptures teſtifie, *Rom.* 7. 25. 1 *Cor.* 1. 3. 2. *Cor.* 1. 2. *Gal.* 1. 3. *Epheſ.* 1. 2. *Philip.* 1. 2. *Coloſ.* 1. 2. 1 *Theſ.* 1. 2. 1 *Tim.* 1. 2. 2 *Tim.* 1. 2. 2 *Theſ.* 1. 2. *Tit.* 1. 4. *Phil.* 3.

2. Grace is alſo attributed to the Son, and I firſt manifeſt it by all thoſe Texts above mentioned, as alſo by theſe that follow, 2 *Cor.* 8. 9. *chap.* 13, 14: *Gal.* 6. 18. *Philip.* 4. 23. 1 *Theſ.* 5. 28. 2 *Theſ.* 3. 18. *Phil.* 3. *Revel.* 22. 21.

3. It is alſo attributed to the Holy Ghoſt, *Zech.* 12. 10. *Heb.* 12. 19. now he is here called the Spirit of Grace, becauſe he is the Author of Grace as the Father, and the Son: So then it remaineth that I ſhew you.

Firſt, How we are ſaved by the Grace of the Father.

Secondly, How we are ſaved by the Grace of the Son.

Thirdly, And how we are ſaved by the Grace of the Spirit.

Of the Father's Grace.

25. Firſt, How we are ſaved by the Grace of the Father: Now this will I open unto you thus.

1. The Father, by his Grace hath bound up them that ſhall go to Heaven in an eternal Decree of Election, and here indeed, as was ſhewed at firſt, is the beginning of our Salvation, 2 *Tim.* 1. 9. and Election is reckoned not the Sons act, but the Fathers, *Bleſſed be God and the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in heavenly places in Chriſt, according as he hath choſen us in him before the foundation of the World*, Eph. 1. 4. Now this Election is counted an act of Grace, *So then, at this preſent time alſo, there is a remnant according to the election of Grace*, Rom. 11. 5.

2*ly*, The Father's Grace, ordaineth, and giveth the Son to undertake for us our Redemption: The Father ſent the Son to be the Saviour of the World, *In whom we have Redemption through his Blood, the forgiveneſs of ſins, according to the riches of his Grace; that in the Ages to come, he might ſhew the exceeding riches of his Grace in his kindneſs to us-ward, through Chriſt Jeſus*, 1 Joh. 4. 14. Epheſ. 1. 7. chap. 2. 7. Joh. 3. 16. chap. 6. 32, 33. chap. 12. 47.

3*ly*, The Father's Grace giveth us to Chriſt, to be juſtified by his Righteouſneſs, waſhed in his Blood, and ſaved by his Life. This Chriſt mentioneth, *Joh.* 6. 37. and tells us, it is his Father's Will that they ſhould be ſafe-coming at the laſt Day, and that he had kept them all the Days of his life, and they ſhall never periſh, *Joh.* 6. 38, 39. *chap.* 17. 2, 12.

4*ly*, The Father's Grace giveth the Kingdom of Heaven to thoſe that he hath given to Jeſus Chriſt; *Fear not little flock, it is your Father's good Pleaſure to give you the Kingdom*, Luke 12. 32.

5*ly*, The Father's Grace provideth, and layeth up in Chriſt for thoſe that he hath choſen a ſufficiency of all Spiritual Bleſſings to be Communicated to them at their need, for their preſervation in the Faith, and faithful perſeverance through this life; *not according to our Works, but according to his own Purpoſe and Grace, which was given us in Chriſt Jeſus, before the World began*, 2 *Tim.* 1. 9. *Epheſ.* 1. 3, 4.

6*ly*, The Father's Grace ſaveth us by the bleſſed and effectual Call, that he giveth us the Fellowſhip of his Son Jeſus Chriſt, 1 *Cor.* 1. 9. *Gal.* 1. 15.

7*ly*, The Father's Grace ſaveth us by multiplying Pardons to us for Chriſt's ſake, day by day. *In whom we have redemption through his Blood, even the forgiveneſs of Sins, according to the Riches of his Grace.*

8*ly*, The Father's Grace ſaves us, by exerciſing Patience and Forbearance towards us all the time of our Unregeneracy, *Rom.* 3. 24.

9*ly*, The Father's Grace ſaveth us, by holding of us faſt in his Hand, and by keeping of us from all the power of the Enemy, *My Father* (ſaid Chriſt) *that gave them me is greater than all, and no Man can pull them out of my Father's Hand*, Joh. 10. 29.

10*ly*, What ſhall I ſay? The Father's Grace ſaveth us, by accepting of our Perſons and Services, by lifting up the light of his Countenance upon us, by manifeſting of his Love unto us, and by ſending of his Angels to fetch us to himſelf when we have finiſhed our Pilgrimage in this World.

of

Of the Grace of the Son.

26. I come now to ſpeak of the **Grace** of the Son, for as the Father putteth forth his Grace in the **ſaving** of the Sinner, ſo doth the Son put forth his. *For ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be made rich,* 2 Cor. 8. 9.

Here you ſee alſo, that the Grace of our Lord Jeſus Chriſt is brought in as a Partner with the Grace of his Father, in the **ſalvation** of our Souls: Now this is the Grace of our Lord Jeſus Chriſt; he was rich, but for our ſakes he became poor, that we through his poverty might be made rich.

To enquire then into this Grace, this condeſcending Grace of Chriſt, and that by ſearching out, how rich Jeſus Chriſt was, and then how poor he made himſelf, that we through his poverty might have the riches of Salvation.

FIRST, How rich was Jeſus Chriſt?

To which I Anſwer, Firſt, Generally, Secondly, Particularly.

FIRST Generally, he was rich as the Father: *All things that the Father hath* (ſaid he) *are mine.* Jeſus Chriſt *he is the Lord of all, God over all bleſſed for ever: he thought it no robbery to be equal with God,* being naturally and eternally God, as the Father, *Joh.* 16. 15. *Acts* 10. 36. *Phil.* 2. 5. *Rom.* 9. 4, 5. *Joh.* 10. 30. but of his Godhead he could not ſtrip himſelf.

27. SECONDLY, Jeſus Chriſt had glory with the Father, yea, a manifold glory with him, which he ſtript himſelf of.

FIRST, He had the glory of Dominion, he was Lord of all the Creatures, they were under him upon a double account.

1. As he was their Creator, *Coloſ.* 1. 16.
2. As he was made the Heir of God, *Heb.* 1, 2.

SECONDLY, Therefore the glory of Worſhip, Reverence, and Fear, from all Creatures was due unto him; the Worſhip, Obedience, Subjection, and Service of Angels was due unto him, the Fear, Honour and Glory of Kings and Princes, and Judges of the Earth, was due unto him; the obedience of the Sun, Moon, Stars, Clouds, and all Vapours was due unto him: All Dragons, Deeps, Fire, Hail, Snow, Mountains, and Hills, Beaſts, Cattel, creeping Things, and flying Fouls; the ſervice of them all, and their worſhip was due unto him, *Pſal.* 148.

THIRDLY, The glory of the Heavens themſelves was due unto him; in a word, Heaven and Earth was his.

FOURTHLY, But above all, the glory of Communion with his Father was his; I ſay, the glory of that unſpeakable Communion that he had with the Father before his Incarnation, which alone was worth Ten thouſand Worlds, that was ever his.

28. BUT again, As Jeſus Chriſt was poſſeſſed with this, ſo beſides he was Lord of Life: This glory alſo was Jeſus Chriſt's; *in him was Life*; therefore he is called, *the Prince of it*: Becauſe it was in him originally as in the Father, *Acts* 3. 15. he gave to all life and breath, and all things; Angels, Men, Beaſts, they had all their life from him.

AGAIN, as he was Lord of glory, and Prince of life, ſo he was alſo Prince of Peace, *Iſa.* 9. 6. and by him was maintained that harmony, and goodly order which was among *things* in Heaven, and *things* on Earth.

Take *things* briefly in theſe few Particulars.

1. THE Heavens were his, and he made them.
2. ANGELS were his, and he made them.
3. THE Earth was his, and he made it.
4. MAN was his, and he made him.

NOW this Heaven he forſook for our ſakes; *He came into the World to ſave Sinners,* 1 Tim. 1. 15.

He was made lower than the Angels for the ſuffering of death, *Heb.* 2. 9.

When he was born, he made himſelf, as he ſaith, a Worm, or one of no Reputation, he became the Reproach and By-word of the People, he was born in a Stable, laid in a Manger, earned his Bread with his Labour, being by Trade a Carpenter, *Pſal.* 22. 6. *Philip.* 2. 7. *Luke* 27. *Mark* 6. 3. When he betook himſelf to his Miniſtry, he lived upon the Charity of the People, when other Men went to their own Houſes, Jeſus went to the *Mount of Olives.* Hark what himſelf ſaith for the clearing of this! *Foxes have Holes, and Birds of the air have Neſts, but the Son of Man hath not whereon to lay his Head,* Luk. 8. 2, 3. Joh. 7. 35. and 8. 1. Luke 9. 58. he denied himſelf of this Worlds good.

AGAIN, As he was Prince of Life, ſo he for our ſakes laid down that alſo; for ſo ſtood the matter, that he, or we, muſt die; but the Grace that was in his heart wrought with him to lay down his Life; *He gave his Life a Ranſom for many*; he laid down his Life, that we might have life; he gave his Fleſh and Blood for the life of the World, he laid down his Life for his Sheep.

AGAIN, he was Prince of Peace, but he for- 29.
ſook his Peace alſo.

1. HE laid aſide Peace with the World, and choſe upon that account, to be a Man of Sorrows, and acquainted with grief; and therefore was Perſecuted from his Cradle to his Croſs, by Kings, Rulers, *&c.*

He laid aſide his Peace with his Father, and made himſelf the object of his Father's Curſe, inſomuch that the Lord ſmote, ſtroke, and afflicted him; and in concluſion hid his Face from him (as he expreſſed with great crying) at the hour of his death.

BUT perhaps ſome may ſay, What need was 30.
there that Jeſus **Chriſt** ſhould do all this? Could not the Grace of the Father ſave us without this Condeſcention of the Son?

Anſw. AS there is Grace, ſo there is Juſtice in God: And Man having ſinned, God concluded to ſave him in a way of Righteouſneſs; therefore it was abſolutely neceſſary, that Jeſus Chriſt ſhould put himſelf into our very Condition, ſin only excepted.

NOW by ſin we had loſt the glory of God; therefore Jeſus Chriſt lays aſide the glory that he had with the Father, *Rom.* 3. 23. *Joh.* 17. 5.

2. MAN by ſin had ſhut himſelf out of an earthly Paradice, and Jeſus Chriſt will leave his heavenly Paradice to ſave him, *Gen.* 3. 24. 1 *Tim.* 1. 15. *Joh.* 6. 38, 39.

3. MAN by ſin had made himſelf lighter than Vanity, and this Lord God, Jeſus Chriſt, made himſelf lower than the Angels to redeem him, *Iſa.* 40. 17. *Heb.* 2.

4. MAN by ſin loſt his right to the Creatures, and Jeſus Chriſt will deny himſelf of a whole World to ſave him, *Luk.* 9. 58.

5. MAN by ſin had made himſelf ſubject to Death, but Jeſus Chriſt will loſe his Life to ſave him, *Rom.* 6. 23.

6. MAN by ſin had procured to himſelf the Curſe of God, but Jeſus Chriſt will bear that Curſe in his own Body, to ſave him, *Gal.* 3. 13.

7. MAN by ſin had loſt Peace with God, but this would Jeſus Chriſt loſe alſo, to the end Man might be ſaved.

8. MAN ſhould have been mocked of God, therefore Chriſt was mocked of Men.

9. MAN ſhould have been ſcourged in Hell, but to hinder that, Jeſus was ſcourged on Earth.

10. MAN ſhould have been Crowned with Ignominy and Shame, but to prevent that, Jeſus was Crowned with Thorns.

11. MAN ſhould have been pierced with the ſpear of God's Wrath, but to prevent that Jeſus was pierced both by God and Men.

12. MAN ſhould have been rejected of God and Angels, but to prevent that, Jeſus was forſaken of God, and denied, hated, and rejected of Men, *Iſa.* 48. 22. *Matt.* 27. 46. *Prov.* 1. 24, 25, 26. *Pſal.* 22. 7. *Matt.* 27. 39. *Luk.* 6. 14. *Pſal.* 9. 17. *Pſal.* 11. 6. *Matt.* 27. 26. *Dan.* 12. 2. *Joh.* 19. 2, 3, 4, 5. *Numb.* 24. 8. *Zech.* 12. 10. *Joh.* 19. 37.

31. I might thus inlarge, and that by Authority from this Text, *He became poor, that we through his poverty might be made rich*; all the riches he ſtript himſelf of, it was for our ſakes; all the Sorrows he under-went, it was for our ſakes; to the leaſt circumſtance of the Sufferings of *Chriſt*, there was neceſſity that ſo it ſhould be, all was for our ſakes: *For our ſakes he become poor, that ye through his poverty might be made rich.*

And you ſee, the Argument that prevailed with Chriſt to do this great ſervice for Man, the Grace that was in his heart; as alſo the Prophet ſaith, *in his love, and in his pity he redeemed them*: According to this in the *Corinthians*, *You know the Grace of our Lord Jeſus Chriſt*; both which, agree with the Text, *By Grace ye are ſaved.*

I ſay, this was the Grace of the Son, and the exerciſe thereof: The Father therefore ſhews his Grace one way, and the Son his another: 'Twas not the Father, but the Son, that left his Heaven for ſinners; 'twas not the Father, but the Son that ſpilt his Blood for ſinners. The Father indeed gave the Son, and bleſſed be the Father for that; and the Son gave his Life and Blood for us, and bleſſed be the Son for that.

But methinks we ſhould not yet have done with this Grace of the Son: Thou Son of the Bleſſed, What Grace was manifeſt in thy Condeſcention? Grace brought thee down from Heaven, Grace ſtript thee of thy Glory, Grace made thee Poor and Deſpicable, Grace made thee bear ſuch burdens of Sin, ſuch burdens of Sorrow, ſuch burdens of God's Curſe as is unſpeakable: O Son of God! Grace was in all thy Tears, Grace came bubling out of thy ſide with the Blood, Grace came forth with every word of thy ſweet Mouth, *Pſal.* 45. 2. *Luk.* 4. 22. Grace came out where the Whip ſmote thee, where the Thorns prickt thee, where the Nails and Spear pierced thee: O Bleſſed Son of God! Here is Grace indeed! Unſearchable Riches of Grace! Unthought of Riches of Grace! Grace to make Angels wonder, Grace to make Sinners happy, Grace to aſtoniſh Devils: And what will become of them that trample under foot this Son of God.

Of the Grace of the Spirit.

I come now to ſpeak of the **Grace** of the Spirit, *for he alſo* **ſaveth** *us by his Grace*: The Spirit, I told you, is God, as the Father and the Son, and is therefore alſo the Author of Grace; yea, and it is abſolutely neceſſary that he put forth his Grace alſo, or elſe no fleſh can be ſaved. The Spirit of God hath his hand in ſaving of us many ways; for they that go to Heaven, as they muſt be beholding to the Father and the Son, ſo alſo to the Spirit of God. The Father chooſeth us, giveth us to Chriſt, and Heaven to us, and the like; the Son fulfils the Law for us, takes the Curſe of the Law from us, bears in his own body our ſorrows, and ſets us juſtified in the ſight of *God*. The Father's Grace is ſhewed in Heaven and Earth; the Son's Grace is ſhewed on the Earth, and on the Croſs; and the Spirits Grace muſt be ſhewed in our Souls, and Bodies, before we come to Heaven. 32.

Queſt. BUT ſome may ſay, Wherein doth the ſaving Grace of the Spirit appear? 33.

Anſw. IN many things.

1. IN taking poſſeſſion of us for his own, in his making of us his Houſe and Habitation, 1 *Cor.* 3. 16. *chap.* 6. 19. *Epheſ.* 2. 21, 22. ſo that though the Father and the Son have both glorioufly put forth gracious Acts in order to our Salvation, yet the Spirit is the firſt that makes ſeiſure of us. Chriſt therefore when he went away, ſaid not, that he would ſend the Father, but the Spirit, and that he ſhould be in us for ever, *Joh.* 14. *If I depart*, (ſaid Chriſt) *I will ſend him, the Spirit of Truth, the Comforter*, Joh. 14. 14. *chap.* 16. 7. 13.

The holy Spirit coming into us, and dwelling in us, worketh out many Salvations for us now, and each of them in order alſo to our being ſaved for ever. 34

1. HE ſaveth us from our darkneſs, by illuminating of us; hence he is called *the Spirit of Revelation*, becauſe he openeth the blind eyes, and ſo conſequently delivereth us from that darkneſs, which elſe would drown us in the Deeps of Hell, *Epheſ.* 1. 17.

2. HE it is that convinceth us of the evil of our unbelief, and that ſhews us the neceſſity of our believing in Chriſt; without the conviction of this we ſhould periſh, *Joh.* 16. 9.

3. THIS is that Finger of God, by which the Devil is made to give place unto Grace, by whoſe power elſe we ſhould be carried headlong to Hell, *Luke* 11. 20, 21, 22.

4. THIS is he that worketh faith in our hearts, without which neither the Grace of the Father, nor

nor the Grace of the Son can ſave us; *For he that believeth not ſhall be damned*, Rom. 15. 13. Mark 16. 16.

5. This is he by whom we are born again, and he that is not ſo born, can neither ſee nor inherit the Kingdom of Heaven, *John* 3. 3, 5, 6, 7.

6. This is he that ſetteth up his Kingdom in the heart, and by that means keepeth out the Devil after he is caſt out, which Kingdom of the Spirit, whoever wanteth, they lie liable to a worſe poſſeſſion of the Devil than ever, *Mat.* 13. 33. *Luke* 11. 24, 25.

7. By this Spirit we come to ſee the Beauty of Chriſt, without a ſight of which, we ſhould never deſire him, but ſhould certainly live in the neglect of him, and periſh, *John* 16. 14. 1 *Cor.* 2 9, 10, 11, 12. *Iſa.* 53. 1, 2.

8. By this Spirit we are helped to praiſe God acceptably; but without it, 'tis impoſſible to be heard unto Salvation, *Rom.* 8. 26. *Eph.* 6. 18. 1 *Cor.* 14 15.

9 By this bleſſed Spirit the Love of God is ſhed abroad in our hearts, and our hearts are directed into the Love of God, *Rom.* 5. 5. 2 *Theſ.* 2. 5.

10. By this bleſſed Spirit we are led from the wayes of the Fleſh into the wayes of Life, and by it our mortal Body, as well as our immortal Soul is quickned in the Service of God, *Gal.* 5. 18, 25. *Rom.* 8. 11.

11. By this good Spirit we keep that good Thing, even the Seed of God, that at the firſt by the Word of God was infuſed into us, and without which we are liable to the worſt Damnation, 1 *John* 3. 9. 1 *Pet.* 1. 23. 2 *Tim.* 1. 14.

12. By this good Spirit we have help and light againſt all the Wiſdom and cunning of the World, which putteth forth it ſelf in its moſt curſed Sophiſtications, to overthrow the Simplicity that is in Chriſt, *Mat.* 10. 19, 20. *Mar.* 13. 11. *Luke* 12. 11, 12.

13. By this good Spirit our Graces are maintained in life and vigour; as, Faith, Hope, Love, a Spirit of Prayer, and every Grace, 2 *Cor.* 4. 13. *Rom.* 15. 13. 2 *Tim.* 1. 7. *Eph.* 6. 18. *Tit.* 3. 5.

14. By this good Spirit we are ſealed to the Day of Redemption, *Eph.* 1. 14.

15. And by this good Spirit we are made to wait with Patience until the redemption of the purchaſed Poſſeſſion comes, *Gal.* 5. 5.

NOW all theſe Things are ſo neceſſary to our Salvation, that I know not which of them can be wanting; neither can any of them be by any means attained but by this bleſſed Spirit.

35. AND thus have I in few Words, ſhewed you the grace of the Spirit, and how it putteth forth it ſelf toward the ſaving of the Soul. And verily, Sirs, it is neceſſary that you know theſe things diſtinctly; to wit, the **Grace** of the Father, the Grace of the Son, and the Grace of the Holy Ghoſt; for it is not the Grace of one, but of all theſe Three, that **ſaveth** him that ſhall be ſaved indeed.

The Father's Grace ſaveth no man without the Grace of the Son; neither doth the Father and the Son ſave any without the Grace of the Spirit; for as the Father loves, the Son muſt die, and the Spirit muſt ſanctifie, or no Soul muſt be ſaved.

Some think, that the Love of the Father, without the Blood of the Son, will ſave them; but they are deceived; *for without ſhedding of Blood is no remiſſion*, Heb. 9 22.

Some think, that the Love of the Father, and Blood of the Son will do, without the Holineſs of the Spirit of God; but they are deceived alſo; *for if any man have not the Spirit of Chriſt, he is none of his*; and again, *without holineſs no man ſhall ſee the Lord*, Rom. 8, 9. Heb. 12. 14.

There is a Third ſort, that think the holineſs of the Spirit is ſufficient of it ſelf; But they (if they had it) are deceived alſo; for it muſt be the Grace of the Father, the Grace of the Son, and the Grace of the Spirit joyntly, that muſt **ſave** them.

But yet, as theſe three do put forth Grace jointly and truly in the Salvation of a Sinner; ſo they put it forth (as I alſo have ſhewed you before) after a diverſe manner: The Father deſigns us for Heaven; the Son redeems from Sin and Death; and the Spirit makes us meet for Heaven; not by electing, that's the Work of the Father; not by dying, that's the work of the Son; but by his revealing Chriſt, and applying Chriſt to our Souls, by ſhedding the Love of God abroad in our hearts, by ſanctifying of our Souls, and taking poſſeſſion of us as an Earneſt of our poſſeſſing of Heaven.

QUESTION III.

Who are they that are to be Saved *by Grace?*

I COME now to the Third Particular; 36.
namely, to ſhew you who they are that are to be ſaved by Grace.

FIRST, Not the ſelf-righteous; not they that have no need of the Phyſician. *The whole have no need of the Phyſician*, ſaid Chriſt: *I come not to call the righteous, but ſinners to repentance*, *Mar.* 2. 17. And again, *He hath filled the hungry with good things, but ſends the rich empty away*, *Luke* 2. 23. Now when I ſay, not the ſelf-righteous, nor the rich, I mean, not that they are utterly excluded; for St. *Paul* was ſuch an one; but he ſaveth not ſuch, without he firſt awaken them to ſee they have need to be ſaved by Grace.

SECONDLY, The Grace of God **ſaveth** not him that hath ſinned the unpardonable Sin. *There is nothing left for him but a certain, fearful, looking for of Judgment which ſhall devour the Adverſaries*, Heb. 10. 26, 27.

THIRDLY, That Sinner that perſevereth in final Inpenitency and unbelief, ſhall be damned, *Luke* 13. 3, 5. *Rom.* 2. 2, 3, 4, 5. *Mark* 16. 15, 16.

FOURTHLY, That Sinner whoſe Mind the God of this World hath blinded, that the glorious Light of the Goſpel of Chriſt, who is the Image of God, can never ſhine into him, *is loſt*, and muſt be damned, 2 *Cor.* 4. 3, 4.

FIFTHLY, The Sinner that maketh Religion his Cloak for wickedneſs, he is an Hypocrite,

crite, and continuing ſo, muſt certainly be damned, *Pſal.* 125. 5. *Iſa.* 33. 14. *Matth.* 24. 50, 51.

SIXTHLY, In a word, every Sinner that perſevereth in his wickedneſs, ſhall not inherit the Kingdom of heaven: *Know you not that the unrighteous ſhall not inherit the Kingdom of God: Be not deceived, neither Fornicator, nor Idolater, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God: Let no man deceive you with vain words; for becauſe of theſe things cometh the wrath of God upon the Children of Diſobedience,* 2 Cor. 6. 9, 12. Ephes. 5. 5, 6.

37. *Queſt.* BUT what kind of Sinners ſhall then be ſaved?

Anſw. THOSE of all theſe kinds that the Spirit of God ſhall bring the Father by Jeſus Chriſt; theſe, I ſay, and none but theſe can be ſaved; becauſe elſe the Sinners might be ſaved without the Father, or without the Son, or without the Spirit.

NOW, in all that I have ſaid, I have not in the leaſt ſuggeſted, that any Sinner is rejected becauſe his ſins, in the nature of them, are great; Chriſt Jeſus came into the world to ſave the chief of Sinners: It is not therefore the greatneſs *of*, but the continuance *in* ſins, that indeed damneth the Sinner: (But I always exclude him that hath ſinned againſt the Holy Ghoſt; That it is not the greatneſs of ſin that excludeth the Sinner, is evident;

1. FROM the Words before the Text; which doth give an account of what kind of Sinners were here ſaved *by Grace*; as namely, *they that were dead in treſpaſſes and ſins, thoſe that walked in theſe ſins, according to the courſe of this world, even according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of diſobedience, among whom alſo we have all our converſation in times paſt, in the luſts of the Fleſh, fulfilling the deſires of the fleſh, and of the mind, and were by nature the Children of wrath even as others,* Eph. 2. 2, 3.

2. IT is evident alſo from the many Sinners that we find to be ſaved, by the revealed will of God; for in the Word we have mention made of the Salvation of great Sinners, where their Names and their Sins ſtand recorded, for our encouragement; as,

1. YOU read of **Manaſſeth**, who was an Idolater, a Witch, a Perſecutor; yea, a Rebel againſt the Word of God, ſent unto him by the Prophets; and yet this man was ſaved, 2 *Chron.* 33. 2, 5, 4, 5, 6, 7, 8, 9. 2 *King.* 21. 16. 2 *Chron.* 33. 10, 11, 12, 13.

2. YOU read of **Mary Magdalene**, in whom was ſeven Devils; her Condition was dreadful; yet ſhe was ſaved, *Luke* 8. 2. *John* 20.

3. YOU read of the Man that had a Legion of Devils in him; O how dreadful was his Condition! and yet by Grace he was ſaved, *Mark* 5. 1. 19.

4. YOU read of them that murthered the Lord Jeſus, and how they were converted and ſaved, *Acts* 2. 23.

5. YOU read of the Exorciſts in *Acts* 19. 13. how they cloſed with Chriſt, and were ſaved by grace.

6. YOU read of *Saul* the Perſecutor, and how he was ſaved by grace, *Acts* 9. 15.

Object. BUT thou ſaiſt, I am a Backſlider. 38.

Anſw. SO was *Noah*, and yet he found grace in the eyes of the Lord, *Gen.* 9. 21, 22.

2. SO was *Lot*, and yet God ſaved him by grace, *Gen.* 20. 36. and, 2 *Pet.* 2. 7, 8, 9.

3. SO was *David*, yet by grace he was forgiven his Iniquities, 2 *Sam.* 12. 7, 8, 9, 10, 11, 12, 13.

4. So was *Solomon*, and a great one too; yet by grace his Soul was ſaved, *Pſal.* 89. 28, 29, 30, 32, 33, 34.

5. SO was *Peter*, and that a dreadful one; yet by grace he was ſaved, *Mat.* 26, 69, 70, 72, 74. *Mark* 16. 7. *Acts* 15, 7, 8, 9, 16, 11.

6. BESIDES, For further encouragement, read, *Jer.* 3. *chap.* 33. 25, 26. *chap.* 51. 5. *Ezek.* 36. 25. *Hoſ.* 14. 1, 2, 3, 4. And ſtay thy ſelf, and wonder at the Riches of the grace of God.

Queſt. BUT how ſhould we find out what Sinners ſhall be ſaved? All it ſeems ſhall not: 39.
Beſides, for ought can be gathered by what you have ſaid, there is as bad ſaved as damned, (let him that hath ſinned the unpardonable Sin aſide.)

Anſw. TRUE, there are as bad ſaved as damned; but to this Queſtion:

1. They that are effectually called, are ſaved.

2. They that believe on the Son of God ſhall be ſaved.

3. They that are ſanctified and preſerved in Chriſt, ſhall be ſaved.

4. They that take up their Croſs dayly, and follow Chriſt, ſhall be ſaved.

Take a Catalogue of them thus:

1. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved,* Mark 16. 16. *Acts* 16. 31.

2. *Confeſs with thy mouth the Lord Jeſus, and believe in thine heart that God hath raiſed him from the dead,* and thou ſhalt be ſaved, *Rom.* 10, 9.

3. Be juſtified by the Blood of Chriſt, and thou ſhalt be ſaved, *Rom.* 5. 9.

4. Be reconciled to God by the death of his Son, and thou ſhalt be ſaved by his life, *Rom.* 5. 10.

5. *And it ſhall come to paſs, that whoſoever ſhall call upon the Name of the Lord ſhall be ſaved,* *Rom.* 10. 13. See ſome other Scriptures.

1. *He ſhall ſave the humble perſon,* Job. 22. 29.

2. *Thou ſhalt ſave the afflicted People,* Pſal. 18. 27.

3. *He ſhall ſave the Children of the needy,* Pſal. 72. 4.

4. *He ſhall ſave the Souls of the Needy,* Pſal. 72 13.

5. *O thou my God, ſave thy ſervant that truſteth in thee,* Pſal. 86. 2.

6. *He will fulfil the deſire of them that fear him, he will hear their cry, and will ſave them,* Pſal. 145. 19.

But ſinner, if thou wouldſt indeed be ſaved, beware of theſe four things.

1. BE-

1. BEWARE of delaying repentance, delays are dangerous, and damnable; they are dangerous, because they harden the heart, they are damnable because their tendency is to make thee out-ſtand the time of Grace, *Pſal.* 95. 7. *Heb.* 3. 7, 8, 9, 10, 11.

2. BEWARE of reſting in the Word of the Kingdom, without the Spirit and Power of the Kingdom of the Goſpel, for the Goſpel coming in Word only, ſaves no body, for the Kingdom of God or the Goſpel where it comes to Salvation, is not in Word, but in Power, 1 *Theſ.* 1. 4, 5, 6. 1 *Cor.* 4. 19.

3. TAKE heed of living in a profeſſion, a Life that is provoking to God: For that is the way to make him caſt thee away in his anger.

4. TAKE heed that thy inſide and outſide be alike, and both conformable to the Word of his Grace; labour to be like the living Creatures which thou mayeſt read of in the Book of the Prophet *Ezekiel*, whoſe appearance and themſelves were one, *Ezek.* 10. 22.

In all this I have advertiſed you not to be content without the power and ſpirit of God in your hearts, for without him you partake of none of the Grace of the Father or Son, but will certainly miſs of the Salvation of the Soul.

QUESTION IV.

41. *How it appears, that they that are ſaved, are* Saved *by Grace?*

THIS Fourth Queſtion requireth, that ſome Demonſtration be given of the truth of this Doctrine; to wit, that they that are ſaved, are ſaved by Grace.

What hath been ſaid before, hath given ſome Demonſtration of the truth, wherefore firſt repeating in few words, the ſum of what hath been ſaid already, I ſhall come to further proof.

1. THAT this is true, the Scriptures teſtifie, becauſe God choſe them to Salvation before they had done good, *Rom.* 9. 11.

2. CHRIST was ordained to be their Saviour before the foundation of the World, *Epheſ.* 1. 4. 1 *Pet.* 1. 19, 20, 21.

3. ALL things that concur and go to our Salvation, were alſo in the ſame laid up in Chriſt to be communicated in the diſpenſation of the fulneſs of times to them that ſhall be ſaved, *Epheſ.* 1. 3, 4. 2 *Tim.* 1. 9. *Epheſ.* 1. 10. *chap.* 3. 8, 9, 10, 11. *Rom.* 8. 30.

AGAIN, As their Salvation was contrived by God, ſo as was ſaid, this Salvation was undertaken by one of the three, to wit, the Son of the Father, *Joh.* 1. 29. *Iſa.* 48. 16.

Had there been a contrivance in Heaven about the Salvation of Sinners on Earth, yet if the reſult of that contrivance had been, that we ſhould be ſaved by our own good deeds, it would not have been proper for an Apoſtle or an Angel to ſay, *By Grace ye are ſaved.* But now, when a Councel is held in *eternity* about the Salvation of ſinners in *time*, and when the reſult of that Councel ſhall be, that the Father, the Son, and the Holy Ghoſt will themſelves accompliſh the Work of this Salvation, *this is Grace*, this is naturally Grace; Grace that is rich and free. Yea, this is unthought-of Grace; I will ſay it again, this is unthought-of Grace; for who could have thought that a Saviour had been in the boſom of the Father, or that the Father would have given him to be the Saviour of Men, ſince he refuſed to give him to be the Saviour of Angels, *Heb.* 2. 16, 17.

42. AGAIN, Could it have been thought, that the Father would have ſent his Son to be the Saviour, we ſhould in reaſon have thought alſo, that he would never have taken the Work wholly upon himſelf, eſpecially that fearful, dreadful Soul aſtoniſhing, and amazing part thereof! Who could once have imagined, that the Lord Jeſus would have made himſelf ſo poor, as to ſtand before God in the nauſeous rags of our ſins, and ſubject himſelf to the Curſe and Death that was due to our ſin; *but thus he did to ſave us by Grace.*

Bleſſed be God, and the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all Spiritual Bleſſings in heavenly places in Chriſt, according as he hath choſen us in him before the foundation of the World, that we ſhould be holy, and without blame before him in love. Having predeſtinated us unto the adoption of Children, by Jeſus Chriſt, to himſelf, according to the good pleaſure of his Will, to the praiſe of the Glory of his grace, wherein he hath made us accepted in the beloved: In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his Grace, Epheſ. 1. 3. to 7.

43. AGAIN, If we conſider the terms and condition upon which this ſalvation is made over to them that are ſaved, it will further appear, *we are ſaved by Grace.*

1. THE things that immediately concern our Juſtification and Salvation, they are offered, yea, given to us freely, and we are commanded to receive them by faith: Sinner hold up thy lap: God ſo loved the World that he giveth his Son, that he giveth his Righteouſneſs, that he giveth his Spirit, and the Kingdom of Heaven, *Joh.* 3. 16. *Rom.* 5. 17. 2 *Cor.* 1. 21, 22. *Luke* 12. 32.

2. HE alſo giveth *Repentance*, he giveth *Faith*, and giveth *Everlaſting Conſolation, and good hope through Grace*, Acts 5. 30, 31. Philip. 1. 29. 2 *Theſ.* 2. 16.

3. HE giveth *Pardon*, and giveth *more Grace*, to keep us from ſinking into Hell, then *we have ſin* to ſink us in thither, *Acts* 5. 3. *Prov.* 3. 34. *Jam.* 4. 6. 1 *Pet.* 5. 5.

4. HE hath made all theſe things over to us in a Covenant of Grace, we call it a Covenant of Grace, *becauſe 'tis ſet in oppoſition to the Covenant of Works, and becauſe it is eſtabliſhed to us in the doings of Chriſt*, founded in his Blood, ſtabliſhed upon the beſt Promiſes made to him, and to us by him: *For all the Promiſes in him are yea, and in him Amen, to the Glory of God by us*, 2 Cor. 1. 20.

44. But to paſs theſe, and to come to ſome other Demonſtrations for the clearing of this.

FIRST, Let us a little conſider, what Man is upon whom the Father, the Son, and the Spirit beſtows this grace.

By Nature he is an Enemy to God, an Enemy in his Mind: *The carnal Mind is enmity to God; for it is not ſubject to the Law of God, neither*

neither indeed can be, Coloſſians 1. 21. Rom. 8 7.

SO that the ſtate of Man was this, he was not only over-perſwaded on a ſudden to ſin againſt God, but he drank this Sin like water, into his very Nature, mingled it with every Faculty of his Soul, and Member of his Body; by the means of which, he became alienate from God, and an Enemy to him in his very heart; and wilt thou, O Lord, as the Scripture hath it, *And doſt thou open thine eyes upon ſuch an one?* Job 14. 3. Yea, open thy heart, and take this man, not into Judgment, but into Mercy with thee.

FURTHER, Man, by his Sin, had not only given himſelf to be a Captive-Slave to the Devil; but continuing in his Sin, he made head againſt his God, ſtruck up a Covenant with Death, and made an agreement with Hell, But for God to open his eyes upon *ſuch an one*. and to take hold of him by riches of Grace, this is amazing, *Iſa.* 28. 16, 17, 18.

SEE where God found the *Few* when he came to look upon him to ſave him: *As for thy Nativity* ſays God, *in the day thou waſt born, thy Navel was not cut, neither waſt thou waſhed in water to ſupple thee; thou waſt not ſalted at all, nor ſwadled at all; none eye pitied thee, to do any of theſe things to thee, to have compaſſion on thee; but thou waſt caſt out into the open Field, to the loathing of thy perſon, in the day that thou waſt born. And when I paſſed by thee, and ſaw thee polluted in thy Blood, I ſaid unto thee, when thou waſt in thy Blood, live; yea, I ſaid unto thee when thou waſt in thy Blood, live: now, when I paſſed by thee, and looked upon thee, behold thy time was the time of love; and I ſpread my skirt over thee, and covered thy Nakedneſs; yea, I ſwore unto thee, and entred into a covenant with thee, ſaith the Lord God, and thou becameſt mine*: Sinner, ſee farther into the Chapter, *Ezek.* 16. All this is the grace of God; every Word in this Text ſmells of grace.

45. BUT before I paſs this, let us a little take notice of the carriage of God to Man, and again of Man to God in his **Converſion.**

FIRST, Of **God's** carriage to Man; he comes to him while he is in his **Sins**, in his Blood; he comes to him now, not in the heat, and fire of his Jealouſie; but in the cool of the Day, in unſpeakable gentleneſs, mercy, pity, and bowels of Love; not in cloathing himſelf with vengeance; but in a way of entreaty, and meekly beſeecheth the Sinner to be reconciled unto him, 2 *Cor.* 5. 19, 20.

IT is expected among Men, that he which giveth the Offence, ſhould be the firſt in ſeeking Peace: But Sinner, betwixt God and Man it is not ſo; not that we loved God, not that we choſe God; *but God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes to them.* God is the firſt that ſeeketh Peace; and, as I ſaid, in a way of Entreaty, he bids his Miniſters pray you in Chriſt's ſtead; *as if God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God*, O Sinner, wilt thou not open! Behold, God the Father, and his Son Jeſus Chriſt, ſtand both at the *door of thy heart*, beſeeching *there* for favour from thee, that thou wilt be reconciled to them, with promiſe, if thou wilt comply, to forgive thee all thy Sins. O grace! O amazing grace! To ſee a Prince entreat a Beggar to receive an Alms, would be a ſtrange ſight; to ſee a King entreat the Traitor to accept of Mercy, would be a ſtranger ſight than that; but to ſee God entreat a Sinner to hear Chriſt ſay, *I ſtand at the door and knock*, with an heart-ful, and an heaven-full of grace, to beſtow upon him that opens; this is ſuch a ſight as dazles the eyes of Angels. What ſaiſt thou now, Sinner, Is not this *God rich in Mercy?* Hath not this *God great Love for Sinners?* Nay further, that thou maiſt not have any ground to doubt that all this is but complementing, thou haſt alſo here declared, *That God hath made his Chriſt to be Sin for us, who knew no Sin; that we might be made the Righteouſneſs of God in him.* If *God* would have ſtuck at any thing, he would have ſtuck at the Death of his Son; but he delivered him up for us freely; *how ſhall he not then with him, freely give us all things? Rom.* 8.

BUT this is not all; God doth not only beſeech thee to be reconciled to him; but farther, for thy encouragement, he hath pronounced in thy hearing, exceeding great and precious Promiſes; *and hath confirmed them by an Oath, that by two immutable things in which it is not poſſible that God ſhould lie, we might have a ſtrong conſolation who have fled for refuge to lay hold on the hope ſet before us*, Heb. 6. 18, 19. Iſa. 1. 18. chap. 55. 6, 7. Jer. 51. 5.

SECONDLY, Let us come now to the 46.
Carriage of theſe **ſinners** to God, and that from the firſt day he beginneth to deal with their ſouls, even to the time that they are to be taken up into Heaven.

AND firſt, to begin with God's *ordinary* dealing with ſinners, when as firſt he miniſtreth **Conviction** to them by his Word, how ſtrangely do they behave themſelves? They love not to have their Conſciences touched; they like not to ponder upon what they have been, what they are, or what is like to become of them hereafter: Such Thoughts they count unmanly, hurtful, diſadvantageous; *therefore they refuſe to hearken, they pull away their ſhoulder, they ſtop their ears that they ſhould not hear*, Zech. 7. 11. And now they are for any thing, rather than the Word: An Ale-houſe, a Whore-houſe, a Play-houſe, Sports, Pleaſures, Sleep, the World, and what not, ſo they may ſtave off the Power of the Word of God.

2ly, IF God now comes up cloſer to them, 47.
and begins to faſten **Conviction** upon the Conſcience, though ſuch *Conviction* be the firſt ſtep to Faith and Repentance, yea, and to Life eternal; yet what ſhifts will they have to forget them, and wear them off! Yea, although they now begin to ſee that they muſt either *turn* or *burn*; yet oftentimes, even then, they will ſtudy to wave a preſent Converſion: They object, they are too young to turn yet; ſeven years hence time enough, when they are old, or come upon a ſick-bed: O what an Enemy is Man to his own Salvation! I am perſwaded that God hath viſited ſome of you often with his Word, even twice, and thrice; and you have thrown Water as faſt, as he hath by the Word caſt Fire upon your Conſcience, Chriſtian, what had become of thee, if

God

God had took thy denial, for an Answer, and said, Then will I carry the Word of Salvation to another, and he will hear it! Sinner turn, (says *God*,) Lord, I cannot tend it, says the Sinner: Turn or burn (says *God*;) I will venture that, says the Sinner: Turn and be saved (says *God*,) I cannot leave my Pleasures, says the Sinner: Sweet Sins, sweet Pleasures, sweet Delights, says the Sinner. But what Grace is it in *God*, thus to parley with the Sinner! O the Patience of *God* to a poor Sinner! What if *God* should now say, Then get thee to thy Sins, get thee to thy Delights, get thee to thy Pleasures, take them for thy Portion, they shall be all thy Heaven, all thy Happiness, and all thy Portion.

48. 3*ly*, BUT *God* comes again, and shews the **sinner** the necessity of turning *now*; now, or not at all; yea, and giveth the sinner this **conviction** so strongly, that he cannot put it off. But behold the sinner has one spark of enmity still. If he must needs turn *now*, he will either turn from one sin to another, from great ones to little ones, from many to few, or from all to one and there stop. But perhaps Convictions will not thus leave him: Why then he will turn from Prophaneness to the Law of *Moses*, and will dwell as long as *God* will let him upon his own seeming goodness. And now observe him, he is a great stickler for legal performance, now he will be a good Neighbour, he will pay every Man his own, will leave off his Swearing, the Alehouse, his Sports, and Carnal Delights: he will read, pray, talk of Scripture, and be a very busie one in Religion (such as it is:) Now he will please *God*, and make him amends, for all the wrong he hath done him, and will feed him with Chapters, and Prayers, and Promises, and Vows, and a great many more such dainty Dishes as these: Perswading himself that now he must need be fair for Heaven, and thinks besides, that he serveth *God* as well as any Man in *England* can. But all this while he is as ignorant of Christ, as the stool he sits on, and no nearer Heaven then was the blind *Pharisee*, only he is got in a cleaner way to Hell, than the rest of his Neighbours are, *There is a generation that are pure in their own eyes, and yet are not purged from their filthiness*, Prov. 30. 12.

Might not *God* now cut off this Sinner, and cast him out of his sight; might he not leave him here to his own choice, to be deluded by, and to fall in his own Righteousness, because he *trusteth to it, and commits iniquity*, Ezek. 33. 13. But Grace, preventing Grace preserves him, 'tis true, this turn of the Sinner, (as I said) is a turning short of Christ: But,

49. 4*ly*, God in this way of the **Sinner** will mercifully follow him, and shew him the shortness of his performances, the emptiness of his **Duties** and the uncleanness of his righteousness, *Isa.* 28. 20. *chap.* 64. 6. This I speak of the sinner, the Salvation of whose Soul is graciously intended and contrived of God, for he shall by Gospel-light be wearied out of all; he shall be made to see the vanity of all, and that the personal righteousness of Jesus Christ, and that only, is it which of God is ordained to save the Sinner from the due reward of his sins; but behold, the sinner now, at the sight and sence of his own nothingness, falleth into a kind of despair; for although he hath it in him, to presume of Salvation, through the delusiveness of his own good opinion of himself, yet he hath it not in himself, to have a good opinion of the Grace of God, in the righteousness of Christ: Wherefore he concludeth, That if Salvation be alone of the Grace of God through the Righteousness of Christ, and that all of a Man's own, is utterly rejected, as to the justification of his person with God, then he is cast away. Now the reason of this sinking of heart, is the sight that God hath given him, a sight of the uncleanness of his best performance, the former sight of his Immoralities, did somewhat distress him, and make him betake himself to his own good deeds to ease his Conscience, wherefore this was his prop, his stay; but behold, now God hath taken this from under him, and now he falls, wherefore his best doth also now forsake him, and flies away like the Morning-dew, or a Bird, or as the Chaff that is driven with the Whirlwind, and the smoak out of a Chimney, *Hos.* 9. 11. *chap.* 13. 3.

Besides, this revelation of the emptiness of his own righteousness, brings also with it a further discovery of the naughtiness of his heart, in its Hypocrisies, Pride, Unbelief, hardness of Heart, Deadness, and backwardness to all Gospel, and New Covenant Obedience, which sight of himself, lies like Millstones upon his Shoulders, and sinks him yet further into doubts and fears of Damnation. For, bid him now receive Christ, he answers, he cannot, he dares not: Ask him why he cannot, he will answer, He has no faith, nor hope in his heart; tell him that grace is offered him freely, he says, But I have no heart to receive it; besides he finds not, as he thinks, any gracious disposition in his Soul, and therefore concludes, he doth not belong to *God's mercy*, nor hath an interest in the Blood of Christ, and therefore dares not presume to believe; wherefore, as I said, he sinks in his heart, he dies in his thoughts, he doubts, he despairs, and concludes, he shall never be saved.

50. 5*ly*, BUT behold, the *God* of all grace leaveth him not in this distress, but comes up now to him closer than ever, he sends the spirit of **Adoption**, the Blessed Comforter to him, to tell him, *God is Love*, and therefore not willing to reject the broken in heart; bids him cry, and pray for an evidence of mercy to his Soul, and says, *Peradventure you may be hid in the day of the Lord's Anger.* At this the **Sinner** takes some encouragement, yet he can get no more then that which will hang upon a meer probability, which by the next doubt that ariseth in the heart, is blown quite away, and the Soul left again in his first plight, or worse; where he lamentably bewails his miserable state, and is tormented with a thousand fears of perishing, for he hears not a word from Heaven, perhaps for several Weeks together: Wherefore **Unbelief** begins to get the mastery of him, and takes off the very edge and spirit of Prayer, and inclinations to hear the word any longer: Yea, the Devil also claps in with these thoughts, saying, that all your Prayers, and hearing, and reading, and godly Company, which you frequent, will rise up in judgment against you at last; therefore

fore better it is, if you must be damned, to chuse as easie a place in Hell as you can. The Soul at this, being quite discouraged, thinks to do as it hath been taught, and with dying Thoughts, it begins to faint when it goeth to Prayer, or to hear the Word; but behold, when all hope seems to be quite gone, and the Soul concludes, *I die, I perish*, in comes on a sudden the Spirit of God again with some good Word of God, which the soul never thought of before; which Word of God commands a Calm in the soul, makes Unbelief give place, encourageth to hope and wait upon God again; perhaps it gives some little sight of Christ to the soul, and of his blessed undertaking for sinners. But behold, so soon as the power of things do again begin to wear off the heart, the sinner gives place to Unbelief, questions God's Mercy, and fears damning again; he also entertains hard Thoughts of God and Christ, and thinks former encouragements were Fancies, Delusions, or meer *Think-so's*. And why doth not God now cast the Sinner to Hell, for his thus abusing his mercy and grace? O no! *He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion*; wherefore goodness and mercy shall follow him all the days of his Life, *that he may dwell in the house of the Lord for ever*, Psal. 23. 6.

51. *6ly*, GOD therefore, after all these Provocations, comes by his Spirit to the soul again, and brings sealing grace and pardon to the Conscience, testifying to it, that its sins are forgiven, and that freely for the sake of the Blood of Christ, and now has the sinner such a sight of the grace of God in Christ, as kindly breaks his heart with joy and comfort. Now the soul knows what it is to eat Promises; it also knows what it is to eat and drink the flesh and blood of Jesus Christ by faith: now it is driven by the power of his grace, to its knees, to thank *God* for forgiveness of sins, and for hopes of an inheritance amongst them that are sanctified by faith, which is in Christ. Now it hath a Calm and Sun-shine; now *he washeth his steps with Butter, and the Rock poures him out Rivers of Oyl*,

52. *7ly*, BUT after this, perhaps the soul grows cold again; it also forgets this grace received, and waxeth carnal; begins again to itch after the World, loseth the life and savour of heavenly things, grieves the Spirit of God, wofully backslides, casteth off Closet-Duties quite, or else retains only the formality of them, is a reproach to Religion, grieves the hearts of them that are awake, and tender of God's Name, *&c.* But what will God do now? Will he take this advantage to destroy the Sinner? No. Will he let him alone in his Apostasie? No. Will he leave him to recover himself by the strength of his now languishing graces? No. What then? Why he will seek this Man out, till he finds him, and bring him home to himself again. *For thus saith the Lord God, Behold, I even I, will both search my Sheep, and seek them out, as a Shepherd seeketh out his Flock, in the day that he is among the sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered. I will seek that which was lost, and bring again that which was driven away; I will bind up that which was broken, and will strengthen that which was sick*, Ezek. 34. 11. 16.

THUS he dealt with the Man that went down from *Jerusalem* to **Jericho**, and fell among Thieves; and thus he dealt with the Prodigal you read of also, *Luke* 10. 30, 31, 32, 33, 34, 35. *Luke* 15. 20.

Of Gods ordinary way of fetching the **Backslider** home, I will not now discourse, namely, whether he always breaketh his bones for his sins, as he broke *David's*: or whether he will all the days of their Life, for this, leave them under guilt and darkness; or whether he will kill them now, that they may not be damned in the Day of Judgment, as he dealt with them at *Corinth*, 1 Cor. 11. 30, 31, 32. He is wise, and can tell how to imbitter backsliding to them he loveth.

HE can break their Bones, and save them; he can lay them in the lowest pit, in darkness, in the deep, and save them: he can slay them as to this Life, and save them. And herein again appears wonderful grace, that *Israel* is *not forsaken, nor* Judah *of his God, though their Land be filled with sin against the Holy One of* Israel, *Jer.* 51. 5.

53 *8ly*, BUT suppose God deals not either of these ways with the Back-slider, but shines upon him again, and seals up to him the remission of his sins a second time, saying, *I will heal their Back-slidings, and love them freely*: What will the soul do now? Surely it will walk humbly now, and holily all its days: It will never backslide again, will it? It may happen it will not, it may happen it will; it is just as his God keeps him; for although his sins are of himself, his standing is of God; I say, his standing, while he stands, and his recovery, if he falls, are both of God. Wherefore, if God leaves him a little, the next gap he finds, away he's gone again: *My People*, says God, *are bent to back-sliding from me.* How many times did *David* backslide? yea, *Jehosaphat* and *Peter*? 2 *Sam.* 11. *chap*, 24. 2 *Chron* 19. 1, 2, 3. *chap.* 20. 5. *Mat.* 26. 69, 70, 71. *Gal.* 2. 11, 12, 13. As also in the 3*d.* of *Jeremiah*, 'tis said, *But thou hast played the Harlot with many Lovers, yet return unto me, saith the Lord*, Jer. 3. 1. Here is Grace! So many times as the soul **backslides**, so many times God brings him again, (I mean, the soul that must be saved by grace,) he renews his Pardons, and multiplies them. *Lo all these things worketh God oftentimes with Man*, Job 33. 29.

54 *9ly*, BUT see yet more **grace**; I will speak here of Heart-**wanderings**, and of daily Miscarriages; I mean, of these common Infirmities that are incident to the best of **saints**, and that attend them in their best Performances; not that I intend, for I cannot mention them particularly; that would be a Task impossible; but such there are, worldly Thoughts, unclean Thoughts, too low Thoughts of God, of Christ, of the Spirit, Words, Ways and Ordinances of God, by which a Christian transgresses many times; may I not say, sometimes, many hundred times a day; yea, for ought I know, there are some Saints, and them not long-lived neither, that must receive, before they enter into Life, Millions of **pardons** from God for these; and every Pardon is an Act of

grace,

grace, through the redemption that is in Christ's Blood. Seventy times seven times a day we sometimes sin against our Brother; but how many times in that day do we sin against God? *Lord, who can understand his errors? Cleanse thou me from my secret sins*, said *David*: And again, *If thou, Lord, shouldest mark iniquity, O Lord, who should stand; But there is forgiveness with thee that thou maist be feared*, Mat. 18. 21, 22. Psal. 19. 12. Psal. 130. 3, 4.

BUT to mention some of them; sometimes they question the very Being of *God*, or foolishly ask, how he came to be at first? Sometimes they question the truth of his Word, and suspect the Harmony thereof, because their blind hearts and dull heads cannot reconcile it; yea, all fundamental Truths lie open sometimes to the censure of their Unbelief and Atheism; as namely, whether there be such an one as Christ, such a thing as the Day of Judgment, or whether there will be a Heaven or Hell heteafter? and *God* pardons all these by his grace. When they believe these things, even then they sin, by not having such reverent, high and holy thoughts of them as they ought; they sin also by having too too good thoughts of themselves, of Sin, and the World; sometimes, let me say, often, they wink too much at known sin; they bewail not, as they should, the Infirmities of the Flesh; the itching inclinations which they find in their hearts after vanity, go too often from them unrepented of: I do not say, but they repent them in the general. But all these things, O how often doth *God* forgive through the riches of his grace?

THEY sin by not walking answerable to Mercies received; yea, they come short in their Thanks to *God* for them, even then when they most heartily acknowledge how unworthy they are of them; also how little of the strength of them is spent to his praise, who freely poureth them into their bosomes; but from all these sins are they saved by grace.

THEY sin in their most exact and spiritual performance of Duties; they pray not, they hear not, they read not, they give not Alms, they come not to the Lord's Table, or other holy Appointments of *God*, but in, and with much coldness, deadness, wandrings of heart, ignorance, mis-apprehensions, *&c.* They forget *God*, while they pray unto him; they forget Christ, while they are at his Table; they forget his Word, even while they are reading of it.

HOW often do they make Promises to *God*, and afterwards break them? Yea, or if they keep Promise in shew, how much doth their heart even grudge the performing of them? how do they shuck at the Cross? and how unwilling are they to lose that little they have for God, though all they have was given them to glorifie him withal? All these things, and a thousand times as many more dwell in the flesh of Man; and they may as soon go away from themselves, as from these Corruptions; yea, they may sooner cut the Flesh from their Bones, than these motions of sin from their Flesh; these will be with them in every Duty; I mean, some or other of them: yea, as often as they look, or think, or hear, or speak. These are with them, especially when the Man intends good in so doing: *When I would do good*, says *Paul, evil is present with me*. And God himself complains, that *every imagination of the thought of the heart of Man is only evil, and that continually*, *Rom.* 7. 21. *Gen.* 6. 5.

BY these things therefore we continually defile our selves, and every one of our Performances; I mean, in the judgment of the Law, even mixing iniquity with those things which we hallow unto the Lord. *For from within, out of the heart of Man proceed evil thoughts, adulteries, fornications, murthers, thefts, covetousness, wickedness, deceits, lasciviousness, an evil eye, blasphemy, foolishness; all these things come from within, and they defile the Man*, Mark 7. 21, 22. Now what can deliver the Soul from these, but grace? *By grace ye are saved.*

QUESTION V.

What might be the Reason moved God to ordain, and chuse to save those that he saveth, by his Grace, rather than by any other Means? 55.

I COME now to answer the Fifth Question: namely, to shew why *God* saveth those that he saveth, by grace, rather than by any other Means.

FIRST, God saveth us by **Grace**, because since sin is in the World, he can save us no other way: Sin and Transgression cannot be removed but by the grace of God, through Christ: Sin is the Transgression of the Law of God, who is perfectly just. Infinite Justice cannot be satisfied with the recompence that Man can make; for if it could, Christ Jesus himself needed not to have died; besides, Man having sinned, and defiled himself thereby, all his Acts are the Acts of a defiled Man: Nay farther, the best of his Performances are also defiled by his hands; their Performances therefore cannot be a recompence for Sin. Besides, to affirm, that God saveth defiled Man for the sake of his defiled Duties; for *so, I say is every Work of his hand*, Hag. 2. 14. What is it but to say, God accepteth of one sinful Act as a recompence and satisfaction for another? But *God*, even of old hath declared how he abominates imperfect Sacrifices; therefore we can by no means be saved from sin, but by grace, *Rom.* 3. 24.

SECONDLY, To assert, that we may be saved any other way than by the grace of God, what is it, but to object against the Wisdom and Prudence of God, wherein he aboundeth toward them whom he hath saved by grace? *Ephes.* 1. 5, 6, 7, 8. His Wisdom and Prudence found out no other way; therefore he chuseth to save us by grace.

THIRDLY, We must be saved by Grace because else it follows, that *God* is mutable in his Decrees, for so hath he determined before the foundation of the World; therefore he saveth us not, nor chooseth to save us by any other

way than by grace, *Ephes.* 1, 3, 4. *chap.* 3. 8, 9, 10. 11. *Rom.* 9. 23.

FOURTHLY, If Man should be saved any other way than by grace, *God* would be disappointed in his Design to cut off boasting from his Creature, but *God*'s design to cut off boasting from his Creature, cannot be frustrate or disappointed; therefore he will save Man by no other means than by grace; he (I say) hath designed, that no flesh should glory in his presence, and therefore he refuseth their Works; *Not of Works, lest any Man should boast: Where is boasting then? It is excluded, by what Law? Of Works, nay, but by the Law of Faith:* Ephes. 2. 8, 9. Rom. 3. 24, 25, 26, 27, 28.

FIFTHLY, *God* hath ordained, that we should be saved by Grace, that he might have the praise and glory of our Salvation, *That we should be to the praise of the glory of his Grace, wherein he hath made us accepted in the Beloved,* Ephes. 1. 5, 6. Now God will not lose his Praise, and his Glory; he will not give to another; therefore God doth choose to save Sinners but by his Grace.

56. SIXTHLY, God hath ordained, and doth choose to save us by **Grace**, because were there another way apparent, yet this is the way that is safest, and best secureth the Soul. *Therefore it is by Faith, that it might be by Grace, to the end the Promise* (the promise of eternal Inheritance, *Hebr.* 9. 14, 15, 16.) *might be sure to all the Seed*: No other way could have been sure: This is evident in *Adam*, the *Jews*, and I will add, the fallen Angels, who being turned over to another way than Grace, you see in short time what became of them.

To be saved by Grace, supposeth that God hath taken the Salvation of our Souls into his own hand, and to be sure, it is safer in God's hand than ours. Hence it is called the Salvation of the Lord, the Salvation of God, and Salvation, and that of God.

When our Salvation is in *God's* hand, himself is engaged to accomplish it for us.

1. HERE is the Mercy of *God* engaged for us, *Rom.* 9. 15.

2. HERE is the Wisdom of *God* engaged for us, *Ephes.* 1. 7, 8.

3. HERE is the Power of *God* engaged for us, 1 *Pet.* 1. 3, 4, 5.

4. HERE is the Justice of *God* engaged for us, *Rom.* 3. 24, 25.

5. HERE is the Holiness of *God* engaged for us, *Psal.* 89. 30, 31, 32, 33, 34, 35.

6. HERE is the Care of *God* engaged for us, and his watchful Eye is always over us for our good, 1 *Pet.* 5. 7. *Isa.* 27. 1, 2, 3.

57. What shall I say?

1. **GRACE** can take us into favour with *God*, and that when we are in our Blood, *Ezek.* 16. 7, 8.

2. GRACE can make Children of us, though by nature we have been Enemies to *God*, *Rom.* 9. 25, 26.

3. GRACE can make them *God's* People, which were not *God's* People, 1 *Pet.* 2. 9, 10.

4. GRACE will not trust our own Salvation in our own hands, *He putteth no trust in his Saints,* Job 15. 15.

5. GRACE can pardon our ungodliness, justify us with Christ's Righteousness, it can put the Spirit of Jesus Christ within us, it can help us up when we are down, it can heal us when we are wounded, it can multiply Pardons, as we through Frailty multiply Transgressions: What shall I say?

1. GRACE, and Mercy is everlasting.
2. 'TIS built up for ever.
3. 'TIS the Delight of God.
4. IT rejoyceth against Judgment.
5. AND therefore it is the most safe and secure way of Salvation, and therefore hath God chosen to save us by his Grace and Mercy rather than any other way, *Isa.* 43. 25. *Rom.* 3. 24, 25. *Isa.* 44. 2, 4. *Psal.* 37. 23. *Luk.* 10. 33, 34. *Isa.* 55. 7, 8. *Psal.* 136. *Psal.* 89. 2. *Mala.* 7. 18. *Jam.* 2. 13.

SEVENTHLY, We must be saved by the **Grace** of *God*, or else *God* will not have his **Will.** They that are saved, are *predestinated to the adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will, to the praise of the Glory of his Grace,* Ephes. 1. 5. 6. 58.

1. BUT if it be his Will, that Men should be saved by Grace, then to think of another way, is against the Will of *God*. Hence they that seek to establish their own Righteousness, are such as are accounted to stand out in defiance against, and that do not submit, to the Righteousness of *God*; that is, to the Righteousness that he hath willed to be, that through which alone we are saved by Grace, *Rom.* 10. 34.

2*ly*. IF it be his Will, that Men should be saved through Grace, then it is his Will that Men should be saved by Faith in that Christ, who is the contrivance of Grace: Therefore they that have sought to be justified another way, have come short of; and perished notwithstanding that Salvation that is provided of *God* for Men by Grace, *Rom.* 9. 31, 32, 33.

3*ly*, *GOD* is not willing that Faith should be made void, and the promise of none effect: Therefore they of the Righteousness of the Law are excluded: *For if the Inheritance be of the Law, then it is no more of Promise, but God gave it to* Abraham *by Promise,* Rom. 4. 14. Gal. 3. 18.

4*ly*, *GOD* is not willing that Men should be saved by their own natural Abilities, but all the Works of the Law, which Men do to be saved by, they are the Works of Mens natural Abilities, and are therefore called, the Work of the Flesh, *Rom.* 4. 1. *Gal.* 3. 1, 2, 3. *Philip.* 3. 3. but, *God* is not willing that Men should be saved by these, therefore, no way but by his Grace.

EIGHTHLY, We must be saved by **Grace**, or else the main pillars, and foundations of Salvation, are not only shaken but overthrown; to wit, Election, the New Covenant, Christ, and the Glory of *God*, but these must not be overthrown, therefore we must be saved by *Grace*. 59.

1. ELECTION, which layeth hold of Men by the grace of *God*, *God* hath purposed that that shall stand; *the election of God standeth sure,* Rom. 9. 11. 2 Tim. 2. 19. Therefore Men must be saved by vertue of the election of grace.

2. THE Covenant of Grace, that must stand: *Brethren, I speak after the manner of Men: Though it be but a Man's Covenant, yet if it be confirmed,* (as this is by the Death of the Testator, *Heb.* 9. 16, 17.) *no Man disalloweth, or addeth* there-

thereunto; therefore Man must be saved by vertue of a Covenant of Grace.

2. CHRIST, who is the gift of the Grace of *God* to the World, he must stand, because *he is a sure foundation, the same yesterday, to day, and for ever*, Isa. 28. 16, 17. *Heb.* 13. 8. therefore Men must be saved by grace, through the Redemption that is in Christ.

4. *GOD*'s Glory, that also must stand, to wit, the glory of his Grace, for that he will not give to another, therefore Men must so be saved from the Wrath to come, that in their Salvation praise may redound to the glory of his Grace.

60. NINTHLY, There can be but one Will, the Master in our Salvation, but that shall never be the Will of Man, but of *God*; therefore Man must be saved by Grace, *Joh.* 1. 11, 12, *Rom.* 9. 16.

TENTHLY, There can be but one *righteousness*, that shall save a Sinner, but that shall never be the righteousness of Men, but of Christ, therefore Men must be saved by grace, that imputeth this righteousness to whom he will.

ELEVENTHLY, There can be but one *Covenant*, by which Men must be saved, but that shall never be the Covenant of the Law, for the weakness and unprofitableness thereof: Therefore Men must be saved by the Covenant of Grace, by which *God* will be merciful to our Unrighteousnesses, and our Sins and Iniquities will remember no more, *Heb.* 8. 6. to 13.

POSTSCRIPT.

61. A FEW words by way of Use, and so I shall conclude.

The First USE.

FIRST, *Is the Salvation of the sinner by the Grace of God?* Then here you see the reason, Why God hath not respect to the personal vertues of Men in the bringing of them to Glory: Did I say, *personal vertues*, how can they have any to God-ward, that are enemies to him in their minds, by wicked Works? Indeed, Men one to another seem to be, some better, some worse, by nature, but to God they are all alike, *dead in Trespasses and Sins.*

We will therefore state it again, Are Men saved by Grace? Then here you may see the reason, why Conversion runs at that rate among the Sons of Men, that none are converted for their good deeds, nor rejected for their bad, but even so many of both, and only so many, are brought home to God, as Grace is pleased to bring home to him.

1. NONE are received for their good deeds, for then they would not be saved by Grace, but by Works, Works and Grace, as I have shewed, are in this matter opposite each to other; if he be saved by VVorks, then not by Grace; if by Grace, then not by VVorks, *Rom.* 11.

That none are received of God for their good deeds, is evident, not only because he declares his abhorrence of the supposition of such a thing, but hath also rejected the Persons that have at any time attempted to present themselves to God in their own good deeds for justification. This I have shewed you before.

2. MEN are not rejected for their bad deeds. This is evident by *Manasseth*, by the Murderers of our Lord Jesus Christ, by the Men that you read of in the Nineteenth of the *Acts*, with many others, whose sins were of as deep a dye as the sins of the worst of Men, 2 *Chron.* 33. 2. 13, *Acts* 2. 23. 41. *ch.* 19. 19.

Grace respecteth, in the Salvation of a sinner, chiefly the purpose of God, wherefore those that it findeth under that purpose, those it justifies freely through the redemption that is in Jesus Christ.

At Saul's Conversion, *Ananias* of *Damascus*, brought in a most dreadful Charge against him to the Lord Jesus Christ, saying, *Lord, I have heard by many, of this Man, how much evil he hath done to thy Saints at* Jerusalem, *and here he hath authority from the Chief Priests to bind all that call upon thy Name*: But what said the Lord unto him? *Go thy ways for he is a chosen Vessel unto me*, Acts 9. 13, 14, 15. This Man's Cruelty, and Outrage must not hinder his Conversion, because he was a chosen Vessel: Mens good deeds are no argument with God to convert them; Mens bad deeds are no argument with him to reject them. I mean, them that come to Christ by the drawings of the Father; besides Christ also saith, *I will in no wise cast such out*, John 6. 37. 44.

62. SECONDLY, Is the Salvation of the Sinner, by the Grace of God? *Then here you see the reason, why some* Sinners, *that were wonderfully averse to Conversion by nature, are yet made to stoop to the God of their Salvation:* Grace takes them to do, because Grace hath designed them to this very thing: Hence some of the Gentiles were taken from among the rest; God granted them repentance unto life, because he had taken them from among the rest, both by election and calling, for his Name, *Acts* 11. 18. *chap.* 15. 14. These Men, that were not a People, are thus become the People of God; these Men that were not beloved for their VVorks, were yet beloved by the Grace of God. *I will call them my people, which were not my people, and her beloved, which was not beloved*: But their minds are averse; but are they the People, on whom God doth magnifie the Riches of his Grace? VVhy then they shall be in the day of his Power made willing, and be able to believe through Grace, *Psal.* 110. 3. *Acts* 18. 27. But doth the guilt, and burden of sin so keep them down, that they can by no means lift up themselves? VVhy God will by the exceeding greatness of that power, by which he raised Christ from the dead, work in their Souls also by the Spirit of Grace, to cause them to believe and to walk in his ways, *Ephes.* 1. 18, 19, 20.

St. Paul tells us in that Epistle of his to the *Corinthians*, that it was by Grace he was what he was. *By the Grace of God I am what I am*, says he, *and his Grace which was bestowed upon me was not in vain*, 1 Cor. 15. 10. This Man kept always in his mind a warm remembrance, of what he was formerly by nature, and also

how he had added to his vileneſs by practice; yea, moreover, he truly concluded in his own Soul, that had not God by unſpeakable grace put a ſtop to his wicked proceedings, he had periſhed in his wickedneſs: Hence he lays his Call and Converſion at the door of the grace of God. *When it pleaſed God*, ſays he, *who ſeparated me from my Mothers womb, and called me by his grace, to reveal his Son in me*, Gal. 1. 14, 15. And hence it is again, that he ſaith, *He obtained Grace and Apoſtleſhip*: Grace, to convert his Soul, and the gifts and Authority of an Apoſtle, to preach the Goſpel of the grace of God.

THIS bleſſed Man aſcribes all to the grace of God.

1. *HIS Call*, he aſcribes to the grace of God.

2. *HIS Apoſtleſhip*, he aſcribes to the grace of God.

3. *AND all his Labour in that Charge*, he alſo aſcribes to the grace of God.

THIS Grace of God, it was that which ſaved from the beginning.

1. *NOAH* found grace in the eyes of the Lord, and was therefore converted, and preſerved from the Flood, *Gen.* 6. 7, 8.

2. Abrahath found grace in the ſight of the Lord; and therefore he was called out of his Countrey, *Gen.* 12. 1, 2.

3. Moſes found grace in the eyes of the Lord; and therefore he muſt not be blotted out of God's Book, *Exod.* 33. 12, 17.

NEITHER may it be imagined, that theſe Men, were, before grace laid hold on them, better than other Men; for then they would not have been ſaved by grace: Grace ſhould not have had the dominion and glory of their ſalvation. But as St. *Paul* ſays of himſelf, and of thoſe that were ſaved by grace in his day, *What, are we better than they? No, in no wiſe; for we have proved before that both* Jews *and* Gentiles *are all under ſin*, Rom. 3. 9. So it may be ſaid of theſe bleſſed ones; for indeed this Concluſion is general, and reacheth all the Children of Men, Chriſt Jeſus alone only excepted; But,

63. THIRDLY, Is the Salvation of the Sinner by the grace of God? *Then here you may ſee the reaſon why one* Backſlider *is recovered, and another left to periſh in his* Backſliding.

There was Grace for *Lot*, but none for his Wife: therefore ſhe was left in her tranſgreſſion; but *Lot* was ſaved notwithſtanding. There was grace for *Jacob*, but none for *Eſau*; therefore *Eſau* was left in his Back-ſliding, but *Jacob* found Mercy notwithſtanding. There was grace for *David*, but none for *Saul*; therefore *David* obtained Mercy, and *Saul* periſhed in his Back-ſliding. There was grace for *Peter*, but none for *Judas*; therefore *Judas* is left to periſh in his Back-ſliding, and *Peter* is ſaved from his ſin. That Text ſtands good to none but thoſe that are elect by grace, *Sin ſhall not have dominion over you; for you are not under the Law, but under Grace*, Rom. 6. 14.

IT will be ſaid, Repentance was found in one, but not in the other: Well, but who granted and gave the one Repentance? The Lord turned, and looked upon *Peter*; he did not turn and look upon *Judas*; yea, the Lord told *Peter* before he fell, that he ſhould follow him to the Kingdom of Heaven; but told him, that he ſhould deny him firſt; but withal, told him alſo, he ſhould not let his heart be troubled, that is, utterly dejected; for he would go and prepare a place for him, and come again and receive him to himſelf, *John* 13. 36, 37, 38. *Chap.* 14. 1, 2, 3. That is a bleſſed Word of God. *The ſteps of a good man are ordered by the Lord, and he delighteth in his way; though he fall, he ſhall not be utterly caſt down; for the Lord upholdeth him with his hand*, Pſal 37. 23, 24.

The Second USE.

MY Second USE ſhall be to them that are dejected in their Souls at the ſight and ſenſe of their Sins. 64

FIRST, Are they that are ſaved, ſaved by grace? *Then they that would have their guilty Conſciences quieted, they muſt ſtudy the Doctrine of* Grace.

IT is Satan's great Deſign, either to keep the Sinner ſenſeleſs of his Sins; or if God makes him ſenſible of them, then to hide and keep from his thoughts the ſweet Doctrine of the grace of God, by which alone the Conſcience getteth Health and Cure: *For everlaſting Conſolation, and good Hope is given through grace*, 2 Theſ. 2. 16. How then ſhall the Conſcience of the burthened Sinner be rightly quieted, if he perceiveth not the grace of God?

STUDY therefore this Doctrine of the grace of God. Suppoſe thou haſt a Diſeaſe upon thee, which is not to be cured by ſuch or ſuch Medicine, the firſt ſtep to thy Cure, is to know the Medicines: I am ſure this is true, as to the Caſe in hand; the firſt ſtep to the Cure of a wounded Conſcience, is for thee to know the grace of *God*, eſpecially the grace of *God* as to Juſtification, from the Curſe, in his ſight.

A Man under a wounded Conſcience, naturally leaneth to the works of the Law, and thinks *God* muſt be pacified by ſomething that he ſhould do, whereas the Word ſays, *I will have Mercy, and not Sacrifice; for I am not come to call the righteous, but ſinners to repentance*, Mat. 9. 13.

Wherefore thou muſt ſtudy the grace of *God*. *'Tis a good thing* (ſaith the Apoſtle,) *that the heart be eſtabliſhed with grace.* Thereby inſinuating, that there is no eſtabliſhment in the Soul, that is right, but by the knowledge of the grace of *God*, Heb. 13. 9.

I ſaid, That when a man is wounded in his Conſcience, he naturally leaneth to the works of the Law: wherefore thou muſt therefore be ſo much the more heedful to ſtudy the grace of God; yea, ſo to ſtudy it as rightly, not only in notion, but in thy practices, to diſtinguiſh it from the Law. *The Law was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt*, John 1. 17. Study it, I ſay, ſo as to diſtinguiſh it, and that, not only from the Law, but from all thoſe things that Men blaſphemouſly call this grace of God.

There are many things which Men call the Grace of God, that is not.

1. THE

65. 1. THE Light and Knowledge that is in every Man.

2. THAT natural willingneſs that is in Man to be ſaved.

3. THAT Power that is in Man by nature, to do ſomething, as he thinketh, towards his own Salvation.

I name theſe Three: There are alſo many other which ſome will have entituled the Grace of God: But do thou remember, that the grace of God is his good-will and great love to Sinners in his Son Jeſus Chriſt; *by the which good will they are ſanctified through the offering up of the Body of Jeſus Chriſt, once for all*, Heb. 10. 10.

AGAIN, When thou haſt ſmelt out this grace of God, and canſt diſtinguiſh it from that which is not, then labour to ſtrengthen thy Soul with the bleſſed knowledge of it. *Thou therefore, my Son*, ſaid *Paul*, *be ſtrong in the grace that is in Chriſt Jeſus*, 2 Tim. 2. 1. Fortifie thy Judgment and Underſtanding; but eſpecially labour to get down all into thy Conſcience, that that may be *purged from dead works, to ſerve the living God.*

66. And to enforce this Uſe upon thee yet farther, conſider, a Man gets yet more advantage by the knowledge of, and by growing ſtrong in this Grace of God.

1. IT miniſtreth to him matter of Joy; for he that knows this grace aright, he knows *God* is at peace with him, becauſe he believeth in Jeſus Chriſt, *who by grace taſted death for every man; by whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoyce in hope at the glory of God*, Rom. 5. 1, 2, 3. And indeed, what joy, or what rejoycing is like rejoycing here? To rejoyce in hope of the glory of God, it is to rejoyce in hope to enjoy him for ever, with that eternal glory that is in him.

2*ly*, AS it manifeſteth matter of joy and rejoycing; ſo it cauſeth much fruitfulneſs in all holineſs and godlineſs. *For the grace of God that bringeth Salvation, hath appeared to all men, teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World*, Tit. 2. 11, 12. Yea, it ſo naturally tendeth this way, that it can no ſooner appear to the ſoul, but it cauſeth this bleſſed fruit in the heart and life: *We our ſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures; living in malice and envy, hateful and hating one another; but after the love and kindneſs of God our Saviour appeared.* What then? Why then, *he that believeth, being juſtified by his grace*, and expecting *to be an heir according to the hope of eternal life, is careful to maintain good works*, Tit. 3. 3, 4, 5, 6, 7, 8.

See alſo that in St. *Paul's* Epiſtle to the *Coloſſians*, *We give thanks*, ſay he, *to God and the Father of our Lord Jeſus Chriſt, praying always for you ſince we heard of your Faith in Chriſt Jeſus, and of the love which ye have to all the Saints; for the hope which is laid up for you in heaven; whereof ye heard before in the word of the Truth of the Goſpel, which is come unto you, as it is alſo in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day you heard it, and knew the grace of God in truth*, Col. 1. 3, 4.

67. 3*ly*, THE knowledge of, and ſtrength that comes by the grace of God, is a ſovereign Antidote againſt all, and all manner of Deluſions that are, or may come into the world. Wherefore S. *Peter* exhorting the Believers to take heed that they were not carried away with the Errors of the wicked, and ſo fall from their own ſtedfaſtneſs, adds, as their only help, this exhortation; *But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt*, 2 Pet. 3. 18.

1. SUPPOSE it ſhould be urged, That Man's own Righteouſneſs ſaveth the Sinner; why then we have this at hand, *God hath ſaved us, and called us, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt*, &c. 2 *Tim.* 1. 9.

2. SUPPOSE it ſhould be urged, That by the Doctrine of free grace, we muſt not underſtand, God's extending free forgiveneſs as far as we have, or do ſin. The Anſwer is, *But where Sin abounded, Grace hath much more abounded; that as Sin hath reigned unto Death, ſo grace might reign through Righteouſneſs*, (through the Juſtice of God, being ſatisfied by his Son,) *unto eternal Life*, Rom. 5. 20, 21.

3. SUPPOSE it ſhould be urged, That this is a Doctrine tending to looſneſs and laſciviouſneſs; the Anſwer is ready: *What ſhall we ſay then? ſhall we continue in ſin that Grace may abound? God forbid: How ſhall we that are dead to ſin, live any longer therein?* for the Doctrine of free grace believed, is the moſt Sin-killing Doctrine in the world, *Rom.* 6. 1, 2.

4. SUPPOSE Men ſhould attempt to burthen the Church of God with unneceſſary Ceremonies, and impoſe them, even as the falſe Apoſtles urged Circumciſion of old, ſaying, unleſs you do theſe things, ye cannot be ſaved. Why, the Anſwer is ready: *Why tempt ye God to put a yoak upon the necks of the Diſciples, which neither our Fathers, nor we were able to bear; but we believe that through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved, even as they*, Acts 15. 1, 10, 11. But not to enlarge;

5*ly*, THIS Doctrine, *By Grace ye are ſaved*, it is the only remedy againſt deſpairing thoughts, at the apprehenſion of our own unworthineſs: as, 68.

1. THOU crieſt out, O curſed Man that I am, my ſins will ſink me into Hell.

Anſwer. Hold Man, there is a God in Heaven that is *the God of all grace*, 1 Pet. 5. 10. Yet thou art not the Man of all ſin; if God be the God of all grace, then if all the ſins in the world were thine, yet the God of all Grace can pardon, or elſe it ſhould ſeem, that ſin is ſtronger in a Man penitent, to damn, than the grace of God can be to ſave.

2. BUT my ſins are of the worſt ſort; Blaſphemy, Adultery, Covetouſneſs, Murther, &c.

Anſwer, *All manner of Sins and Blaſphemy ſhall be forgiven unto Men, wherewith ſoever they ſhall blaſpheme*: *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*, Matt. 12. 31. Mark 3. 28. Iſa. 55. 7, 8.

3. BUT I have a ſtout and rebellious heart, a heart that is far from good.

Anſw. *Hearken to me* (ſaith God,) *ye ſtout-hearted, that are far from righteouſneſs, I bring near my righteouſneſs*; that is the righteouſneſs of Chriſt, by

by which ſtout-hearted ſinners are juſtifyed, though ungodly, *Iſa.* 46. 12, 13. *Philip.* 3. 7, 8. *Rom.* 4. 5.

4. BUT I have an heart as hard as any ſtone.

Anſwer. *A new heart alſo will I give you* (ſays God) *and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh,* Ezek. 36. 26.

5. BUT I am as blind as a Beetle, I cannot underſtand any thing of the Goſpel.

Anſwer. *I will bring the blind a way that they know not, I will lead them in paths that they have not known; I will make darkneſs light before them, and crooked things ſtraight; theſe things will I do unto them, and not forſake them,* Iſa. 41. 16.

6. BUT my heart will not be affected with the Sufferings and Blood of Chriſt.

Anſwer. *I will pour upon the houſe of* David, *and the inhabitants of* Jeruſalem, *the ſpirit of grace and ſupplication, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only Son, and ſhall be in bitterneſs for him, as, one that is in bitterneſs for his firſt-born,* Zech. 12. 10.

7. BUT though I ſee what is like to become of me if I find not Chriſt, yet my Spirit, while I am thus, will be, running after Vanity, Fooliſhneſs, Uncleanneſs, Wickedneſs.

Anſwer. *Then will I ſprinkle clean water upon you, and you ſhall be clean, from all filthineſs, and from all your Idols will I cleanſe you,* Ezek. 36. 25.

8. BUT I cannot believe in Chriſt.

Anſwer. BUT God hath promiſed to make thee believe. *I will alſo leave in the midſt of thee an afflicted and poor People, and they ſhall truſt in the Name of the Lord*: And again, *There ſhall be a Root of* Jeſſe, *and he ſhall riſe to reign over the Gentiles, and in him ſhall the Gentiles truſt,* Zeph. 3. 12. *Rom.* 15. 12.

9. BUT I cannot pray to God for Mercy.

Anſwer. BUT God hath graciouſly promiſed a Spirit of Prayer, yea, *Many People and ſtrong Nations, ſhall come to ſeek the Lord of Hoaſts in* Jeruſalem, *and to pray before the Lord: They ſhall call on my Name, and I will hear them, I will ſay, it is my People, and they ſhall ſay, the Lord is my God*; Zech. 8. 22. chap. 13. 9. chap. 12. 10.

10. But I cannot repent.

Anſwer. *The God of our Fathers raiſed up Jeſus whom ye ſlew, and hanged on a Tree: Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to* Iſrael, *and the forgiveneſs of ſins,* Acts 5. 30, 31.

Thus might I inlarge, for the Holy *Bible* is full of this exceeding Grace of God. O theſe words, *I will*, and *you ſhall*, they are the Language of a Gracious God: They are Promiſes by which our God has engaged himſelf to do that for poor Sinners, which would elſe be left undone for ever.

The Third USE.

69. THIRDLY, Are they that are ſaved, ſaved by Grace? Then let Chriſtians labour to advance God's Grace.

1. IN Heart.
2. IN Life.

FIRST in Heart, and that in this manner.

1. BELIEVE in God's Mercy, through Jeſus Chriſt, and ſo advance the Grace of God; I mean, venture heartily, venture confidently, for there is a ſufficiency in the Grace of God. *Abraham* magnified the Grace of *God*, *when he conſidered not his own body now dead, neither yet the barrenneſs of* Sarah's *Womb: When he ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving Glory to God,* Rom. 4. 19, 20.

2. ADVANCE it by heightning of it in thy thoughts: Have always good and great thoughts of the Grace of *God*, narrow and ſlender thoughts of it are a great diſparagement to it.

And to help thee in this matter, conſider.

1. THIS Grace is compared to a Sea, *and thou wilt caſt all our ſins into the depth of the Sea,* Mich. 7. 19. now a Sea can never be filled up by caſting into it. 70

2. THIS Grace is compared to a Fountain, to an open Fountain: *In that day there ſhall be a Fountain opened to the Houſe of* David, *and to the Inhabitants of* Jeruſalem *for ſin and for uncleanneſs*: Now a Fountain can never be drawn dry, *Zech.* 13. 1.

3. THE Pſalmiſt crys out concerning the Grace and Mercy of God, *it endureth for ever*, he ſays ſo twenty ſix times in one Pſalm: ſurely he ſaw a great deal in it, ſurely he was taken a great deal with it, *Pſal.* 136.

4. St. *PAUL* ſays, the God of all Grace, *can do more then we ask, or think,* Epheſ. 3. 20.

5. THEREFORE as God's Word ſays, ſo thou ſhouldeſt conclude of the Grace of *God*.

3ly, COME boldly to the Throne of Grace by hearty Prayer, for this is the way alſo to magnifie the Grace of *God*: This is the Apoſtles Exhortation, *Let us therefore come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need,* Heb. 4. 15.

See here a little, and wonder.

WE have been all this while diſcourſing of the *Grace of God*; and now we are come to his *Throne*; as *Job* ſays, *even to his Seat*; and behold, *that is a Throne of Grace.* O, when a God of Grace is upon a Throne of Grace, and a poor Sinner ſtands by, and begs for Grace, and that in the name of a gracious Chriſt, in and by the help of the Spirit of Grace, can it be otherwiſe, but ſuch a ſinner muſt obtain mercy and grace, to help in time of need? But not to forget the Exhortation, *Come boldly.* Indeed we are apt to forget this Exhortation; we think, being we are ſuch abominable ſinners, we ſhould not preſume to come boldly to the Throne of Grace: But yet ſo we are bidden to do; and to break a Commandment here, is as bad as to break it in another place.

YOU may ask me, What is it to come boldly? 71

Anſwer 1. It is to come confidently, *Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water,* Heb. 10. 21, 22.

2. TO come boldly, it is to come frequently, at Morning, at Noon, and at Night will I pray: We uſe to count them bold Beggers that come often to our Door.

3. TO come boldly, it is to ask for great things when we come: That's the bold Beggar

gar, that will not only ask, but alſo chooſe the thing that he asketh.

4. TO come **boldly**, it is to ask for others as well as our ſelves; to beg Mercy and Grace for all the Saints of *God* under Heaven, as well as for our ſelves: *Praying with all Prayer and Supplication in the Spirit for all Saints*, Epheſians 6. 18.

5. TO come **boldly**, it is to come and take no nay; thus *Jacob* came to the Throne of grace. *I will not let thee go except thou bleſs me.* Gen. 32. 26.

6. TO come **boldly**, it is to plead God's Promiſes with him, both in a way of Juſtice and Mercy, and to take it for granted, God will give us, (becauſe he hath ſaid it) whatever we ask in the Name of his Son.

4*ly*, LABOUR to advance God's **Grace** in thy heart, by often admiring praiſing and bleſſing God in ſecret for it, God expects it: *He that offereth praiſe glorifies me*, ſays he: *By Jeſus Chriſt therefore let us offer the ſacrifice of praiſe to God continually*; that is, *the fruit of our lips, giving thanks in his Name*, Pſal. 50. 23. Hebr. 13. 15.

72. BUT again Secondly, As we ſhould advance this **Grace** in our hearts, ſo we ſhould do it in our life: We ſhould in our Converſation adorn the Doctrine of God our Saviour in all things. 'Tis a great word of the Apoſtle; *Only let your Converſation be as becomes the Goſpel of Chriſt*, which is the Goſpel of the Grace of *God*, *Philip.* 1. 27. God expecteth that there ſhould in our whole life be a bleſſed tang of the Goſpel; or that in our life among Men, there ſhould be preached to them the Grace of the Goſpel of God.

The Goſpel ſhews us, That God did wonderfully ſtoop and condeſcend for our good, and to do accordingly it is to ſtoop and condeſcend to others.

The Goſpel ſhews us, That there was abundance of pity, love, bowels, and compaſſion in God towards us, and accordingly we ſhould be full of bowels, pity, love, and compaſſion to others.

The Goſpel ſhews us, That in God there is a great deal of willingneſs to do good to others.

The Goſpel ſhews us, That God acteth towards us, according to his truth and faithfulneſs, and ſo ſhould we be in all our actions one to another.

By the Goſpel *God* declares, that he forgiveth us ten thouſand Talents, and we ought likewiſe to forgive our Brother the hundred Pence.

73. And now before I conclude this Uſe let me give you a few heart indearing Conſiderations, to this ſo good and ſo happy a Work.

FIRST, Conſider, God hath *ſaved* thee, by his **Grace**; Chriſtian, God hath *ſaved* thee, thou haſt eſcaped the Lyon's Mouth, thou art delivered from Wrath to come, advance the grace that ſaves thee, in thy heart and life.

SECONDLY, Conſider, God left Millions in their ſins that day he ſaved thee by his grace: He left Millions out, and pitched upon thee: It may be Hundreds alſo, yea Thouſands, were in the day of thy Converſion, lying before him under the preaching of the Word as thou wert, yet he took thee: Conſiderations of this nature affected *David* much, and God would have it affect thee to the advancing of his Grace in thy Life and Converſation, *Pſal.* 78, 67, 68, 69, 70, 71. *Deut.* 7. 7.

THIRDLY, Conſider, perhaps the moſt part of thoſe that God refuſed, that day that he called thee by his Grace, were as to Converſation far better than ever thou wert. *I was a Blaſphemer, I was a Perſecutor, I was an injurious Perſon, but I obtained mercy!* O this ſhould affect thy heart, this ſhould engage thy heart to ſtudy to advance this Grace of *God*, 1 *Tim.* 1. 14, 15.

FOURTHLY, Perhaps in the day of thy Converſion thou waſt more unruly than many: Like a Bullock unaccuſtomed to the Yoak, hardly tamed, thou waſt brought home by ſtrong hands; thou wouldeſt not drive, the Lord Jeſus muſt take thee up, lay thee upon his Shoulder, and carry thee home to his Father's Houſe, this ſhould engage thy heart to ſtudy to advance the Grace of God, *Luke* 15. 1, 2, 3, 4, 5.

FIFTHLY, It may be, many did take even offence at God in his converting and ſaving of thee by his Grace, even as the elder Son was offended with his Father for killing the fatted Calf for his Brother, and yet that did not hinder the Grace of *God*, nor make God abate his love to thy Soul: This ſhould make thee ſtudy to advance the Grace of *God* in thy heart and life, *Luke* 15. 25, 26, 27, 28, 29, 30, 31, 32.

SIXTHLY, Conſider again, that God hath allowed thee but a little time for this good work, even the few days that thou haſt now to live, I mean for this good work among ſinful Men, and then thou ſhalt go to receive that wages that Grace alſo will give thee for thy work to thy eternal joy.

SEVENTHLY, Let this alſo have ſome place upon thy heart, every Man ſhews ſubjection to the God that he ſerveth: Yea, though that *God* be none other but the Devil and his Luſts, and wilt not thou, O *Man! ſaved of the Lord!* Be much more ſubject to the Father of Spirits and Love: Alas! They are purſuing their own Damnation, yet they ſport it, and Dance all the way they go. They ſerve that God with chearfulneſs and delight, who at laſt will plunge them into the everlaſting gulf of Death, and torment them in the fiery flames of Hell: But thy God is the God of Salvation, and to God thy Lord belongs the iſſues from death: wilt not thou ſerve him with joyfulneſs in the enjoyment of all good things? Even him by whom thou art to be made bleſſed for ever.

Object. *This is that which kills me*, **Honour** *God I cannot; my heart is ſo wretched, ſo ſpiritleſs, and deſperately wicked I cannot?* 74.

Anſwer. What doſt thou mean by *cannot*?

1. IF thou meaneſt, thou haſt no ſtrength to do it, thou haſt ſaid an untruth, for *ſtronger is he that is in us, than he that is in the World*, Joh. 4. 4.

1. IF thou meaneſt thou haſt no will, then thou art out alſo, for every Chriſtian (in his right mind) is a willing Man, and the day of God's Power hath made him ſo, *Pſal.* 110. 3.

3. IF thou meaneſt, that thou wanteſt Wiſdom, that's thine own fault: *If any Man lacks wiſdom, let him ask it of God, who giveth to all Men liberally, and upbraideth not.* Jam. 1. 5.

Object.

75. Object. *I cannot do things as I would.*

Answer. No more could the best of the Saints of old, *to will is present with me*, said *Paul*, *but how to perform that which is good I find not*: And again, *the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would*: Rom. 7. 18. *Gal.* 5. 17.

And here indeed lies a great discovery of this truth, *ye are saved by Grace*, for the Children of God, whilst here, notwithstanding their Conversion to God, and Salvation by Christ through Grace, are so infirm and weak, by reason of a body of death that yet remaineth in them, that should even the sin that is in the best of their performances be laid to their charge, according to the tenour of a Covenant of Works, they would find it impossible ever into get in glory. But why do I talk thus? 'Tis impossible that those that are saved by grace should have their Infirmities laid to their charge as afore, *for they are not under the Law*, they are included by the Grace of *God*, in the Death and Blood of the Son of *God*, who ever liveth to make intercession for them at the right hand of God. Whose intercession is so prevalent with the Father, as to take away the iniquity of our holy things from his sight, and to present us holy and unreprovable, and unblameable in his sight: To him, by Christ Jesus, through the help of the blessed Spirit of Grace, be given, Praise, and Thanks, and Glory, and Dominion, by all his Saints, now and for ever, *Amen.*

FINIS.

To the READER.

Courteous Reader,

IN this little Book thou art presented with a Discourse of the GRACE *of God, and of Salvation, by that Grace; In which Discourse thou shalt find how each Person in the Godhead, doth his part in the Salvation of the Sinner.*

I. *THE* Father *putteth forth his Grace, thus.*

II. *THE* Son *putteth forth his Grace, thus.*

III. *AND the* Spirit *putteth forth his Grace, thus: Which things thou shalt find here particularly handled.*

THOU shalt also find in this small Treatise, the way of God with the Sinner, as to his CONVERSATION, *and the way of the Sinner with God in the same: Where the Grace of* God, *and the wickedness of the Sinner do greatly shew themselves.*

IF thou findest ME *short in things, impute that my love to brevity.*

IF thou findest me besides the truth in ought, impute that to mine Infirmity.

BUT if thou findest any thing here, that serveth to thy furtherance and joy of Faith, impute that to the Mercy of God, *bestowed on thee and me,*

Thine to serve thee,

With that little I have,

J. B.

Christian

Christian Behaviour: 1.

Being the FRUITS of

TRUE CHRISTIANITY.

TEACHING

Husbands, *Wives*, *Parents*, *Children*, *Masters*, *Servants*, &c. how to walk so as to please God.

With a Word of Direction to all *Back-sliders*.

The Epistle to the Reader. 2.

Courteous Reader,

HAVING *formerly writ some small Matter, touching the* Doctrine of Faith; *as* Justification by Grace, through the Faith of Christ's Blood, *&c. I do here, as the Second to that Doctrine, present thee with a few Lines, touching* Good Works, *that I might, as at first I shewed thee the* Good *and* Glory *of the one, so now shew thee the* Beauty *and* Excellency of the other: *For though we are justified,* (Rom. 3. 24, *&c.*) *freely by Grace through Christ before God; yet we are justified before Men* (Jam. 2. 18.) *by our works: Nay, a life of Holiness flowing from Faith in us that are saved by Grace, it doth justifie that Grace before the World, that justifies us before God,* 2 Cor. 6. 1, 3. 2 Cor. 9. 12, 13. 1 Pet. 2. 31, 12.

I have not here only in general treated of this Doctrine of good Works; but particularly (*after some Discourse about Works flowing from Faith, and what makes it truly and gospelly good,*) *I discourse of them as we stand under our several Relations, in this World among Men.*

As First, The Duty of the Master of a Family: Of the Husband to his Wife; and of hers to him: Of the Duty of Parents to their Children; and of Children to their Parents: Of Masters also to their Servants; and of the Servant again to his Master: *with a brief Touch upon* good Neighbourhood; *and a Discovery of* Covetousness, Pride, *and* Uncleanness, *which are great Obstructions to a truly Gospel-Conversation.*

I KNOW there are many that have treated of good Works in large and learned Discourses; but I doubt all have not so Gospelized their Discourses as becomes them, and as the Doctrine of the Grace of God calleth for.

HOWEVER, I thought it my Duty to add this Discourse to all that are past; and that for these Reasons:

FIRST, *To take away those Aspersions that the Adversaries cast upon our Doctrine,* (Rom. 3. 8. *as also in the days of* Paul,) *that because we preach* Justification *without the works of the Law: therefore they pretend we plead for looseness of Life,* whose damnation is just.

SECONDLY, *Because, though there be much Discourse about Works in general, yet a particular Discourse of them, as before is touched, is too much neglected; and by this means every one too much left at Uncertainties* (*as from them*) *of their several Works under their particular Relations; which I think is one Reason of that Disorder in Families and Places where God's People live, to their shame, and the dishonour of God.*

THIRDLY, *Because these few Books that do particularly treat thus of* good Works, *are, I think, now so scarce, or so big, that but few have them, and few buy them, if they may be had, especially our new Converts, for whose sakes principally this short Discourse is intended; and indeed, this is one*

reason of my Brevity, that the Price might neither be burthensome, nor the Reading long and tedious: Multitude of Words drown the Memory; *and an Exhortation* in few Words, *may yet be so full, that the Reader may find that in the side of a Sheet, which some are forced to hunt for in a whole Quire,* &c. *The Lord teach us this Wisdom.*

FOURTHLY, *I have written this Book, to shew that I bear a Fellow-Testimony and Witness (with all that know God,) of the operation that Grace hath, and will have in the heart that hath savingly received it.*

LASTLY, *I have thus written, because it is amiable and pleasant to* God, *when* Christians *keep ther Rank, Relation and Station, doing all as become their Quality and Calling. When Christians stand* every one *in their Places, and do the work of their* Relations, *then they are like the Flowers in the Garden,* that stand *and grow where the Gardiner hath* planted them, *and then they shall both honour the* Garden *in which they are planted, and the* Gardiner *that hath so disposed of them. From the* Hysop *in the Wall, to the* Cedar *in* Lebanon, *their Fruit is their Glory. And seeing the Stock into which we are planted, is the fruitfullest Stock; the Sap conveyed thereout, the fruitfullest Sap, and the Dresser of our Souls the wisest Husbandman,* John 15.1. *How contrary to Nature, to Example, and Expectation, should we be, if we should not be* rich *in* good Works.

Wherefore take heed of being painted Fire, wherein is no warmth; and painted Flowers, which retain no Smell; and of being painted Trees, whereon is no Fruit. Whoso boasteth himself of a false Gift, is like Clouds and Wind without Rain, *Prov.* 25. 14.

Farewel.

The LORD *be with thy Spirit, that thou maist profit for time to come.*

J. BUNYAN.

TIT. III. vij, viij.

3. *That being justified by his Grace, we should be made Heirs according to the hope of Eternal Life.*

This is a faithful Saying; and these things I will that you affirm constantly, that they which have believed in God, might be careful to maintain good Works. These things are good, and profitable unto Men.

I Shall not at this time discourse of every Particular at large, included in these VVords; but shall briefly fall upon those things that I judge most necessary for the People for God: Neither shall I need to make any great Preamble to the words for their explication; they themselves being plain, and without that ambiguity that calleth for such a thing; the general Scope being this, *That they which have believed in God, should be careful to maintain good Works.*

But yet to prosecute what I intend, with what clearness I may, I shall in a word or two make way for what is to be the Main of this Book.

[*This is a faithful Saying;*] This; VVhich? VVhy that which goeth before; namely, *That being justified by Grace, we should be made Heirs according to the Hope of Eternal Life. This is a faithful Saying; and these things I will that thou affirm constantly.*

VVhy so?

VVhy, *That they which have believed in God, might be careful to maintain good Works.*

The Meaning is, that the way to provoke others to *good Works,* is constantly (in the evidence and demonstration of the Spirit) to shew them the certainty of their being by grace made Heirs of *Eternal Life.*

From this Scripture therefore I do gather these things observable:

FIRST, *That good Works do flow from Faith.* Yea,

SECONDLY, *That every one that believeth should be careful that their works be good.*

THIRDLY, *That every Believer should not only be careful that their works be good, and for the present do them, but should also be careful to maintain them; that is, They should carefully study to keep in a constant course of good works.*

And LASTLY, *That the best way to provoke both our selves and others to this Work; it is to be often affirming to others, the Doctrine of Justification by grace, and to believe it our selves.* This is a faithful Saying: And these things I will, saith *Paul,* that thou affirm constantly, that they who have believed in God, might be careful to maintain good VVorks.

I begin with the First.

That good works *do flow from* Faith. 4

This is evident divers ways: First, From the impossibilty of their flowing from any other thing; they must either flow from Faith, or not at all: *For whatsoever is not of Faith, is Sin.* And again, *Without Faith it is impossible to please him,* (*Rom.* 14. 23. *Heb.* 11. 6.) Every Man by nature, before Faith, is an evil and a corrupt Tree: *And a corrupt Tree cannot bring forth good Fruit. Do Men gather Grapes of Thorns, or Figs of Thistles?* Mat. 7. 16,17. Now a Man is made good by Faith, and by that bringeth forth the Fruits that are acceptable to God, *Heb.* 11. 4. *Col.* 1. 4, 5, 6.

VVherefore, Sinners, before Faith, are compared to thy VVilderness, whose Fruits are Briars

Briars and Thorns; and whose hearts are the habitation of Dragons; that is, of Devils, *Isa.* 35. 6, 7. *Heb.* 6, 7, 8. And hence again it is, that they are said to be *Godless*, *Christless*, *Spiritless*, *Faithless*, *Hopeless*; without the *Covenant of Grace*, without *Strength*; enemies in their minds by wicked works, and possessed by the Spirit of wickedness, as a Castle by a Conqueror, *Ephes.* 2.12. *Jude* 19. 2 *Thes.* 3.2. *Col.* 1.21. *Luk.* 11.21.

NOW these things being thus, it is impossible that all the Men under Heaven, that are **unconverted**, should be able to bring forth one work rightly good; even as impossible, as for all the Briars and Thorns under Heaven, to bring forth one cluster of Grapes, or one bunch of Figs; for indeed they want the qualification. A Thorn bringeth not forth Figs, because it wanteth the nature of the Fig-tree; and so doth the Bramble the nature of the Vine. *Good Works* must come from a good heart.

NOW, this the Unbeliever wanteth, because he wanteth *Faith*; *for 'tis that which purifieth the heart*, Luke 6. 45. Acts 15. 9. Good works must come from love to the Lord Jesus; but this the Unbeliever wanteth also: *Because he wanteth Faith: For Faith worketh by love, and by that means doth good*, as Gal. 5. 6.

And hence again it is, that though the carnal Man doth never so much which he calleth good, yet it is rejected, slighted, and turned as dirt in his face again; his Prayers are abominable, his plowing is sin, and all his righteousness as menstruous rags, *Prov.* 15. 8. *Prov.* 21. 4. *Isa.* 60. 4. Thus you see, that without Faith there are no Good Works.

5. Now then to shew you that they flow from Faith: And that,

For that **Faith** *is a principle of Life, by which a Christian lives* (Gal. 2. 20, 21.) *a principle of Motion, by which it walks towards Heaven in the way of Holiness*, Rom. 4. 12. 2 Cor. 5. 7. It is also a principle of *strength*, by which the Soul opposeth its Lust, the Devil, and this World, and overcomes them; *This is your victory, even your Faith*, 1 Joh. 5. 4, 5. Faith in the heart of a Christian, is like the Salt that was thrown into the corrupt Fountain, that made the naughty Waters good, and the barren Land fruitful, 2 *Kings* 2. 19, 20, 21. Faith, when it is wrought in the heart, is like leaven hid in the meal, *Mat.* 13. 33. or like perfume that lighteth upon stinking leather, turning the smell of the leather into the savour of the Perfume; it being then planted in the heart, and having its natural inclination to holiness: Hence it is that there followeth an alteration of the Life and Conversation, and so bringeth forth fruit accordingly. *A good Man out of the good treasure of his heart, bringeth forth good fruit*, Luke 6. 45. Which treasure, I say, is this Faith (*Jam.* 2. 5. 1 *Pet.* 1. 7.) And therefore it is that Faith is called, *The Faith according to Godliness*, and *the most holy Faith*, Tit. 1. 1. Jude 20.

6. 2. GOOD *Works must needs flow from Faith*, or no way; Because *that alone carrieth in it an argument sufficiently prevalent to win upon our natures, to make them comply with holiness.*

Faith sheweth us that God loveth us, that he forgiveth us our sins; that he accounteth us for his Children, *having freely justified us through the Blood of his Son*, Rom. 3. 24, 25. Rom. 4. Heb. 11. 13. 1 *Pet.* 1. 8.

Faith receiveth the Promise, imbraceth it, and comforteth the soul unspeakably with it.

Faith is so great an Artist in arguing and reasoning with the Soul, that it will bring over the hardest heart that it hath to deal with: It will bring to my remembrance at once, both my vileness against God, and his goodness towards me; it will shew me, that though I deserve not to breath in the Air, yet that God will have me an Heir of glory.

Now, there is no Argument greater than this: This will make a Man run through ten thousand difficulties, to answer God (though he never can) for the Grace he hath bestowed on him.

Further, *Faith* will shew me how distinguishingly this Love of God hath set it self upon me: It will shew me, that though *Esau* was **Jacob**'s Brother, yet he loved **Jacob**, *Mal.* 1. 2. That though there were thousands more besides me that were as good as me, yet I must be the Man that must be **chosen**. 7.

Now this, I say, is a marvellous Argument, and unspeakably prevaileth with the sinner, as saith the Apostle, *For the Love of Christ constrains us, because we thus judge, That if one dyed for all, then are all dead; and that he dyed for all, that they which live* (that is, by Faith) *should not henceforth live unto themselves. but to him that died for them, and rose again*, 2 Cor. 5. 14. *Love*, (saith the Wise-man) *is strong as Death: Many waters cannot quench Love, neither can the floods drown it. If a Man would give all the substance of his house for Love, it would be utterly contemned* Song. 8. 6, 7.

Oh! when the broken, dying, condemned Soul, can but see, by Faith, the Love of a tender-hearted Saviour; and also see what he underwent to deliver it from under that Death, Guilt and Hell, that now it feels and fears; which also it knoweth it hath most justly and highly deserved: Then bless the Lord, O my Soul; and what shall I render unto the Lord for all his benefits? *Psal.* 103. 1, 2, 3. *Psal.* 116. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

Thus is Faith a prevailing Argument to the Sinner, whereby he is fetched off from what he was, and constrained to bend and yield to what before he neither would nor could, 1 *Cor.* 2. 14. *Rom.* 8. 7.

And hence it is, that Gospel-Obedience is called the *Obedience of Faith*, as well as Obedience to the Faith, *Rom.* 16. 26. For it must be by the Faith of Christ in my heart, that I submit to the Word of Faith in the Bible, otherwise all is to no profit; (as saith the Apostle) *The Word preached did not profit them, it not being mixed with Faith in them that heard it*, (Heb. 4. 2.) For Faith alone can see the reality of what the Gospel saith; and so I say, argue over the heart to the imbracing of it.

4. FAITH is such a Grace, as will represent to the Soul all things in their proper colours: It doth not (as doth Unbelief and Ignorance) shew us all things out of order, putting darkness for light, and bitter for sweet, but will set every thing in its proper place before our eyes; God and Christ shall be with it, the chiefest 8.

good, the most lovely and amiable; a Heavenly Life shall be of greater esteem, and more desireable, than all the Treasures of *Egypt*! Righteousness and Sanctification will be the thing after which it will most vehemently press; because it seeth not only Death and Damnation, as the fruits of sin, but sin also in it self, distinct from the punishment belonging to it, a detestible, horrible, and odious thing, *Heb.* 11. 25, 26, 27. *Phil.* 3. 7, 8, 9, 10, 11, 12. *Rom.* 12. 9.

By *Faith* we see this World hath no abiding in it for us, nor no satisfaction if it were otherwise, *Prov.* 33. 5. *Heb.* 11, 15, 16. & 13. 14. 1 *Cor.* 7. 29, 30, 31. And hence it is, that the People of God have groaned to be gone from hence, into a state that is both sinless, and temptationless: And hence it is again, that they have run through so many Tryals, Afflictions and Adversities, even because of that love to holiness of life, that Faith being in their hearts did *prompt* them to, by shewing them the worth and durableness of that which was good, and the irksomeness and evil of all things else, 2 *Cor.* 5. 1, 2, 3, 4, 5, 6, 7, 8. *Heb.* 11. 33, 34, 35, 36, 37, 38, 39.

9. 5. FAITH layeth hold of that which is able to help the Soul to bring forth *Good Works*: It layeth hold of, and engageth the strength of Christ, and by that overcometh that which oppresseth. *I can do all things through Christ that strengtheneth me*, Phil. 4. 13.

In a word, a Life of Holiness and Godliness in this World, doth so inseparably follow a principle of Faith, that it is both monstrous and ridiculous to suppose the contrary. What, shall not he that hath Life have Motion? *Gal.* 2. 20.

He that hath by Faith received the Spirit of Holiness, shall not he be holy? *Gal.* 3. 2. And he that is called to Glory and Vertue, shall not he add to his Faith Vertue? 2 *Pet.* 1. 4, 5. We are by Faith made good Trees, and shall not we bring forth good Fruit? *Luke* 6. 43. They that believe are created in Christ Jesus unto good Works; and God hath, before the World was, ordained that we should walk in them; and shall both our second Creation, and God's foreordination be made frustrate? *Ephes.* 1. 4. & 2. 10. Besides, the Children of Faith are the Children of Light, and of the Day, 1 *Tim.* 5. 5. Lights upon a Hill, and Candles on a Candlestick, and shall not they shine? They are the Salt of the Earth, Shall not they be seasoning? *Mat.* 5. 13, 14.

The **Believer** is the alone Man, by whom God sheweth to the World, the Power of his Grace, the operation of his Peoples Faith, *&c.* The Unbelievers read indeed of the Power of Grace, of the Faith, Hope, Love, Joy, Peace, and Sanctification of the heart of the Christian, but they feel nothing of that sin-killing operation that is in these things; these are to them as a story of *Rome* or *Spain*: Wherefore, to shew them in others, what they find not in themselves, God worketh Faith, Hope, Love, *&c.* in a Generation that shall serve him; and by them they shall see what they cannot find in themselves; and by this means they shall be convinced, that though sin, and the pleasures of this life, be sweet to them, yet there is a People otherwise minded, even such a People, that do indeed see the Glory of that which others read of, and from that sight, take pleasure in those things which they are most averse unto. To this, I say, are Christians called; herein is God glorified; hereby are sinners convinced; and by this is the World condemned; 1 *Thes.* 4. 7. 1 *Pet.* 2. 12. & 3. 1. *Hebr.* 11. 7.

Object. *But if Faith doth so naturally cause* Good **Works**, *what then is the reason that God's People find it so hard a matter to be faithful in good Works?* 10.

I Answer. *First*, God's People are fruitful in *good Works, according to the proportion of their Faith*; if they be slender in *good works*, it is because they are weak in Faith. Little faith is like small Candles, or weak fire, which though they shine and have heat, yet but dim shining and small heat when compared with bigger Candles and greater Fire. The reason why *Sardis* had some in it whose Works were not perfect before God; it was, because they did not hold fast, by Faith, the Word that they have formerly heard, and received, *Rev.* 3. 1, 2, 3.

SECONDLY, There may be a great mistake in our judging of our own fruitfulness: The Soul that indeed is candid and right at heart, is taught by Grace to judge it self, though fruitful, yet barren upon two accounts: 1. *When it compareth its Life to the Mercy bestowed upon it*: For when a soul doth indeed consider the greatness and riches of the Mercy bestowed upon it, then it must needs cry out, *O wretched Man that I am!* Rom. 7. 24. for it seeth it self wonderfully to fall short of a Conversation becoming one who hath received so great a benefit. 2. *It may also judge it self barren*, because it falleth so far short of that it would attain unto; it cannot do the thing that it would, *Gal.* 5. 17. 3. The heart of a Christian is naturally very barren; upon which, though the Seed of Grace (that is the fruitfullest of all Seeds) be sowen, yet the heart is naturally subject to bring forth weeds, *Matt.* 15. 19. 11.

Now, to have a good Crop from such ground, doth argue the fruitfulness of the Seed: Wherefore I conclude upon these three things.

FIRST, That the Seed of Faith is a very fruitful Seed, in that it will be fruitful in so barren a soil.

SECONDLY, That Faith is not beholding to the heart, but the heart to it, for all its fruitfulness.

THIRDLY, That therefore the way to be a more fruitful Christian, it is to be stronger in believing.

Now for the second thing, to wit, 12.

That every one that **believeth**, *should be careful that their* **works** *be good.* This followeth from what went just before; to wit, That the **heart** of a Christian is a heart subject to bring forth Weeds.

There is flesh as well as spirit in the best of **Saints**: And as the Spirit of Grace will be always putting forth something that is good, so the flesh will be putting forth continually that which is evil.

For the Flesh lusteth against the Spirit, as the Spirit against the Flesh, Gal. 5. 17. Now this considered, is the cause why you find so often in the Scriptures so many *items* and *cautions* to the Christians to look to their Lives and Conversations;

tions; As, *Keep thy heart with all diligence*, Prov. 4. 23. *Watch ye; stand fast in the Faith; quit you like Men, be strong*, 1 Cor. 16. 13. *Be not deceived, God is not mocked; for whatever a Man soweth, that shall he reap: For he that soweth to the flesh, shall of the flesh reap Corruption: But he that soweth to the Spirit, shall of the Spirit reap life everlasting*, Gal. 6. 7, 8.

All **works** are not good that seem to be so: It is one thing for a Man's ways to be right in his own eye, and another for them to be right in God's. Often that which is in high estimation with Men, is abomination in the sight of God, *Prov.* 30. 12. *Luk.* 16. 15.

Seeing Corruption is not yet out of our Natures, there is a proneness in us to build upon the right foundation, Wood, Hay, and Stubble, instead of Gold and Silver, and precious Stones, 1 *Cor.* 3, 11, 12, 13, 14, 15. How was both **David** the King, *Nathan* the Prophet, and *Uzza* the Priest **deceived**, touching *good Works*? 1 *Chron.* 17. 1, 2, 3, 4. 1 *Chron.* 13. 9, 10, 11. **Peter** also, in both his defending his Master in the garden, and in dissuading of him from his Sufferings, though both out of love and affection to his Master, was deceived touching *good Works*, Matth. 16. 22, 23. John 18. 9, 10.

13. Many have miscarried both as to Doctrine, **Worship**, and the prosecution of each.

1. *FOR Doctrine*, Christ tells the *Jews, that they taught for the Doctrines of God, the Doctrines and Traditions of Men*, Mat. 15. Mark 7. As also saith the Apostle, *They teach things they ought not, for filthy lucres sake*, Tit. 1. 11.

2. ALSO, *touching Worship*, we find how frequently Men have **mistaken**, both for Time, Place, and Matter, with which they worshipped.

1. *FOR Time.* It hath been that which Man hath devised, not which God hath commanded, 1 *Kin.* 12. 32. *They change the Ordinances*, saith *Isaiah*, *Isa.* 24. 5. *They change God's Judgments into wickedness*, saith *Ezekiel*, Ezek. 5, 6.

2 *FOR Place.* When they should have *worshipped* at *Jerusalem*, they *worshipped* at *Bethel*, at *Gilgal* and *Dan*, in *Gardens*, under *Poplars* and *Elms*, 1 Kings 12. 26, 27, 28, 29. Hos. 4. 13, 14, 15. Isa. 65. 2, 3, 4, 5.

2. FOR the *Matter* with which they *worshipped*. Instead of bringing according to the *Commandment*, they brought the *Lame*, the *Torn*, and the *Sick*; they would sanctifie themselves in *Gardens*, with *Swines-flesh* and *Mice*, when they should have done it at *Jerusalem*, with *Bullocks* and *Lambs*, Isa. 66. 17.

AGAIN, Touching Mens prosecuting their *Zeal* for their *Worship*, &c. that they do think right: How hot hath it been, though with no reason at all. *Nebuchadnezzar* will have his *fiery Furnace*, and *Darius* his *Lions Den* for *Nonconformists*, Dan. 3. 6. and 6. 7, &c.

AGAIN, They have persecuted Men even to strange Cities; have laid Traps and Snares in every corner, to entrap and to entangle their words; and if they could at any time but kill the Persons that dissented from them, they would think they did God *good Service*, Acts 26. 11. Luke 11. 53, 54. John 16. 1, 2. But what need we look to far from home, (were it not that I would seal my Sayings with Truth) we need look no farther to affirm this Position, than to the *Papists* & their *Companions*: How many have they in all Ages *hanged, burned, starved, drowned, wracked, dismembred*, and *murthered*, both openly, and in secret? and all under a pretence of God, his Worship, and *good Works*.

Thus you see how wise Men and Fools, Saints and Sinners, Christians and Heathens, have erred in the business of *good works*, wherefore every one should be careful to see that their *Works* be good.

NOW, Then to prevent, if God will, Miscarriage in this Matter, I shall propound unto you what it is for a *Work* to be rightly *good*. 14.

FIRST. A *good* **work** must have the *Word for its* **Authority**.

SECONDLY, It must, as afore was said, *flow from* **Faith**.

THIRDLY, It must be *both rightly Timed, and rightly Placed*.

FOURTHLY, It must be done *willingly, chearfully*, &c.

1. IT must have the Word for its Authority. Zeal without knowledge, is like a metled Horse without eyes, or like a Sword in a madman's hand: and there is no Knowledge where there is not the Word; *For if they reject the Word of the Lord*, and act not by that, *what Wisdom is in them?* saith the Prophet, *Jer.* 8. 9. *Isa.* 8. 20. Wherefore see thou have the Word for what thou dost.

2. AS there must be the Word for the authorizing of what thou dost, so there must be Faith, from which it must flow, as I shewed you before: For, *whatever is not of Faith, is sin; and without Faith it is impossible to please God.* Now I say, without the Word there is no Faith, *Rom.* 10. 17. As without Faith there is no good, let Mens pretences be what they will.

3. AS it must have these two aforenamed so also it must have, *first*, right Time, and *secondly*, right Place.

1. IT must be rightly Timed: Every work is to be done at the same time; every time not being convenient for such a work: *There is a time for all things, and every thing is beautiful in its time*, Eccles. 31. 11. There is a *time* to pray, a *time* to hear, a *time* to read, a *time* to confer, a *time* to meditate, a *time* to do, and a *time* to suffer. Now, to be hearing when we should be preaching, and doing, that is, yielding active obedience to that under which we ought to suffer, is not good. Christ was very wary, that both his doings and sufferings were rightly timed, *John* 2. 3, 4. & 13. 1, 2. And herein we ought to follow his steps. To be at Plough in the Field, when I should be hearing the Word, is not good, and to be talking abroad, when I should be instructing my Family at home, is as bad. *Whoso keepeth the Commandment, shall feel no evil thing: and a wise man's heart discerneth both time and judgment*, Eccles. 8. 5. Good things miss-timed, are fruitless, unprofitable, and vain. 15.

2. AS things must have their right time, so they must be rightly placed; for the miss-placing of any **Work**, is as bad as the miss-timing of it.

When I say, things, if good, must be rightly placed, I mean, we should not give to any work more than the word of God alloweth it, neither should we give it less: Mint, Anise, and

and Cummin, are not so weighty matters, as *Faith* and the *Love* of God; as in *Mat.* 22. 23. For a Pastor to be exercising the Office of a Deacon, instead of the office of a Pastor, it is misplacing of works, *Acts* 6. 2. For *Martha* to be making outward Provision for Christ, when she should have sate at his feet to hear his word, was the misplacing a work; and for her Sister to have done it at her Request, (though the thing in it self was good) had been her Sin also, *Luke* 10. 39, 40, 41, 42.

16. NOW, To prevent the misplacing of *good* **works.**

FIRST, They misplace them that set them in the room of **Christ**, *Rom.* 10. 1, 2, 3.

SECONDLY, They also misplace them that make them Co-partners with him, *Rom.* 9. 31, 32. *Acts* 15. 1.

This is, *setting up our Posts by God's Posts*; *and Man's Righteousness by the Righteousness of Christ*, *Ezek.* 43, 7, 8. These are said to be teachers of the Law, not knowing what they say, nor whereof they affirm, 1 *Tim.* 1. 7.

THIRDLY, They also misplace works, who ascribe to a work of less moment, that honour that belongeth to a work more noble; and such are,

1. THOSE who count the ceremonial part of an **Ordinance**, as good as the Doctrine and Signification of it.

2. SUCH who count the Dictates and Impulses of a meer natural **Conscience**, as good, as high, and divine, as the leadings and movings of the Spirit of Christ.

3. THOSE also who count it enough to do *something* of what God hath commanded, (and that *something*, possibly the least,) instead of all, and the things more necessary and weighty.

4. They also much misplace them, who count things indifferent, as high as those that are absolutely necessary in the Worship of God.

5. BUT the grosser, who places Mens Traditions above them.

6. AND they greatest of all, who put *Bitter for Sweet*, and *Darkness for Light*. All these things we must shun and avoid, as things absolutely *obstructive* to *good works*.

Wherefore, touching *good works*; *Obedience is better than Sacrifice*; that is, to do things according to the Word of God, is better than to do them according to my Fancy and Conceit, 1 *Sam.* 15. 22. *Wherefore let all things be done decently and in order*, 1 *Cor.* 14. 40.

AGAIN, As *good works* should be ordered and qualified. as before is touched, so they should be done *from the heart willingly*, *chearfully*, *with simplicity and Charity*, *according to what a Man hath*, 1 John 5. 3. 2 Cor. 9. 7. Rom. 12. 8. Col. 3. 20. 1 Cor. 10. 14. 1 Cor. 8. 12.

17. FARTHER, There are three things that a Man should have in his eye in every **work** he doth.

1. *THE Honour of God*, 1 Cor. 6. 20.

2. *THE Edification of his Neighbour*, 1 Cor. 14. 26.

3. *The Expediency* or *Inexpediency of what I am to do*, 1 Cor. 6. 12 And always observe it, that the Honour of God is wrapped up in the Edification of thy Neighbour; and the Edification of thy Neighbour, in the Expediency of what thou dost.

AGAIN, If thou wouldst walk to the Edification of thy Neighbour, and so to God's Honour, in the midst of thy Observers; Beware,

1. THAT thou in thy words and carriages, dost so demean thy self, that Christ in his precious Benefits may be with clearness spoken forth by thee; and take heed, that thou dost not enter into doubtful Points with them that are weak, *Rom.* 15. 1. but deal chiefly, lovingly, and wisely, with their Consciences about those Matters that tend to their establishment in the Faith of their Justification, and Deliverance from Death and Hell. *Comfort the feeble-minded*, *confirm the weak*, 1 Thes. 5. 14.

2. If thou be stronger than thy Brother, take heed that thou do not that before him, that may offend his weak Conscience: I mean, things that in themselves may be lawful: *All that is lawful is not expedient*; *all that is lawful edifieth not*, 1 Cor. 6. 12. Wherefore here is thy Wisdom and love, that thou in some things deny thy self for thy Brothers sake: 1 *Cor.* 8. 13. *I will not eat meat while the world standeth*, saith Paul, *lest I make my Brother to offend*. Wherefore have this Faith to thy self before *God*, *Rom.* 14. 22. But if thou walk otherwise, know, thou walkest not charitably, and so not to edification, and so not to Christ's Honour, but dost sin against Christ, and wound thy weak Brother, for whom *Christ* died, *Rom.* 14. 15. 1 *Cor.* 8. 12.

But I say, all this while keep thy eye upon the Word; take heed of going contrary to that under any pretence whatever; for without the Word, there is nothing to *God's* glory, nor thy Brother's edification. Wherefore, *walk wisely in a perfect way*, Psal. 101. 2, 3.

Having thus, in few words, shewed you what are works *rightly good*, I beseech you in the Name of the Lord Jesus Christ, that you put your selves into a consciencious performance of them, that you may, while you live here, be Vessels of honour, and fit for the Master's use, and prepared to every *good work*, 1 *Tim.* 6. 17. Study to approve things that are excellent, that you may be sincere, and without offence, until the Day of Christ, *Phil.* 1. 10. Covet Communion with *God*; covet earnestly the best gifts, 1 *Cor.* 12. 31. Ah! we that are redeemed from among Men, *Rev.* 14. 4. and that rejoyce in hope of the Glory of God, *Rom.* 5. 2. we that look, I say, for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, *Tit.* 2. 13. *What manner of persons should we be in all holy Conversation and Godliness?* 2 Pet. 3. 11.

To conclude, for your further edification, take a plain rehearsal of your several general Duties and Works, to which *God* ingageth you in his Word, according to your Places, Callings, and Relations in this World.

Touching the Master of a Family.

18 IF thou have under thee a Family, then thou art to consider the several relations thou standest under; and art to know, that thou in each of them hast a work to do for *God*, and that he expecteth thy faithful deportment under every one of them. *As*,

FIRST,

FIRST, then in general, He that is the **Master** of a Family, he hath, as under that relation, a work to do for *God*; to wit, The right governing of his own Family. And his work is twofold.

1. TOUCHING the spiritual state thereof.
2. TOUCHING the outward.

As touching the spiritual State of his Family; He ought to be very diligent and circumspect, doing his utmost endeavour, both to encrease Faith where it is begun, and to begin it where it is not.

Wherefore to this end, he ought diligently and frequently to lay before his houshold such things of *God*, out of his Word, as are sutable for each particular: And let no Man question his Rule in the Word of God for such a practice; for if the thing it self were but of good report, and a thing tending to civil honesty, it is within the compass and bounds even of nature it self, and ought to be done; much more things of a higher nature: Besides, the Apostle exhorts us to, *Whatsoever things are honest, whatsoever things are true, just, and of good report, to think of them*, that is, to be mindful to do them, *Phil.* 4. 8. But to be conversant in this godly Exercise in our Family, is very worthy of praise, and doth much become all Christians. This is one of the things for which God so highly commended his Servant *Abraham*, and that with which his heart was so much affected: *I know Abraham*, saith God, (I know him to be a good Man in very deed) *for he will command his Children and his Houshold after him, and they shall keep the Way of the Lord*, Gen. 18. 19. This was a thing also which good *Joshua* designed should be his practice as long as he had a breathing time in this world: *As for me*, saith he, *I and my houshold, we will serve the Lord*, Josh. 24. 15.

Further, We find also in the New Testament, that they are looked upon as Christians of an inferior rank that have not a due regard to this **Duty**, yea, so inferior, as not fit to be chosen to any Office in the Church of God. *A Pastor must be one that ruleth well his own house, having his Children in subjection with all gravity: For if a Man knoweth not how to rule his own house, how shall he take care of the Church of God? The Deacon also*, saith he, *must be the Husband of one Wife; ruling their Children and their own House well*, 1 Tim. 3. Mark a little, the Apostle seems to lay down thus much, that a Man that governs his Family well, hath one qualification belonging to a Pastor or Deacon in the House of God, (*For he that knoweth not how to rule his own House, how shall he take care of the Church of God?*) which thing considered, it giveth us light into the work of the Master of a Family, touching the governing of his House.

19. 1. THEN a **Pastor** must be sound and incorrupt in his Doctrine: And indeed so must the Master of a Family, *Tit.* 1. 9. *Ephes.* 6. 4.

2. A Pastor should be apt to teach, to reprove, and to exhort: And so should the Master of a Family, 1 *Tim.* 3. 2. *Deut.* 6. 7.

3. A Pastor must himself be exemplary in Faith and Holiness: And so also should the Master of a Family, 1 *Tim.* 3. 2, 3, 4. & 4. 12.

I, saith *David*, *will behave my self in a perfect way; I will walk in* (or before) *my house in a perfect way*, Psal. 101. 2.

4. THE Pastor is for getting the Church together, and when they are so come together, then to pray among them, and to preach unto them: This is also commendable in Christian Masters of Families.

Object. *BUT my* **Family** *is ungodly and unruly touching all that is good, What shall I do?* 20.

Answ. I Answer, First, Though this be true, yet thou must rule them, and not they thee: Thou art set over them of God, and thou art to use the authority which God hath given thee, both to rebuke their Vice, and to shew them the evil of their rebelling against the Lord. This did *Eli*, though not enough; and thus did *David*, 1 *Sam.* 2. 24, 25. 1 *Chron.* 28. 9.

Also, thou must tell them how sad thy state was when thou wast in their condition, and so labour to recover them out of the snare of the Devil, *Mark* 5. 19.

2. THOU oughtest also to labour to draw them forth to God's Publick Worship, if peradventure God may convert their Souls. Saith *Jacob* to his Houshould, and to all that were about him, *Let us arise and go to* Bethel, *and I will make there an Altar to God, that answered me in the day of my distress*, Gen. 35. 3.

Hannah would carry *Samuel* to *Shilo*, that he might *abide with God for ever*, 1 *Sam.* 1. 22. Indeed a soul rightly touched, will labour to draw, not only their Families, but a whole City after Jesus Christ, *John* 4. 28, 29.

3. IF they are obstinate, and will not go forth with thee, then do thou get godly and sound Men to thy House, and there let the Word of God be preached, when thou hast, as *Cornelius*, gathered thy Family and Friends together, *Acts* 10.

You know that the *Jaylor*, *Lydia*, *Crispus*, *Gaius*, *Stephanus*, and others, had not only themselves, but their Families, made gracious by the Word preached, and that some of them, if not all, by the Word preached in their Houses, *Acts* 16, 14, 15, 27, 28, 29, 30, 31, 32, 33, 34. *Acts* 18. 7, 8. 1 *Cor.* 1. 16. And this, for ought I know, might be one reason among many, why the Apostles taught in their day, not only publickly, but from house to house. I say, that they might, if possible, bring in those in some Family, which yet remained unconverted, and in their sins, *Acts* 5. 24. & 20. 20, 21. for some, you know, how usual it was in the day of Christ, to invite him to their Houses, if they had any afflicted, that either would not, or could not come unto him; *Luke* 7. 2, 3. & 8. 41.

If this be the way with those that have outward Diseases in their Families, how much more then, where there are Souls that have need of Christ, to save them from Death and eternal Damnation?

4. TAKE heed that thou do not neglect Family-**Duties** among them thy self; as, reading the Word, and Prayer; if thou hast one in thy Family that is gracious, take encouragement; nay, if thou art alone, yet know that thou hast both liberty to go to God through Christ, and also art at that time in a capacity of having the universal Church joyn with thee, for the whole number of those that shall be saved.

5. TAKE heed that thou suffer not any ungodly, prophane or Heretical Books, or Discourse

course in thy House; *Evil Communication corrupts good Manners*, 1 Cor. 15.33. I mean, such prophane, or heretical Books, &c. as either tend to provoke to looseness of Life, or such as do oppose the Fundamentals of the Gospel.

I know, that Christians must be allowed their liberty as to things indifferent; but for those things that strike either at Faith or Holiness, they ought to be abandoned by all Christians, and especially by the Pastors of Churches, and Masters of Families; which practice was figured out by *Jacob's commanding his House, and all that was with him, to put away the strange gods from among them, and to change their Garments*, Gen. 35. 1, 2,

All those in the *Acts*, set a good example for this, who took their curious Books and burned them before all men, though they were worth five thousand pieces of Silver, *Acts* 19. 18,19.

The neglect of this fourth Particular, hath occasioned Ruine in many Families, both among Children and Servants. *It is easier for vain talkers, and their deceivable works, to subvert whole Households, than many are aware of.*

Tit. 1.10, 11

Thus much touching the spiritual state of thy Household.

21. And now to its outward.

Touching the *outward state* of thy **Family**, thou art to consider these three Things.

FIRST, That it lieth upon thee to care for them, that they have a convenient Livelihood: *If any man provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel*, 1 Tim. 5. 8. But mark, when the Word saith, thou art to provide for thy House, it giveth thee no Licence to distracting carefulness; neither doth it allow thee to strive to grasp the World in thy Heart or Coffers, nor to take care for years or days to come; but so to provide for them, that they may have Food and Raiment; and if either they or thou be not content with that, you launch out beyond the Rule of God, 1 *Tim.* 6.8. *Mat.* 6.34. *This is to labour, that you may have wherewith to maintain good works for necessary uses.*

Tit. 3.14.

And never object, that unless you reach farther, it will never do; for that is but unbelief. The Word saith, That *God feedeth Ravens, careth for Sparrows, and cloatheth the Grass*; in which Three, to feed, cloath, and care for, is as much as heart can wish, *Luke* 12. 6, 24, 27, 28.

SECONDLY, Therefore though thou shouldest provide for thy Family, yet let all thy **labour** be mixed with **moderation**. *Let your moderation be known unto all men*, Phil. 4. 5. Take heed of driving so hard after this world, as to hinder thy self and Family from those **Duties** towards God, which thou art by Grace obliged to; as, private Prayer, reading the Scriptures, and Christian Conference. It is a base thing for Men so to spend themselves and Families after this World, as that they disengage their heart to God's Worship.

Christians, *The time is short*: *It remaineth then, that they that have Wives, be as those that have none; and they that weep, as though they wept not; and they that rejoyce, as those that rejoyced not; and they that use this World, as not abusing it; for the fashion of this world passeth away.*

1 Cor. 7. 29,30,31.

Many Christians *live* and *do* in this world, as if Religion were but a *By-business*, and this world the *one* thing necessary; when indeed all the things of this world are but things by the by; and Religion *only* the one thing *needful*, *Luke* 10. 40, 41, 42.

THIRDLY, If thou wouldest be such a Master of a Family as becomes thee, thou must see that there be that Christian Harmony among those under thee, as becomes that House where one ruleth that feareth God.

1. THOU must look that thy Children and **Servants** be under subjection to the Word of God: for though it is of God only to rule the heart; yet he expecteth that thou shouldest rule their outward man; which if thou dost not, he may in a short time *cut off all of thy stock that pisseth against the wall*, 1 Sam. 3. 11, 12, 13, 14. See therefore, that thou keep them temperate in all things, in Apparel, in Language, that they be not Gluttons, nor Drunkards; not suffering either thy Children vainly to domineer over thy Servants, nor they again to carry themselves foolishly towards each other.

2. LEARN to distinguish between that injury that in thy Family is done to thee, and that which is done to God; and though thou oughtest to be very zealous for the Lord, and to bear nothing that is open transgression to him; yet here will be thy wisdom, to pass by personal Injuries, and to bury them in oblivion. *Love covereth a multitude of sins.* Be not then like those that will rage and stare like mad-men, when they are injured; and yet either laugh, or at least not soberly rebuke, and warn, when God is dishonoured.

Rule thy own House well, having thy Children (with others in thy Family) in subjection, with all gravity. 1 Tim. 3.4

Solomon was so excellent, sometimes this way, that he made the Eyes of his Beholders to dazzle, 2 *Chron.* 9, 3, 4.

But to break off from this General, and to come to Particulars.

22. *FIRST*, Hast thou a Wife? Thou must consider how thou oughtest to behave thy self under that Relation: And to do this aright, thou must consider the condition of thy wife, whether she be one that indeed believeth, or not: If she believeth, then,

First, Thou art engaged to bless God for her; *For her price is far above Rubies, and she is the gift of God unto thee, and is for thy adorning and glory*, Prov. 12. 4. Prov. 31. 10. 1 Cor. 11. 7. *Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, she shall be praised.* Prov. 30.30

The Duty of Husbands to believing Wives.

Secondly, Thou oughtest to love her, under a double Consideration; 1. As she is thy Flesh and thy Bone; (*For never* [*Man*] *yet hated his own flesh*, Ephes. 5. 29.) 2. As she is together with thee an Heir of the grace of Life, 1 *Pet.* 3.7. *This*, I say, should engage thee to love her with Christian Love; to love her, as believing you both are dearly beloved of God and the Lord Jesus Christ, and as those that must be together with him in eternal happiness.

Thirdly, Thou oughtest so to carry thy self to, and before her, as doth Christ, to, and before his Church; as saith the Apostle, *So ought Men to love their Wives, even as Christ loved the Church, and gave himself for it*, Eph. 5. 25. When Husbands behave themselves like Husbands,

bands indeed, then will they be not only Husbands, but such an Ordinance of God to the Wife, as will preach to her the carriage of Christ to his Spouse. *There is a sweet scent wrapped up in the Relations of Husbands and Wives* (Ephes. 5. 32.) *that believe.* The Wife, I say, signifying the Church, and the Husband the Head and Saviour thereof; Ephes. 5.32. *For the Husband is the head of the Wife, even as Christ is the head of the Church; and he is the Saviour of the Body.*

This is one of God's chief ends in instituting **Marriage**, that Christ and his Church, under a Figure, might be wherever there is a Couple that believe through Grace.

Wherefore that Husband that carrieth it undiscreetly toward his Wife, he doth not only behave himself contrary to the Rule, but also maketh his Wife lose the benefit of such an Ordinance, and crosseth the mistery of his Relation. Therefore, I say, *So ought Men to love their Wives as their own Bodies: He that loveth his Wife, loveth himself; for no Man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church*, Ephes. 5. 28, 29. Christ laid out his life for his Church, covereth her Infirmities, communicates to her his Wisdom; protecteth her, and helpeth her in her Imployments in this World, and so ought Men to do for their Wives.

Solomon and *Pharoah*'s Daughter had the art of thus doing, as you may see in the Book of *Canticles*.

Wherefore bear with their weaknesses, help
1 Pet. 3. 7. their infirmities, and honour them as the weaker Vessels, and as being of a frailer Constitution.

In a word, be such a Husband to thy believing Wife, that she may say, *God hath not only given me a Husband, but such a Husband, as preacheth to me every day the Carriage of Christ to his Church.*

The Duty of Husbands, to unbelieving Wives.

2. IF thy Wife be Unbelieving or Carnal, then thou hast also a *Duty* lying before thee, which thou art engaged to perform under a double engagement. 1. For that she lieth liable every moment to eternal Damnation. 2. That she is thy Wife that is in this evil case.

Oh! how little sence of the worth of Souls is there in the hearts of some Husbands, as is manifest by their unchristian carriage to, and before their Wives!

NOW, to qualifie thee for a Carriage suitable,

1. LABOUR seriously after a sence of her miserable state, that thy bowels may yern towards her Soul.

2. BEWARE that she take no occasion from any unseemly carriage of thine, to proceed in evil; and here thou hast need to double thy diligence; for she lyeth in thy bosom, and therefore is capable of espying the least miscarriage in thee.

3. IF she behave her self unseemly and unruly, as she is subject to do, being Christless and Graceless, then labour thou to overcome her Evil with thy Goodness, her Frowardness with thy Patience and Meekness: It is a shame for thee who hast another principle, to do as she.

4. TAKE fit opportunities to convince her; observe her disposition, and when she is most likely to bear, then speak to her very heart.

5. WHEN thou speakest, speak to purpose; 'tis no matter for many words, provided they be pertinent. *Job* in a few words answers his Wife, and takes her off from her foolish talking; *Thou speakest*, saith he, *like one of the foolish Women; shall we receive good at the hands of God, and shall we not receive evil?* Job 2. 10.

6. LET all be done without rancor, or the least appearance of anger; *With meekness instruct those that oppose themselves, if peradventure they may recover themselves out of the snare of the Devil, who are taken captive by him at his will*, 2 Tim. 2. 25, 26. *And how knowest thou, O Man, but thou mayest save thy Wife*, 1 Cor. 7. 16.

Touching Parents.

IF thou art a **Parent**, a Father, or a Mother, then thou art to consider thy Calling under this Relation. 23.

Thy Children have Souls, and they must be begotton of God as well as of thee, or they perish.

And know also, that unless thou be very circumspect in thy behaviour, to, and before them, they may perish through thee: The thoughts of which should provoke thee, both to instruct, and also to correct them.

1. To instruct them as the Scripture saith, and to *bring them up in the nurture and admonition of the Lord; and to do this diligently, when thou sittest in thy house, when thou liest down, and when thou risest up*, Ephes. 6. 4. Deut. 6. 7.

NOW to do this to purpose;

FIRST, *Do it in terms and words, easie to be understood*: Affect not high expressions, they will drown your Children. Thus God spake to his Children, and *Paul* to his, *Hos.* 12, 10. 1 *Cor.* 3. 2.

SECONDLY, *Take heed of filling their heads with Whimzies, and unprofitable Notions*, for this will sooner learn them to be malepert and proud, than sober and humble. Open therefore to them the state of Man by nature: Discourse with them of Sin, of Death, and Hell; of a Crucified Saviour, and the Promise of Life through Faith: *Train up a Child in the Way he should go; and when he is old, he will not depart from it*, Prov. 22. 6.

THIRDLY, There must be much Gentleness and Patience in all thy instructions, *lest they be discouraged*, Col. 3. 21. And

FOURTHLY, Labour to convince them by a Conversation answerable, that the things of which thou instructest them, are not Fables, but Realities, yea, and Realities so far above what can be here enjoyed, that all things, were they a thousand times better than they are, are not worthy to be compared with the Glory and worthiness of these things.

Isaac was so holy before his Children, that when *Jacob* remembred God, he remembred that he was the *fear of his Father* Isaac, Gen. 31. 53.

Ah! When Children can think of their Parents, and bless God for that instruction and good they have received from them, this is not only profitable for Children, but honourable and comfortable to Parents. *The Father of the Righteous shall greatly rejoice; and he that begetteth a wise Child, shall have joy of him*, Prov. 23. 24, 25.

24. *Touching Correction.*

Jer. 29. 4, 5. FIRST, See if fair words will win them from evil: This is God's way with his **Children.**

SECONDLY, Let those words you speak to them in your reproof, be both sober, few, and pertinent, adding always some suitable Sentence of the Scripture therewith; as if they lie, then such as *Rev.* 21. 8, 27. If they refuse to hear the *Word*, such as 2 *Chron.* 25. 14, 15, 16.

THIRDLY, Look to them that they be not Companions with those that are rude and ungodly, shewing with soberness a continual dislike of their naughtiness; often crying out to them, as God did of old unto his, *O! do not this abominable thing that I hate*, Jer. 44. 4.

FOURTHLY, Let all this be mixed with such love, pity and compunction of spirit, that if possible, they may be convinced, you dislike not
Psal. 99. 8. their persons, but their sins. This is God's way.

FIFTHLY, Be often endeavouring to fasten on their Consciences, the day of their Death and
Deut. 32. 29. Judgment to come. Thus also God deals with his.

SIXTHLY, If thou art driven to the Rod, then, 1. Strike advisedly in cool blood; and soberly shew them, 1. Their fault; 2. How much it is against thy heart thus to deal with them; 3. And that what thou dost, thou dost in conscience to God, and love to their Souls; 4. And tell them, that if fair means would have done, none of this severity should have been: This, I have proved it, will be a means to afflict their hearts as well as their bodies; and it being the way that God deals with his, it is the most likely to accomplish its end.

SEVENTHLY, Follow all this with prayer to God for them, and leave the issue to him.

Folly is bound up in the heart of a Child; but the Rod of Correction will fetch it out, Prov. 22. 15.

LASTLY, Observe these Cautions.

1. TAKE heed that the mis-deeds for which thou correctest thy **Children**, be not learned them by thee. Many Children learn that wickedness of their Parents, for which they beat and chastise them.

2. TAKE heed thou smile not upon them to encourage them in small faults, lest that thy carriage to them, be an encouragement to them to commit greater.

3. TAKE heed thou use not unsavory and unseemly words in thy chastising of them, as railing, mis-calling, and the like; this is Devilish.

4. TAKE heed thou do not use them to many chiding words and threatnings, mixed with lightness and laughter; this will harden: Speak not much, not often, but pertinent to them, with all Gravity.

Of Masters to Servants.

25. MAsters also have a work to do as they stand related to their Servants. And

FIRST, If possible they can, to get them that fear God. *He that worketh deceit, saith David, shall not dwell within my House; and he that telleth Lies, shall not tarry in my sight*, Psal. 101. 7.

SECONDLY, But if none at the present but Unbelievers can be got to do thy labour; Then,

1. KNOW that it is thy Duty so to behave thy self to thy **Servant**, that thy service may not only be for thy good, but for the good of thy Servant, and that both in body and Soul: Wherefore deal with him, as to admonition, as with thy Children; give him the same Bread of God thou giveſt to them; and who knows, but that thou with spiritual Delicates, bringest up thy Servant, but he may become thy Spiritual Son in the end, *Prov.* 29. 21.

2. TAKE heed thou do not turn thy **Servants** into Slaves, by over-charging them in thy work, through thy greediness, To make Men serve with rigour, is more like to *Israels* Enemies, than Christian Masters, *Exod.* 1. 14.

3. TAKE heed thou carry not thy self to thy Servant, as he of whom it is said, he is such a Man of *Belial*, that his Servants could not speak to him; 1 *Sam.* 25. 14, 15, 16, 17.

And the Apostle bids you forbear to threaten them, because you also have a Master in Heaven, *Ephes.* 6. 9. As who should say, your Servants cannot be guilty of so many Miscarriages against you, as you are guilty of against Christ: Wherefore do with, and to your Servants, as you would have your Master do with you.

4. TAKE heed that thou neither circumvent him at his coming into thy service, nor at his going out.

1. SERVANTS at their going into service, may be beguiled two ways.

FIRST, By their Masters lying unto them, saying, their work is so small and so easie, when it is indeed, if not too burdensom, yet far beyond what at first was said of it. This is beguiling of them.

2. THE other way is, when Masters greedily seek to wier-draw their Servants to such wages, as indeed is too little and inconsiderable for such work and labour. Both these the Apostle opposeth, where he saith, *Masters give unto your Servants that which is just*, just labour and just wages, *knowing that you also have a Master in Heaven*, Col. 4. 1.

2. AS Servants may be circumvented at their coming into their labour, so also they may be at their going out. Which is done by Masters that either change their Wages, like heathenish *Laban*, *Gen.* 31. 7. or by keeping it back, like those against whom God will be a swift Witness. Mal. 3. 5

3. TAKE heed that thou make not a gain of thy place, because thou art gracious, or livest conveniently for the means of Grace.

Servants that are truly *godly*, they care not how cheap they serve their Masters, provided they may get into godly Families, or where they may be convenient for the Word. But now, if a Master or Mistress should take this opportunity to make a prey of their Servant, this is abominable; this is making a gain of godliness, and merchandize of the things of God, (1 *Tim.* 6. 5.) and of the Soul of thy Brother.

I have heard some poor Servants say, That in some Carnal Families, they have had more liberty to God's things, and more fairness of dealing, than among Professors. But this stinketh: And as *Jacob* said concerning the cruelty of his two Sons, so may I say of such Masters, they make Religion stink before the Inhabitants of the Land, *Gen.* 34. 30.

In

In a word, Learn of the Lord Jesus, to carry your selves well to your Servants, that your Servants also may learn something of the kindness of Christ by your deportment to them: Servants are *Goers* as well as *Comers*; take heed that thou give them no occasion to scandal the Gospel when they are gone, for what they observed thee unrighteously to do when they were with thee. Then Masters carry it rightly toward their Servants, when they labour both in word and life to convince them, that the things of God are the *One thing necessary*. That which Servants are commanded to do, touching their fear, their singleness of heart, their doing what they do as to the Lord, and not to Men; the Master is commanded to do the same things unto them, *Ephes.* 5. 6, 7, 8, 9.

The Duty of Wives.

26. BUT passing the Master of the Family, I shall speak a word or two to those that are under him.

AND first, to the Wife: The **Wife** is bound by the Law to her **Husband**, so long as her Husband liveth, *Rom.* 7. 2. Wherefore, she also hath her work and place in the Family, as well as the rest.

NOW there are these things considerable in the carriage of a Wife toward her Husband, which she ought conscientiously to observe.

FIRST, That she look upon him as her Head
1 Cor. 11. 3. and Lord. *The head of the woman is the Man.* And so *Sarah* called *Abraham* Lord.
1 Pet. 3. 6. *SECONDLY*, She should therefore be subject to him, as is fit in the Lord. The Apostle saith, *That the Wife should submit her self to her Husband, as to the Lord*, 1 Pet. 3. 1. Col. 3. 18. Ephes. 5. 22. I told you before, that if the husband doth walk towards his wife as becomes him, he will therein be such an ordinance of God to her, besides the relation of an husband, that shall preach to her the carriage of Christ to his Church. *And now I say also, that the wife,*
Eph. 5. 24. *if she walk with her husband as becomes her she shall preach the obedience of the Church to her husband. Therefore as the Church is subject to Christ, so let the wives be to their own husbands in every thing.*

Now for thy performing of this work, thou must first shun these Evils:

1. THE Evil of a wandring and a **gossiping** Spirit; this is evil in the Church, and is evil also in a wife, who is the figure of a Church. Christ loveth to have his Spouse keep at home; that is, to be with him in the Faith and Practice of his things, not ranging, and medling with the things of Satan; no more should wives be given to wander and gossip abroad. You know that *Prov.* 7. 11. saith, *She is loud and stubborn, her feet abide not in her house.*

Wives should be about their own husband's
Tit. 2. 5. business at home; as the Apostle saith, *Let them be discreet, chaste, keepers at home, good, obedient to their own husbands*: And why? *Because otherwise the Word of God will be blasphemed.*

2. TAKE heed of an *idle, talking*, or *brangling tongue*. This also is odious either in Maids or Wives, to be like Parrots, not bridling their tongue; whereas the wife should know, as I said before, that her husband is her Lord, and is over her, as Christ is over the Church. Do you think it is seemly for the Church to parrot it against her husband? Is she not to be silent before him, and to look to his Laws, rather than her own Fictions? *Why so*, saith the Apo- 1 Tim. 2.
stle, *ought the wife to carry it towards her husband.* 11, 12.
Let the woman, saith *Paul, learn in silence with all subjection; but I suffer not a woman to teach, or to usurp authority over the Man; but to be in silence.*

It is an unseemly thing to see a *woman* so much as once in all her Life-time, to offer to over-top her husband; she ought in every thing to be in subjection to him, and to do all she doth, as having her warrant, license, and authority from him. And indeed here is her glory, even to be under him, as the Church is under Christ. *Now she openeth her mouth in Wis-* Prov. 31.
dom, and in her tongue is the Law of kindness. 26.

3. TAKE heed of affecting *immodest Apparel*, or a *wanton Gate*; this will be evil both abroad and at home; abroad, it will not only give ill example, but also tend to tempt to lust and lasciviousness; and at home, it will give an offence to a godly husband, and be cankering to ungodly Children, *&c. Wherefore*, as saith the Apostle, *let womens Apparel be modest, as becometh women professing godliness, with good works,* 1 Tim. 2. 10. *not with broidered Hair, or Gold, or Pearls, or costly Array.* And as it is said again, *Whose adorning, let it not be that outward adorning, of plaiting the Hair, and of wearing Gold, and of putting on of Apparel; but let it be the hidden man of the Heart, in that which is not corruptible, even the ornament of a meek and quiet Spirit, which is in the sight of God, of great price: For after this manner in old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own Husbands*, 1 Pet. 3. 3. 4, 5, 6.

But yet, do not think that by the subjection I have here mentioned, that I do intend women should be their husbands slaves. Women are their husbands yoke-fellows, their *Flesh* and their *Bones*; and he is not a Man that hateth his own Flesh, or that is bitter against it, *Eph.* 5. 29. Wherefore *let every man love his wife as himself: and the wife see that she reverence her husband*, Eph. 5. 33.

The wife is Master next her Husband, and is to rule all in his absence; yea, in his presence, she is to guide the House, to bring up the Children, provided she so do it, as the Adversary have no occasion to speak reproachfully, 1 *Tim.* 5. 10. 13. *Who can find a vertuous woman? For her price is far above Rubies. A gracious woman retaineth honour, and guideth her Affairs with discretion*, Prov. 31. 10. & 11. 16. & 12. 4.

Object. *But my* **Husband** *is an Unbeliever*; 27.
what shall I do?

Answ. If so, then what I have said before, lieth upon thee with an engagement so much the stronger. For, 1. Thy husband being in this condition, he will be watchful to take thy slips and infirmities, to throw them as dirt in the face of God and thy Saviour. 2. He will be apt to make the worst of every one of thy words, carriages, and gestures. 3. And all this doth tend to the possessing his heart with more hardness, prejudice and opposition to his own Salvation. Wherefore, as *Peter* saith, *ye wives, be in subjection to your own husbands*; *that if any obey*

not the word, they may also without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear 1 Pet. 3. 1, 2. Thy husband's Salvation or Damnation lieth much in thy deportment and behaviour before him; wherefore, if there be in thee any fear of God, or love to thy husband, seek, by a carriage full of meekness, modesty, and holiness, and a humble behaviour before him, to win him to the love of his own Salvation, and by thus doing *how knowest thou,* 1 Co. 7. 16. *O woman, but thou shalt save thy husband?*

28. Object. *But my* **husband** *is not only an Unbeliever, but one very froward, peevish, and testy; yea, so froward, &c. that I know not how to speak to him, or behave my self before him.*

Answ. Indeed there are some wives in great slavery by reason of their ungodly husbands; and as such should be pitied, and prayed for: so they should be so much the more watchful and circumspect in all their ways.

1. THEREFORE be thou very faithful to him in all the things of this Life.

2. BEAR with patience his unruly and unconverted behaviour; thou art alive, he is dead; thou art principled with Grace, he with Sin. Now then, seeing Grace is stronger than Sin, and Vertue than Vice; be not overcome with his Vileness, but overcome that with thy Vertues, *Rom.* 12. 21. It is a shame for those that are gracious, to be as lavishing in their words, &c. as those that are graceless. *They that are slow to wrath, are of great understanding; but they that are hasty in spirit, exalt folly*, Prov. 14. 29.

3. THY Wisdom therefore, if at any time, thou hast a desire to speak to thy Husband for his Conviction concerning any thing either good or evil, it is to observe convenient times and seasons.

There is a time to keep silence, and a time to speak, Eccles. 3. 7.

Now for the right timing thy Intentions.

1. CONSIDER his Disposition; and take him when he is farthest off of those filthy Passions that are thy Afflictions. *Abigail* would not speak a word to her churlish Husband, till his Wine was gone from him, and he in a sober temper, 1 *Sam.* 25. 36, 37. The want of this observation, is the cause why so much is spoken, and so little effected.

2. TAKE him at those times when he hath his heart taken with thee, and when he sheweth tokens of Love and Delight in thee. Thus did *Esther* with the King her Husband, and prevailed, *Esther* 5. 3. 6. and 7. 1, 2.

3. OBSERVE when Convictions seize his Conscience, and then follow them with sound and grave Sayings of the Scriptures. Somewhat like to this dealt *Manoah*'s Wife with her Husband, *Judg.* 13. 22, 23. Yet then,

1. LET thy words be few.

2. AND none of them savouring of a Lording it over him; but speak thou still as to thy Head and Lord, by way of intreaty and beseeching.

3. AND that in such a Spirit of Sympathy, and Bowels of Affection after his Good, that the manner of thy Speech and Behaviour in speaking, may be to him an Argument that thou speakest in Love, as being sensible of his Misery, and inflamed in thy Soul with desire after his Conversion.

4. AND follow thy Words and Behaviour with Prayers to God for his Soul.

5. STILL keeping thy self in a holy, chaste, and modest Behaviour before him.

Object. *But my* **husband** *is a Sot, a Fool,* 29. *and one that hath not wit enough to follow his outward Employment in the world.*

Answ. 1. THOUGH all this be true; yet thou must know he is thy Head, thy Lord, and thy Husband.

2. THEREFORE thou must take heed of desiring to usurp authority over him; he was not made for thee; that is, for thee to have dominion over him, but to be thy Husband, and to rule over thee, 1 *Tim.* 2. 12. 1 *Cor.* 1. 3. 8.

3. WHEREFORE, though in truth thou maist have more discretion than he, yet thou oughtest to know, that thou, with all that is thine, is to be used as under thy Husband; *even every thing*, Ephes. 5. 24.

Take heed therefore, that what thou dost, goes not in thy Name, but his; not to thy exaltation, but his; carrying all things so, by thy dexterity and prudence, that not one of thy Husband's weaknesses be discovered to others by thee. *A vertuous woman is a Crown to her Husband; but she that causeth shame, is as rottenness to his bones.* For then, as the Wise Man saith, *she will do him good, and not evil, all the days of her Life*, Prov. 12. 4. Prov. 31. 14.

4. THEREFORE act, and do still as being under the power and authority of thy Husband.

Now touching thy Carriage to thy Children and Servants.

Thou art a Parent, and a Mistress and so thou oughtest to demean thy self.

And besides, seeing the believing Woman is a figure of the Church, she ought, as the *Church*, to nourish and instruct her Children and Servants, as the Church, that she may answer in that particular also: And truly, the Wife being always at home, she hath great advantage that way; wherefore do it, and the Lord prosper your proceeding.

Of Children to Parents.

THERE lieth also a *Duty* upon **Children**, 30. to their Parents, which they are bound both by the Law of God and Nature, conscientiously to observe. *Children, obey your Parents in the Lord, for this is right.* And again, *Children, obey your Parents in all things; for this is well pleasing to the Lord*, Eph. 6. 1. Col. 3. 20.

There are these *general things* in which Children should shew forth that honour that is due to their Parents from them.

FIRST, They should always count them better than themselves. I observe a vile spirit among some Children, and that is, they are apt to look over their Parents, and to have slighting and scornful thoughts of them; this is worse than heathenish; such a one hath got just the heart of a Dog or a Beast, that will bite those that begot them, and her that brought them forth.

Object. *BUT my Father*, &c. *is now poor, and I* 31. *am*

am rich, and it will be a disparagement, or at least a hinderance to me, to shew that respect to him as otherwise I might.

Answ. I tell thee thou argueſt like an Atheiſt and a Beaſt, and ſtandeſt in this full flat againſt the Son of God. *Mark* 7. 9, 10, 11, 12. 13.

Muſt a gift, and a little of the glory of the Butter-fly, make thee that thou ſhalt not do for, and honour to, thy Father and Mother? *A wiſe Man maketh a glad Father, but a fooliſh Son deſpiſeth his Mother*, Prov, 15. 20. Though thy Parents be never ſo low, and thou thy ſelf never ſo high, yet he is thy Father, and ſhe thy Mother, and they muſt be in thy eye in great eſteem. Prov. 30. 17. *The eye that mocketh at his Father, and that deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it.*

SECONDLY, Thou oughteſt to ſhew thy honour to thy Parents, by a willingneſs to help them with ſuch Neceſſaries and Accommodations which they need. *If any have Nephews or Children, let them learn to ſhew pity at home, and to requite their Parents*, ſaith *Paul*, *for that is good and acceptable before God*, 1 Tim. 5. 4.

And this Rule *Joſeph* obſerved to his poor Father, though he himſelf was next the King in *Egypt*, *Gen.* 47. 12. *Gen.* 41. 39, 40, 41, 42, 43.

But mark; *Let them requite their Parents.*

There are three things, for which, as long as thou liveſt thou wilt be a debtor to thy Parents.

1. FOR thy being in this World: They are they from whom immediately under God thou didſt receive it.

2. FOR their care to preſerve thee when thou waſt helpleſs, and couldſt neither care for, nor regard thy ſelf.

3. FOR the pains they have taken with thee to bring thee up. Until thou haſt Children of thy own, thou wilt not be ſenſible of the pains, watchings, fears, ſorrow and affliction, that they have gone under to bring thee up; and when thou knoweſt it, thou wilt not eaſily yield, that thou haſt recompenced them for their favour to thee: How often have they ſuſtained thy hunger, cloathed thy Nakedneſs? What care have they taken that thou mighteſt have wherewith to live and do well when they were dead and gone? They poſſibly have ſpared it from their own Belly and Back for thee, and have alſo impoveriſhed themſelves, that thou mighteſt live like a Man. All theſe things ought duly, and like a Man, to be conſidered by thee, and care ought to be taken on thy part to requite them; the Scripture ſaith ſo; Reaſon ſaith ſo; and there be none but Dogs and Beaſts deny it. *It is the duty of Parents to lay up for their Children; and the duty of Children to requite their Parents.*

THIRDLY, Therefore ſhew by all humble and Son like carriage, that thou doſt to this day, with thy heart, remember the love of thy Parents.

Thus much for Obedience to Parents in general.

32. AGAIN, If thy Parents be godly, and thou wicked (as thou art if thou haſt not a ſecond work or birth from God upon thee) then thou art to conſider, that thou art more ſtrongly engaged to reſpect and honour thy Parents, not now only as a Father in the fleſh; but as godly Parents, thy Father and Mother is now made of God thy teachers and inſtructers in the way of Righteouſneſs: Wherefore to allude to that of *Solomon*, *O Son, hearken to the law of thy Father, and forſake not the law of thy Mother; bind them continually upon thy heart, and tie them about thy neck*, Prov. 6. 20, 21.

NOW to provoke thee here to conſider.

FIRST, That this hath been the practice always of thoſe that are and have been obedient Children; yea, of Chriſt himſelf to *Joſeph* and *Mary*, though he himſelf was God bleſſed for ever, *Luke* 2. 51.

SECONDLY, Thou haſt alſo the ſevere Judgments of God upon thoſe that have been diſobedient, to awe thee. As,

1. *ISHMAEL*, for but mocking at one good carriage of his Father and Mother, was both thruſt out of his Father's Inheritance, and the Kingdom of Heaven, and that with God's Approbation, *Gen.* 21. 8, 9, 10, 11, 12. *Gal.* 4. 30.

2. *HOPHNI* and *Phinehas*, for refuſing the good counſel of their Father, provoked the great God to be their Enemy. *They hearkened not to the voice of their Father, becauſe the Lord would ſlay them*, 1 Sam. 2. 23, 24, 25.

3. Abſolom was hanged, as I may ſay, by God himſelf, for rebelling againſt his Father. 2 Sam. 18. 9.

Beſides, little doſt thou know how heart-aking a conſideration it is to thy Parents, when they do but ſuppoſe *thou mayeſt be damned*: How many Prayers, Sighs, and Tears are there wrung from their hearts upon this account?

Every miſcarriage of thine goeth to their heart, for fear God ſhould take an occaſion thereat to ſhut thee up in hardneſs for ever.

How did *Abraham* groan for *Iſhmael*? O, ſaith he to God, *That* Iſhmael *might live before thee.* Gen. 17. 18.

How was *Iſaac* and *Rebekah* grieved for the miſcarriage of *Eſau*? *Gen.* 26. 34, 35.

And how bitterly did *David* mourn for his Son, who died in his wickedneſs? 2 *Sam.* 18. 32, 33.

LASTLY, And can any imagine, but that all theſe carriages of thy godly Parents, will be to thee the increaſe of thy torments in Hell, if thou die in thy ſins, notwithſtanding?

AGAIN, If thy Parents and thou alſo be godly, how happy a thing is this? How ſhouldeſt thou rejoyce, that the ſame Faith ſhould dwell both in thy Parents and thee? Thy Converſion, poſſibly, is the fruits of thy Parents Groans and Prayers for thy Soul; and they cannot chuſe but rejoyce; do thou rejoyce with them: 'Tis true, in the Salvation of a Natural Son, which is mentioned in the Parable; *This my Son was dead, and is alive again; was loſt, and is found; and they began to be merry*, Luke 15. 24.

Let therefore the conſideration of this, that thy Parents have Grace as well as thee, ingage thy heart ſo much the more to honour, reverence, and obey them.

Thou art better able now to conſider the pains and care that thy Friends have been at, both for thy Body and Soul; wherefore ſtrive to requite them: Thou haſt ſtrength to anſwer in ſome meaſure the Command; wherefore do not neglect it.

It is a double Sin in a gracious Son not to remember the Commandment, yea, the firſt Commandment with promiſe, *Epheſ.* 6. 1, 2.

Take heed of giving thy ſweet Parents one ſnappiſh

ſnappiſh word, or one unſeemly carriage. Love them becauſe they are thy Parents; becauſe they are godly; and becauſe thou muſt be in Glory with them.

AGAIN, If thou be godly, and thy Parents wicked, as often it ſadly falls out: Then,

FIRST, Let thy Bowels yearn towards them; 'tis thy Parents that are going to Hell.

SECONDLY, As I ſaid before to the Wife, touching her Unbelieving Husband, ſo now I ſay to thee, Take heed of a parroting Tongue; ſpeak to them wiſely, meekly, and humbly; do for them faithfully without repining; and bear, with all child-like modeſty, their reproaches, their railing, and evil ſpeaking. Watch fit opportunities to lay their condition before them. *O! how happy a thing would it be, if God ſhould uſe a Child to beget his Father to the Faith! Then indeed might the Father ſay, With the fruit of my own Bowels hath God converted my Soul.* The Lord, if it be his Will, convert our poor Parents, that they, with us, may be the Children of God.

Concerning Servants.

33. SErvants alſo, they have a Work to do for God, in their place and ſtation among Men.

The Apoſtles aſſert *Maſters* under a threefold Conſideration.

1. THE *Believing Maſter.*
2. THE *Unbelieving Maſter.*
3. THE *Froward Maſter.*

For all which, Servants are furniſhed with Counſel and Advice in the Word, for the demeaning of themſelves under each of them.

But before I ſpeak in particular to any of theſe, I will in general, ſhew you the Duty of Servants.

FIRST, Thou art to look upon thy ſelf as thou art; that is, as a Servant, not a Child, nor a Wife, thou art inferior to theſe; wherefore count thy ſelf under them, and be content with that ſtation. *For three things the Earth is diſquieted, and for four which it cannot bear: One is a Servant when he reigneth*, Prov. 30. 21, 22.

It is out of thy place, either to talk or do, as one that reigneth.

SECONDLY, Conſider, that thou being a Servant, what is under thy hand, is not thy own, but thy Maſters: Now becauſe it is not thy own, thou oughteſt not to diſpoſe of it; but becauſe it is thy Maſters, thou oughteſt to be faithful. Thus it was with *Joſeph*, Gen. 39, 7, 8, 9. But if thou do otherwiſe, know that thou ſhalt receive of God for the wrong that thou doeſt; and there is with God no reſpect of perſons, *Col.* 3. 25. Wherefore,

THIRDLY, Touching thy Work and Imployment, thou art to do it as unto the Lord, and not for Man; and indeed then Servants do their buſineſs as becomes them, when they do all in obedience to the Lord, as knowing that the place in which they now are, it is the place where Chriſt hath put them, and in which he expecteth they ſhould be faithful.

Servants (ſaith *Paul*) *be obedient to them that are your Maſters — with fear and trembling, in ſingleneſs of heart, as unto Chriſt; not with eye-ſervice, as Men-pleaſers, but as the Servants of Chriſt, doing the Will of God from the heart*, Ephes. 6. 5, 6.

Obſerve a little the Word of God to Servants.

1. SERVANTS muſt be Obedient. *Yet*,
2. NOT with that Obedience that will ſerve Man only: Servants muſt have their eye on the Lord, in the work they do for their Maſters.
3. THAT their work in this ſervice is the Will and Ordinance of God.

From which I conclude, That thy work in thy place and ſtation, as thou art a Servant, is as really God's Ordinance, and as acceptable to Him, in its kind, as is Preaching, or any other work for God; and that thou art as ſure to receive a reward for thy labour, as he that hangs, or is burnt for the Goſpel. Wherefore ſaith the Apoſtle to Servants, *Whatſoever ye do, do it heartily, as to the Lord, and not to Men, knowing that of the Lord you ſhall receive the reward of inheritance; for ye ſerve the Lord Chriſt*, Col. 3. 22, 23, 24.

And now touching the three ſorts of Maſters mentioned before. 34.

FIRST, For the Believing Maſter; ſaith Paul, *They that have Believing Maſters, let them not deſpiſe them becauſe they are Brethren, but rather do them ſervice becauſe they are faithful and beloved, and partakers* (with the Servants) *of the heavenly Benefits*, 1 Tim. 6. 2. (Servants, if they have not a care of their hearts, will be ſo much in the conſideration of the relation that is betwixt their Maſters and they, as Brethren, that they will forget the relation that is between them as Maſters and Servants: Now, though they ought to remember the one, yet let them take heed of forgetting the other: *Know thy place as a Servant, while thou conſidereſt that thy Maſter and thee are Brethren, and do thy work for him faithfully, humbly, and with meekneſs, becauſe he is a Maſter faithful and beloved, and partaker of the heavenly benefit.*) *If any Man teach otherwiſe*, ſaith the Apoſtle Paul, *and conſent not to wholſom Words, even the Words of our Lord Jeſus Chriſt, and the Doctrine which is according to Godlineſs, he is proud, knowing nothing, but doting about queſtions, and ſtrife of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, perverſe Diſputings of Men of corrupt minds, and deſtitute of the Truth, ſuppoſing that gain is Godlineſs; from ſuch withdraw thy ſelf.* 1 Tim. 6. 3, 4, 5.

SECONDLY, For the unbelieving Maſters (for of them *Paul* ſpeaks in the firſt verſe of this 6th of *Timothy*.) *Let as many Servants*, ſaith he, *as be under the yoak, count their own Maſters worthy of all honour, that the Word of God and his Doctrine be not blaſphemed.*

Servants living with Unbelieving Maſters, are greatly engaged to be both watchful, faithful, and truſty. Ingaged, I ſay, 1. From the conſideration of the condition of their Maſter; for, he being unbelieving, will have an evil eye upon thee, and upon thy doings, and ſo much the more becauſe thou profeſſeſt: As in the caſe of *Saul* and *David*, 1 *Sam.* 18. 8, 9. *&c.*

2. THOU art ingaged becauſe of the profeſſion thou makeſt of the Word of God: for by thy profeſſion, thou doſt lay both God and his Word before thy Maſter, and he hath no other wit but to blaſpheme them, if thou behave thy ſelf unworthily. Wherefore *Paul* bids *Titus, Exhort Servants to be obedient to their own Maſters, and to pleaſe them well in all things, not anſwering again* (not giving parroting Anſwers, or ſuch as 35.

are

are crosse or provoking) *not purloining, but shewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things*, Tit. 2. 9, 10.

That Servant, who in an Unbelievers Family, doth his work before God, as God's Ordinance, he shall adorn the Doctrine of God, if not save his Master by so doing; but if he doth otherwise, he shall both stumble the Unbeliever, dishonour God, offend the Faithful, and bring guilt upon his own Soul.

36. *THIRDLY*, For the froward **Master**, though I distinguish him from the Unbeliever, yet it is not because he may not be such, but because every Unbeliever doth not properly go under *that* Name. Now with this froward and peevish Fellow, thou art to serve as faithfully for the time thou standest bound, as with the most pleasant and rational Master in the World. *Servants*, saith *Peter*, *be subject to your Masters with all fear, not only to the good and gentle, but also to the froward*, 1 Pet. 2. 18. And if thy peevish Master will still be froward, either out of spite to thy Religion, or because he is without reason concerning thy labour, (thou to the utmost of thy power labouring faithfully) God then reckoneth thee a Sufferer for well doing, as truly as if thou wert called upon the stage of this world before Men, for the matters of thy Faith. Wherefore *Peter* adds this encouragement to Servants, to the Exhortation he gave them before, *This is thank worthy*, saith he, *if a Man for Conscience toward God endureth grief, suffering wrongfully; for what glory is it, if when ye be buffeted for your faults, you take it patiently? But if when you do well, and suffer for it, you take it patiently, this is acceptable with God*, 1 Pet. 2. 19, 20.

Wherefore be comforted concerning thy condition, with considering that God looks upon thee, as on *Jacob* in the Family of *Laban*; and will right all thy wrongs, and recompence thee for thy faithful, wise, and godly Behaviour, before, and in the service of thy froward Master.

Wherefore be patient, I say, and abound in faithfulness in thy place and calling, till God make a way for thy escape from this place; and
1 Cor. 7. 21 when thou mayest be made free, use it rather.

37. *Of* Neighbours *each to other.*

HAVING thus in few words shewed you what is *Duty* under your several *Relations*, I shall now at last speak, in a word or two, touching *Good* **Neighbourhood**, and then draw towards a Conclusion.

Touching *Neighbourhood*, there are these things to be considered and practised, if thou wilt be found in the practical part of *Good Neighbourhood*.

FIRST, Thou must be of a good and sound conversation in thy own *family*, *place*, and *station*, shewing to all, the *power* that the Gospel and the things of another World hath in thy heart, *That ye may be blameless and harmless, the Sons of God, without rebuke in the midst of a crooked and perverse Nation, among whom ye shine as lights in the World*, Phil. 2. 15, 16.

SECONDLY, As persons must be of good behaviour at home, that will be good Neighbours, so they must be full of *courtesie* and *charity* to them that have need about them, *Luk.* 10. 36, 37.

Right good Neighbourhood, is, for Men readily to Communicate, as of their Spirituals, so of their Temporalities, as food, rayment, and help to those that have need; to be giving to the Poor as thou seest them go by thee, or to enquire after their condition, and according to thy capacity to send unto them, *Job* 31. 15, 16, 17, *&c.*

THIRDLY, Thou must be always humble and meek among them, as also grave and gracious; not light and frothy, but by thy words and carriage, *Ministring Grace to the hearers*, Eph. 4. 29.

Thus also *Job* honoured God among his Neighbours, *Job* 30. 6, 7, 8, 9, 10, 11.

FOURTHLY, Thy Wisdom will be, rightly to discountenance Sin, and to reprove thy Neighbour for the same, *Levit.* 19. 17. denying thy self in some things, for the preventing an injury to thy Neighbour, that thou mayest please him for his edification, *Rom.* 15. 2.

FIFTHLY, If thou wouldest be a good Neighbour, take heed of thy Tongue upon two Accounts.

1. THAT thou with it give no offensive *language* to thy Neighbour, to the provoking of him to anger: Bear much, put up wrongs, and lay little: *It is an honour for a Man to cease from strife: But every Fool will be medling*, Prov. 20. 3. And again, *He loveth transgression that loveth strife.* Prov. 17. 19.

And as thou shouldest take heed that thou be not the original of contention and anger, so also take heed that thou be not an instrument to beget it between Parties, by tale-bearing and gossiping spirit: *He that passeth by, and medleth with strife belonging not to him, is like one that taketh a Dog by the ears. As coals are to burning coals, and wood to fire; so is a contentious Man to kindle strife.* Prov. 26. 17, 21.

I do observe two things very *odious* in many **Professors**, the one is a head-strong and stiff-necked Spirit, that will have its own way: And the other is, a great deal of tatling and talk about Religion, and but a very little, if any thing, of those Christian deeds that carry in them the Cross of a Christian in the doing thereof, and profit to my Neighbour. 38.

1. WHEN I say a head-strong and stiff-necked spirit, I mean, they are for pleasing themselves, and their own fancies, in things of no weight, though their so doing be as the very slaughter-knife to the weak Conscience of a Brother or Neighbour. Now this is base: A Christian in all such things as intrench not the matters of *Faith* and *Worship*, should be full of self-denial, and seek to please others rather than themselves; *Giving none offence to the* Jew, *nor to the* Greek, *nor to the Church of God; not seeking their own profit, but the profit of many, that they may be saved*, 1 Cor. 10. 32, 33.

And the second is as bad, to wit, when Professors are great Pratlers, and Talkers, and Disputers, but do little of any thing that be speaketh love to the poor, or self-denyal in outward things. Some People think Religion is made up of words; a very wide mistake: Words without Deeds, is but a half-faced Religion: *Pure Religion, and undefiled before God and the Father, is this; To visit the Fatherless and Widows in their affliction, and to keep thy self unspotted from the World*, Jam. 1. 27. Again, *If a Brother or a Sister be destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled* (which are very

very fine words,) *yet if you give them not those things that are necessary to the Body, what doth it profit?* Jam. 2. 15, 16.

NOW then, before I go any farther, I will hear take an occasion to touch a little upon those Sins that are so rife in many **Professors** in this Day; and they are, *Covetousness*, *Pride*, and *Uncleanness*: I would speak a word to them in this place, the rather, because they are they which spoil both Christian Brotherhood, and Civil Neighbourhood, in too great a measure.

FIRST, For Covetousness.

1. **Covetousness**, it is all one with *Desire*; he that desires, covets; whether the thing he desires be evil or good. Wherefore that which is called *coveting*, in *Exod.* 20. 17. is called *Desire*, in *Deut.* 5. 21. As the Apostle also saith, *I had not known Lust, except the Law had said, Thou shalt not covet*, Rom. 7. 7. That is, I had not known *Lust* to be a Sin, unless the Law had forbid it. Wherefore though lawful Desires are good, 1 *Cor.* 12. 31. and to be commended; yet *Covetousness*, as commonly understood, is to be fled from, and abhorred, as of the Devil.

2. **Covetousness**, or *evil Desire*, it is the first Mover, and giveth to every Sin its Call, as I may say, both to move, and act; as was said before, the Apostle had not known Sin, except the Law had said, *Thou shalt not desire, or covet*; for where there is no desire to sin, there appears no Sin.

3. THEREFORE *Covetousness* carrieth in it every Sin, (we speak of Sins against the Second Table) even as a Serpent carrieth her young ones in her Belly. This the Scripture affirms, where it saith, *Thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's*, Exod. 20. 17. *Covetousness* will meddle with any thing.

NOW there are in my mind at present, these Eight Notes of **Covetousness**, which hinder *good works*, and a Christian Conversation among Men, wherever they are harboured.

FIRST, When Men, to whom God hath given a comfortable Livelihood, are yet not content therewith. This is against the Apostle, where he saith, *Let your conversation be without Covetousness, and be content with such things as you have, for he hath said, I will never leave thee nor forsake thee*, Heb. 13. 5.

SECONDLY, It is *Covetousness* in the Seller, that puts him to say of his Traffick, it is better than it is, that he may heighten the price of it; and *Covetousness* in the Buyer, that prompts him to say worse of a thing, than he thinks in his conscience it is, and that for an abatement of a reasonable price. This is that which the Apostle forbids under the Name of *Defraud*, 1 Cor. 6. 7, 8. And that which *Solomon* condemns. Prov. 20. 14.

THIRDLY, It is through *Covetousness*, that Men think much of that which goeth beside their own Mouth, though possibly it goeth to those that have more need than themselves, and also that better deserve it than they.

FOURTHLY, It argueth *Covetousness*, when Men will deprive themselves, and those under them, of the Privileges of the Gospel, for more of this world, and is condemned by Christ. Luke 14. 18, 19, 20.

FIFTHLY, It argueth *Covetousness*, when Men that have it, can go by, or hear of the Poor, and shut up their Bowels and Compassions from them, 1 *John* 3. 17.

SIXTHLY, Also when Men are convinced it is their duty to communicate to such and such that have need; yet they defer it, and if not quite forget it, yet linger away the time, as being loth to distribute to the Necessities of those in want. This is forbidden by the holy Ghost. *Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.* Now, it is due from thee to the Poor, by the Commandment of God, if they want, and thou hast it: *Say not then to thy Neighbour, go, and come again to morrow, and I will give, when thou hast it by thee*, Prov. 3. 27, 28.

SEVENTHLY, It argueth a greedy Mind also, when, after Men have cast in their minds what to give, they then from that will be pinching, and clipping, and taking away; whereas the Holy Ghost saith, *Every one, as he purposeth in his heart, so let him give, not grudgingly, nor of necessity; for God loveth a chearful giver*, 2 Cor. 9. 7.

Lastly, It argueth a filthy greedy heart also when a man, after he hath done any good, then in his heart to repent, and secretly wish that he had not so done, or at least, that he had not done so much: this is to be weary of well-doing; (I speak now of communicating,) and carrieth in it two Evils, First, It spoileth the work done: And, secondly, It (if entertained) spoileth the Heart for doing any more so. *The vile person shall be no more called liberal, nor the Churl said to be bountiful; for the liberal deviseth liberal things, and by liberal things he shall stand.* Isa. 32. 6, 8.

Now then, to dissuade all from this poisonous Sin, observe, that above all Sins in the New Testament, *this* is called *Idolatry*; *Ephes.* 5. 5. *Col.* 3. 5. And therefore God's People should be so far from being taken with it, that they should be much afraid of the naming of it one among another, lest it should as adulterous thoughts, infect the heart, by the talking of it, *Ephes.* 5. 3.

Quest. *BUT why is* **Covetousness** *called* **Idolatry?**

Answ. 1. BECAUSE it engageth the very Heart of a Man in it, to mind earthly things; it gets our love, which should be set on God; and sets it upon poor empty Creatures; it puts our affections out of Heaven, where they should be, and sets them on Earth, where they should not be, *Ezek.* 33. 31. *Phil.* 3, 18, 19. *Col.* 3. 1, 2, 3, Thus it changeth the Object on which the Heart should be set, and setteth it on that on which it should not: it makes a Man forsake God, *the Fountain of living water*, and causeth him to *hew to himself Cisterns, broken Cisterns, which can hold no water*, Jer. 2. 11, 12, 13.

FOR, 2. It rejecteth the Care, Government, & Providence of God towards us, & causeth us to make of our care and industry a *God*; to whom, instead of God, we fly continually, both for the keeping what we have, and for getting more.

This was *Israel's* Idolatry of old, and the Original of all her Idolatrous Practices, *Hos.* 2. 5. *For their Mother hath played the Harlot*, (that is, committed Idolatry,) *she that conceived them, hath done shamefully; for she said, I will go after my*

my Lovers, that gave me my bread, and my waters, my wool, and my flax, my oyl, and my drink.

3. IT disalloweth of God's way of disposing his Creatures, and would have them ordered, and disposed of otherwise than his heavenly Wisdom seemeth meet; and hence ariseth all discontents about God's dealing with us. *Covetousness* never yet said, *It is the Lord, let him do what he pleaseth*; but is ever objecting, like God, against every thing that goeth against it; and it is that which, like a God, draweth away the Heart and Soul from the true God, and his Son Jesus Christ: *And he went away sorrowful; for he had great possessions*, Mat. 19, 16, 17, 18, 19, 20, 21, 22. Now then, that which engageth the Heart, that rejecteth the Providence of God, and that is for ordering and disposing of things contrary to God, and for breaking with God upon these terms, is *Idolatry*; and all these do *Covetousness*, *The wicked boasteth of his hearts desire, and blesseth the Covetous, whom the Lord abhorreth*, Psal. 10. 3. Now the way to remedy this Disease, is, to learn the Lesson which *Paul* had got by heart; to wit, *In whatsoever state you are therewithto be content.* Phil. 4. 11, 12, 13.

I come in the second Place, to speak a word of *Pride*, and Loftiness of Heart and Life.

Of Pride.

1. PRIDE in general, it is that, *which causeth a Man to think of Man and his Things, above what is written*, 1 Cor. 4. 6.

2. IT hath its Seat in the Heart among these Enormities, *Fornications, Adulteries, Lasciviousneses, Murders, Deceit*, &c. *Mark* 7. 21, 22, 23. and sheweth it self in these following Particulars:

FIRST, When you slight this or that person, though gracious; that is, look over them, and shun them for their poverty in this world, and chuse rather to have converse with others, that possibly are less gracious, because of their greatness in this world. This the Apostle *James* writes against, *Jam.* 2. 1, 2, 3. under the name of *Partiality*; for indeed the fruits of a puffed-up heart, is to deal in this manner with Christians, 1 *Cor.* 4. 6, 7.

Now this Branch of *Pride* floweth from ignorance of the vanity of the Creature, and of the worth of a gracious heart: Wherefore get more of the knowledge of these two, and this Sprigg wil be nipt in the head, and you will learn to *condescend to men of low degree*, Rom. 12. 16.

SECONDLY, It argueth *Pride of Heart*, when Men will not deny themselves in things what they may, for the good and profit of their Neighbours. And it argueth now, that Pride is got so much up into Self-Love, and Self-Pleasing, that they little care who they grieve or offend, so they may have their way, *Obad.* 12. 13, 14, 15.

THIRDLY, It argueth *Pride of Heart*, when *sober reproofs for Sin*, and *unbeseeming Carriages* will not down with thee, but that rather thou snuffest, and givest way to thy Spirit to be peevish, and to retain prejudice against those that thus reprove thee. Saith the Prophet, *Hear ye, and give ear, be not proud, for the Lord hath spoken*; that is, Hear the Reproofs of God for your Sins, and break them off by Repentance: *But if you will not hear, my Soul shall weep in secret for your Pride*, &c. *Jer.* 13. 15, 16, 17. So also in *Hosea*, *They will not frame their doing, to turn unto their God; for the spirit of whoredom is in the midst of them: they have not known the Lord; and the Pride of Israel doth testifie to his face*, &c. Hos. 5. 4, 5.

This argueth great senselesness of God, and a heart greatly out of frame.

FOURTHLY, It argueth *Pride* also, when a Reproof or Admonition will not down as well from the poorest Saint, as from the greatest Doctor; and it argueth a glory in Men, 1 *Cor.* 3. 21. and that they would, that *their Faith should stand in their Wisdom, and not in the Power of God*, that is, of naked Truth, 1 *Cor.* 2. 5.

FIFTHLY, It argueth *Pride of heart*, when a man that hath this or that in his heart to do, in reference to God, but yet will slight a sober asking counsel and direction of God in this matter. *The wicked through the pride of his countenance, will not seek after God*, saith *David*. Psal. 10. 4.

SIXTHLY, It argueth *Pride of heart*, when persons are tickled with thoughts of their own Praise, that secretly lust after it; that think of themselves and others above what is written; which those do, who do not acknowledge, that Man in his best estate *is altogether vanity*: But such kind of People have forgot the Exhortation; *Be not high-minded, but fear*; Rom. 11. 10. And also, *that there is a knowledge that puffeth up, and edifieth neither themselves nor others.* 1 Cor. 8. 1, 2.

Wherefore, to such the Apostle saith, *Be not desirous of vain-glory, but in lowliness of Mind, let each esteem others better than themselves*, Phil. 2. 3. Gal. 5. 26.

Pride also there is in outward *carriage, behaviour, and gesture*, which is odious for *Christians* to be tainted with; and this Pride is discovered by mincing words, a made carriage, and an affecting the Toyes and Baubles that Satan and every light headed Fool bringeth into the world. As God speaketh of the Daughters of *Zion*, *They walk with stretched-out necks, wanton eyes, mincing as they go, and making a tinkling with their feet*, Isa. 3. 16. A very unhandsome carriage for a People that profess Godliness, and that use to come before God to confess their Sins, and to bemoan themselves for what they have done: How can a sense of thy own baseness, of the vileness of thy heart, and of the holiness of God, stand with such a Carriage? Dost thou see the vileness of thy heart, the fruit of Sin? And art thou afflicted with that disagreement that is between God and thy Heart, that layest the Reins on the neck of thy Lusts, and lettest them run whither they will? Be not deceived; *Pride ariseth from ignorance of these things*, 1 Tim. 6. 3, 4. A sense of my vileness, of what I have deserved, and of what continually in my heart opposeth God, cannot stand with a foolish, light, and wanton carriage: thou wilt then see there is other things to mind than to imitate the *Butter-fly*: Alas, all these kind of things, are but a *painting the Devil*, and a setting a carnal gloss upon a Castle of his; thou art but making gay the *Spider*; is thy heart ever the sounder for thy fine gate, thy mincing words, and thy lofty looks? Nay, doth not this argue, that thy heart is rotten, cankered and besotted heart? Oh! that God would but let thee see a little of thy own inside,

inside, as thou hast others to behold thy outside: thou painted Sepulchre; thou whited Wall, will these things be found Vertues in the Day of God? Or, is this the way that thou takest to mortifie Sin? *An high look, a proud heart, and the plowing of the wicked, is sin*, Prov. 21. 4. *Pride is the ring-leader of the seven abominations that the Wise-man nameth*, Prov. 6. 16, 17. And is that above all, that causeth to fall into the condemnation of the Devil, 1 *Tim.* 3. 6.

42. ## *Of Adultery or Uncleanness.*

NOW I come in the last place to touch a word or two of **Adultery**, and then to draw towards a Conclusion.

Adultery, it hath its place in the heart among the rest of those filthinesses I mentioned before, *Mark* 7. 21, 22. of which sin I observe two things.

FIRST, That almost, in every place where the Apostle layeth down a Catalogue of wickednesses, he layeth down *Adultery*, **Fornication**, and **Uncleanness**, in the front; as that in *Mark.* 7. 21. *Rom.* 1. 29. 1 *Cor.* 6. 9. *Gal.* 5. 19. *Ephes.* 5. 3, 1 *Thes.* 4. 3, 4, 5. *Heb.* 12. 16. *Jam.* 2. 11. 1 *Pet.* 3. 11. 2 *Pet.* 2. 10.

From this I gather, that the *Sin* of *Uncleanness* is a very predominate and master *Sin*, easie to overtake the sinner, as being one of the first that is ready to offer it self at all occasions, to break the Law of God.

SECONDLY, I observe, that this *sin* is committed unawares to many, even so soon as a Man hath but looked upon a Woman. *I say unto you*, saith Christ, *That whosoever looketh on a Woman to lust, or desire after her, he hath already committed Adultery with her in his heart*, Mat. 5. 28.

This sin of Uncleanness, I say, is a very taking *sin*, it is natural above all sins to Mankind; as it is most natural, so it wants not tempting occasions, having Objects for to look on in every corner: wherefore there is need of a double and trible watchfulness in the Soul against it. It is better here to make a Covenant with our Eyes, like *Job*, (*Job* 31. 1.) than to let them wander to God's dishonour, and our own discomfort.

There are these three things which discover a Man or Woman too much inclining to the uncleanness of their own heart.

The first is a wanton eye, or an eye that doth secretly affect it self with such objects as are tickling the of heart with the thoughts of immodesty and uncleanness. *Isaiah* calls this *a wanton eye*; and *Peter*, *an eye full of Adultery, that cannot cease from sin*, 2 Pet. 2. 14. *Isa.* 3. 16. This is that also which Christ calleth, *and evil eye*; and *John*, *the lust of the flesh*, and *of the eyes*, and doth defile those who are not very watchful over their own hearts, *Mark* 7. 22. 1 *John* 2. 16.

This *wanton eye*, is that which the most holy Saints should take heed of, because it is apt to seize upon them also. When *Paul* bids *Timothy* beseech the younger Women to walk as becomes the Gospel, he bids him do it with all *Purity*: As who should say, take heed that while thou instructest them to holiness, thou thy self be not corrupted with the lust of thy eye, 1 *Tim.* 5. 1, 2. O how many Souls in the day of God, will curse the day that ever they gave way to a wanton eye!

2. The second thing that discovereth one much inclining to the lusts of Uncleanness, it is *wanton* and *immodest talk*; such as that brazen-fac'd Whore, in the seventh of the *Proverbs* had, or such as they in *Peter*, who *allured, through the lusts of the flesh, through much wantonness, those who were clean escaped from them, who live in error*, 2 Pet. 2. 18. *Out of the abundance of the heart the mouth speaketh*: Wherefore if we be Saints, let us take heed, as of our eye, so of our tongue, and let not the lust of Uncleanness, or of Adultery, be once named among us; *named among us as becometh Saints*, Ephes. 5. 3. Mark; let it not be once named. This implies, that the lusts of uncleanness are deviliſhly taken; they will both take the heart with eyes and tongue; *Let it not be once named among you*, &c.

THIRDLY, Another thing that bespeaks a Man or Woman inclining to wantonness and uncleanness, it is an adorning themselves in *light* and *wanton Apparel*. The Attire of an Harlot is too frequently in our day the Attire of Professors; a vile thing, and argueth much wantonness and vileness of affections. If those that give way to a wanton Eye, wanton VVords, and immodest Apparel, be not *Whores*, &c. in their hearts, I know not what to say. Doth a wanton eye argue Shamefacedness? Doth wanton talk argue Chastity? And doth immodest Apparel, with stretched-out Necks, naked Breasts, a made Speech, and mincing Gates, *&c.* argue mortification of Lusts? 43.

If any say that these things may argue Pride as well as Carnal Lusts. VVell; But why are they proud? Is it not to trick up the Body? And why do they with Pride trick up the Body, if it be not to provoke both themselves and others to Lusts: God knoweth their hearts without their outsides; and we know their hearts by their outsides.

My Friends, I am hear treating of *Good* **Works**, and perswading you to fly those things that are hinderances to them; wherefore bear with my plainness when I speak against *Sin*; I would strike it through with every word, because else it will strike us through with many sorrows. 1 Tim. 6. 9, 10.

I do not treat of *Good Works*, as if the doing of them would save us (for we are justified by his Grace according to the hope of Eternal Life) yet our sins and evil works will lay us obnoxious to the judgments both of God and Man. He that walketh not uprightly, according to the truth of the Gospel, is like to have his Peace assaulted often, both by the Devil, the Law, Death and Hell, yea, and is like to have God hide his face from him also, for the iniquity of his covetousness, *Isa.* 57. 17.

How can he that carrieth himself basely in the sight of Men, think he yet well behaveth himself in the sight of God? And if so dim a light as is in Man, can justly count thee as a Transgressor, How shall thy sins be hid from him, whose eye-lids try the Children of Men? Psal. 11. 4.

'Tis true, Faith without VVorks justifies us before God: Yet that Faith that is alone, will be found to leave us Sinners in the sight both of God and Man, *Rom.* 3. 28. and 4. 5. *Jam.* 2. 18. And though thou addest nothing to that which saveth thee by what thou canst do, yet thy Righteousness may profit the Son of Man; as also

also saith the Text: but if thou shalt be so careless as to say, what care I for being righteous to profit others? I tell thee, that the love of God is not in thee, *Job* 35.18. 1 *Joh.* 3.17. 1 Co. 13.1,2,3.

Walk therefore in God's ways, and do them, for this is your wisdom, and your understanding in the sight of the Nations, which shall hear of all these Statutes, and say, this great Nation is a wise and understanding People, *Deut.* 4.6.

44. *Observat.* 3. Every Believer should not only take heed that their works be good, and so for the present do them, but should carefully study to maintain them; that is, to keep in a continual exercise of them.

It is an easier matter to begin to do good, than it is to continue therein; and the reason is, there is not so much of a Christian's Cross in the beginning of a work, as there is in a continual, hearty, conscientious practice thereof. Therefore Christians have need, as to be pressed to do good, so to continue the work: Man by nature, is rather a Hearer than a doer, *Athenian*-like, continually listning after some new thing; seeing many things, but observing nothing, *Acts* 17.20. *Isa.* 42.20. It is observable, that after Christ had divided his Hearers into four parts, he condemned three of them for fruitless hearers, *Luke* 8.5,6,7,8. O, it is hard continuing believing, continuing loving, continuing resisting all that opposeth; we are subject to be weary of well-doing, *Gal.* 6.9. To pluck out right eyes, to cut off right hands and feet, is no pleasant thing to Flesh and Blood; and yet none but these shall have the Promise of Life; because none but these will be found to have the effectual work of God's Grace in their Souls: *If ye continue in my Word, then are you my Disciples* [*indeed,*] Mat. 18.8, 9. and 24. 13. *John* 8. 31. And hence it is that you find so many **Ifs** in the Scripture about Mens happiness; as, *if* you be Sons, then heirs; and *if* you continue in the Faith; and *if* we hold the beginning of our confidence stedfast to the end, *Rom.* 8. 17. *Col.* 1. 23. *Heb.* 3. 14. Not that their continuing in the way of God, is the cause of the **Work** being right; but the Work being right, causeth the continuance therein. As *John* saith in another place, *They went out from us, because they were not of us; for had they been of us,* [*no doubt*] saith he, *they would have continued with us,* 1 John 2. 19. But I say, where the work of God indeed it savingly begun, even there is flesh, corruption, and the body of death to oppose it: Therefore should Christians take heed, and look that against these Opposites, they maintain a continual course of *good Works* among Men.

BESIDES, As there is that in our own bowels that opposeth *Goodness*, so there is the Tempter, the wicked One, both to animate these Lusts, and to joyn with them in every Assault against every appearance of God in our Souls. And hence it is that he is called the *Devil*, the *Enemy*, the *Destroyer*, and him that seeks continually to devour us, 1 *Pet.* 5.8. I need say no more but this; He that will walk like a Christian indeed, as he shall find it is requisite, that he continue in *good Works*; so his continuing therein, will be oppos'd: if therefore he will continue therein, he must make it his business to study how to oppose those that oppose such a Life, that he may continue therein. Now then to help in this, here fitly comes in the **last Observation**; to wit,

45. That the best way both to provoke our selves and others to *good Works*, it is to be often affirming to others, *the Doctrine of Justification by* **Grace**, and to belive it our selves. *This is a faithful Saying; and these things I will that thou affirm constantly, that those which have believed in God, might be careful to maintain good Works.*

I told you before, that *good Works* must flow from *Faith*: And now I tell you, that the best way to be frritful in them, is to be much in the exercise of the *Doctrine of Justification by Grace*; and they both agree; for as *Faith* animates to *good Works*, so the *Doctrine of Grace* animates *Faith*: Wherefore, the way to be rich in *good Works*, it is to be rich in *Faith*; and the way to be rich in *Faith*, is to be conscienciously affirming the *Doctrine of Grace* to others, and believing it our selves.

FIRST, To be constantly affirming it to others. Thus *Paul* tells *Timothy*, that if he put the *Brethren* in mind of the *Truths* of the *Gospel*, the himself should not only be a good Minister of Christ, but should be nourished up in the *words of Faith*, and of *good Doctrine*, 1 Tim. 4. 6.

It is the Ordinance of God, that Christians should be often asserting the things of God each to others; and that by their so doing, they should edifie one another, *Heb.* 10.24.25. 1 Thes. 5. 11.

The Doctrine of the Gospel is like the Dew and the small Rain that distilleth upon the tender Grass, wherewith it doth flourish, and is kept green, *Deut.* 32.1.

Christians are like the several **Flowers** in a Garden, that have upon each of them the Dew of Heaven, which being shaken with the wind, they let fall their Dew at each others Roots, whereby they are joyntly nourished, and become Nourishers of one another. For Christians to commune savourly of God's Matters one with another, it is as if they opened to each others Nostrils Boxes of Perfume. Saith *Paul* to the Church at *Rome*, *I long to see you, that I may impart unto you some spiritual Gift, to the end you may be established*; that is, *that I may be comforted together with you, by the mutual Faith both of you and me*, Rom. 1. 11, 12.

Christians should be often affirming the *Doctrine of Grace*, and *Justification* by it, one to another.

SECONDLY, As they should be thus doing, so they should live in the *Power* of it themselves, they should by Faith suck and drink in this Doctrine, as the good ground receiveth the Rain; which being done, forthwith there is proclaimed *good Works*. *Paul* to the *Colossians*, saith thus, *We give Thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your Faith in the Lord Jesus, and Love to all the Saints; for the Hope which is laid up in Heaven for you, whereof ye heard before in the word of the Truth of the Gospel, which is come unto you, as it is also in all the world, and bringeth forth fruit, as it doth also in you.* But how long ago? Why, *since the day ye heard it*, saith he, *and knew the Grace of God in Truth*, Col. 1. 3, 4, 5, 6.

Apples and Flowers are not made by the Gardiner; but are an effect of the planting and

watering. Plant in the sinner good Doctrine, and let it be watered with the Word of Grace; and as the effect of that, there is the fruits of Holiness, and the end everlasting Life, *Rom.*6.22.

Good Doctrine is the Doctrine of the Gospel, which sheweth to Men, that God cloatheth them with the Righteousness of his Son, freely, and maketh him with all his benefits over to them; by which free gift the sinner is made righteous before God; and because he is so, therefore there is infused a principle of Grace into the heart, whereby it is both quickned, and bringeth forth fruit, *Rom.* 3. 21, 22, 23, 24, 25. 1 *Cor.*1.30. 2*Cor.*5.21. *John* 1.16.

Now then, seeing *Good* **Works** do flow from Faith, and seeing Faith is nourished by an affirming of the Doctrine of the Gospel, *&c.* take here these few Considerations from the Doctrine of the Gospel, for the support of thy Faith, that thou mayest be indeed fruitful and rich in *Good Works.*

FIRST, The whole Bible was given for this very end, that thou shouldst both believe this Doctrine, and live in the comfort and sweetness of it: *For whatsoever things was written afore-time, was written for our learning, that we through patience and comfort of the Scriptures might have hope.*
Rom.15.4.

Joh.20.31. *SECONDLY*, That therefore every Promise in the Bible is thine, to strengthen, quicken, and encourage thy heart in believing.

THIRDLY, Consider that there is nothing that thou dost, can so please God as believing: *The Lord takes pleasure in them that fear him, in them that hope in his mercy*, Psal. 147. 11.

They please him because they imbrace his Righteousness, *&c.*

FOURTHLY, Consider that all the withdrawings of God from thee, are not for the weakening, but for the tryal of thy faith; and also, that what-ever he suffers Satan, or thy
Job 23. 8, 9, 10. own heart, to do, it is not to weaken Faith.

1 Pet 1.7. *FIFTHLY*, Consider, that believing is *that* which will keep in thy view the things of Heaven and Glory; and that at which the Devil will be discouraged, sin weakened, and thy heart quickened and sweetened, *Heb.*11.27. *Jam.*4.7. 1 *Pet.*5.9. *Ephes.*6.16. *Rom.*15.13.

LASTLY, By believing, the Love of God is kept with warmth upon the heart, and that this will provoke thee continually to bless God for Christ, for Grace, for Faith, Hope, and all these things, either in God, or thee, that doth accompany Salvation, 2 *Cor.* 2. 14. *Psal.* 103. 1,2,3,4. The Doctrine of the forgiveness of sins received by Faith, will make notable work in the heart of a sinner, to bring forth *Good Works.*

BUT Secondly, Forasmuch as there is a body of Death and Sin in every one that hath the Grace of God in this World; and because this body of death will be ever opposing that which is good, as the Apostle saith, *Rom.*7. 21. therefore take these few particulars further, for the suppressing that which will hinder a fruitful Life.

1. KEEP a continual watch over the wretchedness of thy own heart (not to be discouraged at the sight of thy vileness) but to prevent its wickedness; for that will labour either to hinder thee from doing *Good* **Works**, or else will hinder thee in the doing thereof; for evil is present with thee for both these purposes: Take heed, then, that thou do not listen to that at any time, but deny, though with much struggling, the workings of sin to the contrary.

2. LET this be continually before thy heart, that God's eye is upon thee, and seeth every secret turning of thy heart, either to or from him: *All things are naked and bare before the eyes of him with whom we have to do*, Heb.4.13.

3. IF thou deny to do that *good* which thou oughtest, with what thy God hath given thee; then consider, that though he love thy soul, yet he can chastise: *First*, Thy inward Man with such troubles, that thy life shall be restless and comfortless: *Secondly*, And can also so blow upon thy outward Man, that all thou getteſt, shall be put in a Bag with holes, *Psal.*89.31,32,33. *Hag.*1.6. And set the case he should license but one Thief among thy substance, or one spark of fire among thy Barns, how quickly might that be spent ill, and against thy will, which thou shouldest have spent to God's Glory, and with thy Will? And I tell thee further, that if thou want a heart to do good when thou hast about thee, thou mayest want comfort in such things thy self from others, when thine is taken from thee. See *Judg.*1.6,7.

4. CONSIDER, that a life full of *Good Works*, is the only way, on thy part, to answer the Mercy of God extended to thee; God hath had mercy on thee, and hath saved thee from all thy distresses; God hath not stuck to give thee his Son, his Spirit, and the Kingdom of Heaven: Saith Paul, *I beseech you therefore by the Mercies of God, that you present your bodies a living Sacrifice to God, holy, accrptable, which is your reasonable service*, Rom.12.1. See Mat. 18.32,33.

5. CONSIDER, that this is the way to convince all Men, that the Power of God's things hath taken hold of thy heart (I speak to them that hold the head) and say what thou wilt, if thy Faith be not accompanied with a Holy Life, thou shalt be judged a withered Branch, a wording Professor, Salt without Savour, and as lifeless as a sounding Brass, and a tinkling Cymbal, *Joh.*15: *Mat.* 13. 1 *Cor.* 13. 1, 2. For, say they, shew us your Faith by your Works, for we cannot see your hearts, *Jam.* 2. 18. But I say on the contrary, if thou walk as becomes *thee* who art saved by Grace, then thou wilt witness in every Man's Conscience, that thou art a good Tree; now thou leavest guilt on the heart of the wicked, 1 *Sam.* 24. 16, 17. Now thou takest off occasion from that desire occasion, and now thou art clear from the blood of all Men, 2 *Cor.* 11.12. *Acts* 20. 26, 31, 32, 33, 34. This is the Man also that provoketh others to *Good Work*: *The ear that heareth such a Man, shall bless him; and the eye that seeth him, shall bear witness to him. Surely*, saith David, *he shall never be moved*: *The Righteous shall be had in everlasting remembrance*, Heb 10.24. Job 29.11. Psal.112.6.

6. AGAIN, The heart that is fullest of *Good Works*, hath in it least room for Satan's Temptations: And this is the meaning of *Peter*, where he saith, *Be sober, be vigilant*; that is, be busying thy self in Faith and Holiness, *for the Devil, your Adversary, goeth about like a roaring Lyon, seeking whom he may devour*, 1 Pet. 5. 8. He that walketh *uprightly*, walketh *safely*; and they that add to *Faith*, *Vertue*; to *Vertue Knowledge*, to *Knowledge*, *Temperance*; to *Temperance*, *Brotherly kind-*

kindness; and to these *Charity*, and that *abounds* therein, he shall neither be *barren* nor *unfruitful*; he shall never fall, but so an *entrance* shall be ministred to him abundantly, into the *everlasting Kingdom of our Lord and Saviour Jesus Christ*.

2 Pet. 1. 5, 6, 7, 8, 9, 10. Prov. 10. 9.

7. THE Man who is fullest of *Good Works*, he is fittest to live, and fittest to die: *I am now* (at any time) *ready to be offered up*, saith fruitful *Paul*, 2 Tim. 4. 6. Whereas he that is barren, he is neither fit to live, nor fit to die: To die, he himself is convinced he is not fit; and to live, God himself saith, he is not fit; *Cut him down, Why doth he cumber the ground?* Luke 13. 7.

LASTLY, Consider, to provoke thee to *Good Works*, thou shalt have of God when thou comest to Glory, a Reward for every thing thou dost for him on Earth. Little do the People of God consider, how richly God will reward, what from a right principle, and to a right end, is done fore him here; not a bit of bread to the poor, not a draught of water to the meanest of them that belong to Christ, or the loss of a hair of your head, shall in that day go without its reward, *Luke* 14. 13, 14. *Mat.* 10. 42.

For this light affliction (and so all other pieces of self-denial) *which is but for a moment, worketh out for us a far more exceeding and eternal weight of Glory*, 2 Cor. 4. 17. I tell thee Christian, be but rich in *good Works*, and thou shalt have more than Salvation; thy Salvation thou hast freely by Grace through Christ, without *works*, *Ephes.* 2. 8, 9, 10. but now being justified and saved, and as the fruits hereof, reviewed by the Holy Ghost; after this, I say, thou shalt be rewarded for every work that proves good; *For God is not unrighteous to forget your works and labour of love, which you have shewed to his Name, in that you have ministred to his Saints, and do minister.* Heb. 6. 10. 1 Cor. 3. 14. *Moses* counted the reward that he was to have, for a short suffering with the People of God, of greater worth, than the Treasures of *Egypt*, the smiles of the King, or the honour of his Kingdom, *Heb.* 11. 25, 26, 27.

The fruitless Professor must meet with disappointments.

In a word, Let the disappointments that do, and shall most surely befal the **fruitless Professors**, provoke thee to look with all diligence to thy standing. For

FIRST, Such a one is but deceived and disappointed touching the *Work* of *Grace* he supposeth to be in his heart, he thinks he is a Christian, and hath Grace, as Faith, Hope, and the like, in his soul, yet no fruits of these things manifest themselves in him; indeed his tongue is tipt with a talk and tattle of Religion: Poor Man, poor empty Man! Faith without Works is dead; thy hope shall be as the giving up of the Ghost; thy gifts with which thy soul is possessed, are but such as are common to Reprobates; thou art therefore disappointed, God reputes thee still but wicked, though thou comest and goest to the place of the Holy, *Jam.* 2 19, 20. *Job* 11. 20. 1 *Cor.* 13. 1, 2, 3.

SECONDLY, Therefore all thy joy and comfort must needs fall short of saving comfort, and so leave thee in the suds notwithstanding; thy joy is the joy of the *Pharisees*, *Joh.* 5. 33. and thy gladness as that of *Herod*; *Mark* 6. 20. and the longest time it can last, it is but a Scripture moment, *Job* 20. 5. Alas, in all thy gladness and content with thy Religion, thou art but like the Boy that plays with Brass instead of Gold; and with Counters instead of that which will go for currant Coin: Thus, *If a Man think himself to be something when he is nothing, he deceiveth or disappoints himself*, Gal. 6. 3.

THIRDLY, This is not all, but look thou certainly for an eternal disappointment in the Day of God, for it must be; thy Lamp will out at the first sound the Trump of God shall make in thine ears; thou canst not hold up at the appearance of the Son of God in his Glory; his very looks will be to thy profession, as a strong wind is to a **blinking** Candle, and thou shalt be left only to smoak.

Oh the *alteration* that will befal a foolish Virgin! She thought she was happy, and that she should have received happiness with those that were right at the heart; but behold the coutrary, her Lamp is going out, she is now to seek for saving Grace, when the time of Grace is over; her Heaven she thought of, is proved a Hell, and her God is proved a Devil; God hath cast her out of his presence, and claps the door upon her; she pleads her profession, and the like, and she hath for her answer repulses from Heaven: *So are the paths of all that forget God; and the Hypocrites hope shall perish; whose hope shall be cut off, and whose trust shall be the Spiders web; though he lean upon his house, it shall not stand; he shall hold it fast, but it shall not endure*, Mat. 25. 1, 2, 3, 4, 5, 6, 7, 8, 9. Luk. 13. 25, 26, 27, 28. Job 8. 13, 14, 15.

Take heed therefore; thy Soul, Heaven, and Eternity lies at stake; yea, they turn either to thee or from thee upon the hinge of thy faith: If it be right, all is thine; if wrong, then all is lost, however thy hopes and expectations are to the contrary; *For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love: Let no Man therefore deceive you with vain words, for because of these things cometh the wrath of God upon the Children of unbelief: For the Earth that drinketh in the rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth Briars and Thorns, is* [*rejected*] *and is nigh unto cursing, whose end is to be burned*, Gal. 5. 6. Eph. 5. 3, 4, 5, 6. Heb. 6. 7, 8.

Object. *BUT what shall I do, who am so cold, slothful and* **heartless**, *that I cannot find any heart to do any work for God in this world? Indeed Time was when his Dew rested all night upon my Branches, and when I Could with desire, with earnest desire, be doing and working for God; but alas, now it is otherwise.*

Answer, IF this be true, thy Case is sad, thou art to be pitied; the Lord pity thee: And for thy recovery out of this condition, I would give thee no other counsel than was given to *Ephesus*, when she had lost her first Love; *Remember*, saith Christ, *from whence thou art fallen, and repent, and do thy first Works*, &c. Rev. 2. 5.

Mark: Thy *first Works*, is to enter into a serious considering, and remembrance from whence thou art fallen: Remember that thou hast left thy God, the stay of thy Soul, and him without whom there is no stay, comfort, or strength for thee to either do or suffer any thing in this world. *Without me*, saith he, *you can do nothing*, John 15. 5. A sad condition; the remembrance of this, for certain, is the first step

to

to the recovering a back-sliding heart; for the right remembrance of this, doth bring to mind what loss that Soul hath sustained that is in this condition, how it hath lost its former Visits, Smiles, and Consolations of God: When thy Conscience was supplied with the Blood of thy Saviour; when every step thou tookest, was, as it were in Honey and Butter; and when thy heart could meditate Terrour with comfort, *Job* 29. 2, 3, 4, 5, 6. *Isa.* 33. 14, 15, 16, 17, 18. Instead of which, thou feelest darkness, hardness of heart, and the thoughts of God are terrible to thee, *Psal.* 77. 3. Now God never visits thee; or if he doth, it is but as a wayfaring man, that tarrieth but for a Night. Jer. 14. 8, 9.

This also brings to mind, how the Case is altered with thee, touching thy Confidence in God for thy future Happiness, how uncertain thou now art of thy hopes for Heaven, how much this Life doth hang in doubt before thee, *Deut.* 28. 65, 66.

50. 2. *REMEMBER therefore from whence thou art fallen, and repent.*] These are Words well put together; for a solid considering of what I have lost in my declining, will provoke in my heart a sorrow, and godly heaviness, whereby I shall be forced to bemoan my condition, and say, *I will go and return to my first Husband, for then it was better with me than now*, Hos. 2. 7.

And believe it, the reason of God's standing off from giving thee comfortable communion with himself, it is, that thou mightest first see the difference between sticking close to God, and forsaking of him; and next, that thou mightest indeed acknowledge thy Offence, and seek his Face, *Hos.* 5. 15. He taketh no pleasure in thy forlorn condition; he had rather thou shouldest have him in thy bosom, only he will have it in his own way: *He looketh down upon Men, and if any say, I have sinned, and perverted that which is right, and it profiteth me not; then he will deliver his Soul from going down into the Pit, and his Life shall see the Light*, Job 33. 27, 28.

3. *REMEMBER from whence thou art fallen, and repent, and do thy first works.*]

As there should be a *remembring* and a *repenting*; so there should be a hearty doing our *first works*; a believing, as before; a laying hold of the things of Heaven and Glory, as at the first; for now is God returned to thee, as before; *Zech.* 1. 16. And though thou maist, through the loss of thy Locks, with *Samson*, be weak at the first, yet, in short time, thy Hair will grow again; that is, thy former experience will in short space be as long, large and strong as in the former times; indeed at the first thou wilt find all the wheels of thy Soul rusty, and all the strings of thine heart out of tune; as also, when thou first beginnest to stir, the dust and filth of thy heart, will, like Smoak, trouble thee from that clear beholding the Grace of thy God, and his Love to thy Soul; but yet wait, and go on, and though thou findest thy self as unable to do any thing as thou formerly couldest; yet I say, *up, and be doing, and the Lord will be with thee*; for *he hath not despised the day of thy small things*, 1 *Chron.* 22. 16. *Zech.* 4. 10.

I know thou wilt be afflicted with a thousand Temptations, to drive thee to despair, that thy Faith may be faint, *&c.* But against all them, set thou the Word of God, the Promise of Grace, the Blood of Christ, and the Examples of God's Goodness to the great Back-sliders, that are for thy encouragement, recorded in the Scriptures of Truth; and remember, that turning to God after back-sliding, is the greatest piece of Service thou canst do for him, and the greatest honour thou canst bring to the Blood of Christ; and know farther, that God, to shew his willing reception of so unworthy a Creature, saith, *There shall be joy in Heaven at thy Conversion to him again*, Luke 15. 7, 10.

To Conclude.

IF thou yet, notwithstanding what hath been said, dost remain a Back-slider.

FIRST, Then remember that thou must die; and remember also, that when the Terrors of God, of Death, and a Back-slidden Heart meet together, there will be sad work in that Soul; this is the Man that hangeth tilting over the Mouth of Hell, while Death is cutting the Thred of his Life.

SECONDLY, Remember, that though God doth sometimes, yea, often, receive Back-sliders; yet it is not always so: *Some draw back unto perdition*; for because they have flung up God, and would none of him, he in Justice fling up them and their Souls for ever, *Prov.* 1. 24, 25, 26, 27, 28.

I have observed, that sometimes God, as it were, in revenge for Injury done him, doth snatch away Souls in the very nick of their back-sliding; as he served *Lot*'s Wife, when he turned her into a *Pillar of Salt*, even while she was looking over her Shoulder to *Sodom*, Gen. 19. 26. An Example that every Back-slider should remember with astonishment, *Luke* 17. 32.

Thus have I in few words, written to you, (before I die) a word to provoke you to *Faith* and *Holiness*, because I desire that you may have the Life that is laid up for all them that believe in the Lord Jesus, and love one another when I am deceased; though there I shall rest from my Labours, and be in *Paradise*; as through Grace I comfortably believe; yet, it is not there, but here, I must do you good; wherefore, I not knowing the shortness of my Life, nor the hinderance that hereafter I may have of serving my God and You, I have taken this opportunity to present these few Lines unto you for your edification.

Consider what hath been said, and the Lord give you understanding in all things.

Farewel.

FINIS

A

DISCOURSE

TOUCHING

PRAYER:

Wherein is briefly Diſcovered,

1. What *PRAYER* is.
2. What it is to Pray with the Spirit.
3. What it is to Pray with the Spirit, and with the Underſtanding alſo.

By JOHN BUNYAN.

But, we know not what we ſhould pray for as we ought; only the Spirit helpeth our Infirmities, Rom. 8. 26.

1 COR. XIV. xv.

I will pray with the Spirit, and I will pray with the Underſtanding alſo.

PRAYER is an Ordinance of God, and that to be uſed both in Publick and Private; yea, ſuch an Ordinance, as brings thoſe that have the Spirit of Supplication, into great Familiarity with God; and is alſo ſo prevalent an action, that it getteth of God, both for the perſon that prayeth, and for them that are prayed for, great things. It is the Opener of the Heart of God, and a Means by which the Soul, though empty, is filled. By Prayer, the Chriſtian can open his heart to God, as to a Friend, and obtain freſh Teſtimony of God's Friendſtip to him. I might ſpend many words in diſtinguiſhing between Publick and Private Prayer; as alſo between that in the Heart, and that with the Vocal Voice: Something alſo might be ſpoken to diſtinguiſh between the Gifts and Graces of Prayer; but eſchewing this Method, my Buſineſs ſhall be at this time, only to ſhew you the very Heart of Prayer, without which, all your lifting up, both of Hands, and Eyes, and Voices, will be to no purpoſe at all, *I will pray with the Spirit.*

The Method that I ſhall go in at this time, ſhall be, First, To ſhew you what true Prayer is. Secondly, To ſhew you, what it is to pray with the Spirit. Thirdly, What it is to pray with the Spirit, and Underſtanding alſo. And ſo, Fourthly, To make ſome ſhort Uſe and Application of what ſhall be ſpoken.

What

3. *What* Prayer *is,*

FOR the *First*, What Prayer is.

Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the holy Spirit, for such things as God hath promised, or according to the Word, for the good of the Church, with submission, in Faith, to the Will of God.

IN this Description are these seven things.

1. IT is a Sincere. 2. A Sensible. 3. An affectionate pouring out of the Soul to God, through Christ. 4. By the strength or assistance of the Spirit. 5. For such things as God hath promised, or, according to his Word. 6. For the good of the Church. 7. With submission in Faith to the Will of God.

4. For the *First* of these, *It is a sincere* pouring out of the Soul to God. Sincerity is such a Grace as runs through all the Graces of God in us, and through all the actings of a Christian, and hath the sway in them too, or else their actings are not any thing regarded of God, and so of and in Prayer, of which particularly David speaks, when he mentions Prayer. *I cried unto the Lord with my mouth, and he was extolled with my tongue. If I regard Iniquity in my heart, the Lord will not hear my Prayer.* Part of the exercise of Prayer is sincerity, without which, God looks not upon it as Prayer in a good sence: *Then shall you seek me and find me, when you shall search for me with your whole heart*, Jer. 29. 12, 13. The want of this made the Lord reject their Prayers in *Hosea* 7. 14. where he saith, *They have not cryed unto me with their heart* (that is, in sincerity) *when they howled upon their beds.* But for a pretence, for a shew in Hypocrisie, to be seen of Men, and applauded for the same, they pray. Sincerity was that which Christ commended in Nathaniel, when he was under the Fig tree; *Behold an Israelite indeed, in whom there is no guile.* Probably this good Man was pouring out of his Soul to God in Prayer under the Figtree, & that in a sincere, and unfained spirit before the Lord. The Prayer that hath this in it as one of the principal ingredients, is the Prayer that God looks at. Thus, *The Prayer of the upright is his delight*, Prov. 15. 8.

Psa. 66. 17, 18.

Psal. 17. 1, 2, 3, 4.

And why must sincerity be one of the Essentials of Prayer, which is accepted of God, but because sincerity carries the soul in all simplicity to open its heart to God, and to tell him the case plainly without equivocation; to condemn it self plainly without dissembling; to cry to God heartily, without complementing. *I have surely heard* Ephraim *bemoaning himself thus. Thou hast chastised me, and I was chastized, as a Bullock unaccustomed to the yoke.* Sincerity is the same in a corner alone, as it is before the face of all the World. It knows not how to wear two vizards, one for an appearance before Men, and another for a short snatch in a corner; but it must have God, and be with him in the duty of Prayer. It is not a lip-labour that it doth regard, for it is the heart that God looks at, and that which sincerity looks at, and that which Prayer comes from, if it be that Prayer which is accompanied with sincerity.

Jer. 31. 18.

2. IT is a sincere *and sensible* pouring out of the Heart or Soul. It is not as many take it to be, even a few babling, prating, complementory expressions, but a sensible feeling there is in the heart. Prayer hath in it a sensibleness of divers things: Sometimes sense of sin, sometimes of mercy received, sometimes of the readiness of God to give mercy, *&c.*

5. FIRST, A sense of the want of mercy, by reason of the danger of sin. The Soul I say, feels, and from feeling sighs, groans, and breaks at the heart. For right Prayer bubleth out of the heart when it is over-prest with grief and bitterness, as blood is forced out of the flesh, by reason of some heavy burthen that lieth upon it. *David* roars, crys, weeps, faints at heart, fails at the eyes, loseth his moisture, *&c. Hezekiah* mourns like a Dove. *Ephraim* bemoans himself. *Peter* weeps bitterly, Christ hath strong cryings and tears, and all this from a sence of the justice of God, the guilt of sin, the pains of Hell and destruction. *The sorrows of death compassed me about, the pains of hell got hold upon me, and I found trouble and sorrow. Then cryed I unto the Lord.* And in another place, *My sore ran in the night.* Again, *I am bowed down greatly, I go mourning all the day long.* In all these instances, and in hundreds more that might be named, you may see, that Prayer carrieth in it a sensible feeling disposition, and that first from a sence of sin.

1 Sam. 1. 10. Psal. 69. 3. Psal. 38. 8, 9, 10. Isa. 38. 14. Jer. 3. 21. Mat. 26. 75. Heb. 5. 7. Psa. 116. 3. Psal. 77. 2. Psal. 38. 6.

SECONDLY, Sometimes there is a sweet sence of mercy received; encouraging, comforting, strengthening, enlivening, enlightening mercy, *&c.* Thus *David* pours out the soul to bless, and praise, and admire the great God for his loving kindness to such poor vile Wretches. *Bless the Lord, O my soul, and all that is within me bless his holy Name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, and crowneth thee with loving kindness and tender mercies; who redeemeth thy life from destruction, who satisfieth thy mouth with good things, so that thy youth is renewed as the Eagles.* And thus is the Prayer of Saints sometimes turned into praise and thanksgiving, and yet are Prayers still. *This is a Mystery*, God's People pray with their praises, as it is written, *Be careful for nothing, but in every thing by Prayer with supplication and thanksgiving, let your request be made known to God.* A sensible thanksgiving for mercies received, *is a mighty Prayer in the sight of God*; It prevails with him unspeakably.

Psal. 103. 1, 2. Phil. 4. 6.

THIRDLY, In Prayer, there is sometimes in the soul, a sence of Mercy to be received. This again sets the soul all on a flame. *Thou, O Lord God,* (saith *David*) *hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray unto thee.* This provoked *Jacob, David, Daniel*, with others, even a sence of Mercies to be received; which caused them, not by fits and starts, nor yet in a foolish, frothy way to babble over a few words written in a paper; but mightily, fervently, and continually, to groan out their conditions before the Lord, as being sensible; sensible, I say, of their wants, their misery, and the willingness of God to shew mercy.

2 Sam. 7. 27. Gen. 32. 10, 11. Dan. 9. 3, 4.

A good sense of Sin, and the Wrath of God, with some encouragement from God to come unto

unto him, is a better **Common-Prayer**-Book than that which is taken out of the * *Papistical* Mass-Book; being the Scraps and Fragments of the Devices of some Popes, some Friars, and I wot not what.

* See Mr. Fox's citation of the Mass, in the last Volume of the Book of Martyrs.

3. PRAYER is a sincere, sensible, and *an affectionate* pouring out of the Soul to God. O, the heat, strength, life, vigour, and *affection* that is in right Prayer! *As the Hart panteth after the water-broks, so longeth my Soul after thee, O God. I have longed for thy Precepts; I have longed after thy Salvation. My Soul longeth, yea, fainteth for the Courts of the Lord; my heart and my flesh crieth out for the living God. My Soul breaketh for the longing that it hath unto thy judgments at all times.* Mark ye here; *My Soul longeth, it longeth, it longeth*, &c. O, what affection is here discovered in Prayer! The like you have in *Daniel*; *O Lord, hear; O Lord forgive; O Lord, hearken and do; defer not for thy Names sake, O my God.* Every Syllable carrieth a mighty *vehemency* in it. This is called the *fervent*, or the *working* Prayer, by *James*. And so again, *Luke* 22. 44. *And being in an Agony, he prayed more earnestly*, or had his Affections more and more drawn out after God for his helping hand. O, how wide are the most of **Men** with their Prayers from this Prayer, that is **Prayer** in God's account. Alas, the greatest part of Men make no conscience at all of the Duty; and as for them that do, it is to be feared, that many of them, are very great strangers to a sincere, sensible and *affectionate* pouring out their hearts or souls to God; but even content themselves with a little Lip-labour, and bodily exercise, mumbling over a few imaginary Prayers. When the Affections are indeed engaged in Prayer, then, then the whole Man is engaged, and that in such sort, that the Soul will spend it self to nothing, as it were, rather than it will go without that good desired, even Communion and Solace with Christ. And hence it is that the Saints have spent their strengths, and lost their lives, rather than go without the Blessing, *Psal.* 69, 3. *Psal.* 38. 9, 10. *Gen.* 32. 24, 25, 26.

Pf. 119. 40 Pf. 84. 2. Pf. 119. 20 Dan. 9. 19. Jam. 5. 7.

All this is too too evident by the ignorance, prophaneness, and spirit of envy, that reigns in the hearts of those Men that are so hot for the Forms, and not the Power of Praying: Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son; to feel the power of Grace sanctifying their Hearts; but for all their Prayers, they still live cursed, drunken, whorish, and abominable Lives, full of Malice, Envy, Deceit, Persecuting of the dear Children of God. O, what a dreadful After-clap is coming upon them! which all their hypocritical assembling themselves together, with all their Prayers, shall never be able to help them against, or shelter them from.

AGAIN, *It is a pouring out of the Heart or Soul*: There is in Prayer an unbosoming of a Man's self, an opening of the Heart to God, an affectionate pouring out of the Soul in requests, Sighs, and groans. *All my Desires are before thee* (saith David, *my groanings are not hid from thee.* And again, *My Soul thirsteth for God, even for the living God: When shall I come and appear before God? When I remember these things, I pour out my soul in me*, Psal. 42. 2, 3. Mark, I pour out my Soul: It is an Expression, signifying, that in Prayer, there goeth the very life and whole strength to God. As in another place, *Trust in him at all times ye people, pour out your hearts before him.* This is the Prayer to which the Promise is made, for the delivering of a poor creature out of captivity and thraldom. *If from thence thou shalt seek the Lord, thou shalt find him, if thou seekest him with all thy heart, and with all thy soul*, Deut. 4. 29.

Psal. 38. 9.

Psal. 62. 8.

AGAIN, It is a pouring out of the heart or soul to *God*. This sheweth also the Excellency of the Spirit of Prayer: It is the great God to which it retires; *When shall I come and appear before God?* And it argueth, that the Soul that thus prayeth indeed, sees an emptiness in all things *under heaven*; That in *God* alone there is rest and satisfaction for the Soul. *Now she that is a widow, and desolate, trusteth in God.* So saith *David*, *In thee, O Lord, do I put my trust, let me never be put to confusion: deliver me in thy righteousness, and cause me to escape; incline thine ear to me, and save me: be thou my strong habitation, whereunto I may continually resort. For thou art my rock and my fortress; deliver me, O God, out of the hand of the unrighteous and cruel man: For thou art my hope, O Lord my God, thou art my trust from my youth.* Many in a wording way, speak of God: but right Prayer makes *God* his hope, stay, and *all*. Right Prayer sees nothing substantial, and worth the looking after, but God. And that (as I said before) it doth in a *sincere, sensible, and affectionate way.*

1 Tim. 5. 5.

8. AGAIN, It is a sincere, sensible affectionate pouring out of the Heart, or Soul to God, *through* **Christ**. This, *through Christ*, must needs be added, or else it is to be questioned, whether it be **Prayer**, though in appearance it be never so eminent and eloquent.

Christ is the *way* through whom the Soul hath admittance to God, and without whom it is impossible that so much, as one desire should come into the ears of the Lord of Sabbath. *If you ask any thing in my Name, whatsoever you ask the Father in my Name, I will do it.* This was *Daniel*'s way in praying for the people of God, he did it in the Name of Christ. *Now therefore, O our God, hear the Prayer of thy Servant, and his Supplications, and cause thy Face to shine upon thy Sanctuary that is desolate, for the Lord's sake.* And so *David*, *For thy Name sake*, (that is, for thy Christ's sake,) *pardon mine iniquity; for it is great.* But now, it is not every one that maketh mention of Christ's Name in Prayer, that doth in indeed, and in truth effectually pray to God in the Name of Christ, or *through him.* This coming to God *through Christ*, is the hardest part that is found in *Prayer*. A Man may more easily be sensible of his works, ay, and sincerely too desire Mercy, and yet not be able to come to God by Christ, That Man that comes to God by Christ, he must *first* have the knowledge of him. *For he that comes to God, must believe that he is.* And so he that comes to God through Christ, must be enabled to know Christ. *Lord*, (saith *Moses*) *shew me thy way, that I may know thee.*

Joh. 14. 6. Jo. 14. 13, 14. Dan. 9. 27. Psal. 25. 11 Heb. 11. 6. Exod. 33. 13.

This Christ, none but the Father can reveal. Mat. 11. 27. And to come through Christ, is for the Soul to

Mat. 16. 18 be enabled of God to ſhroud it ſelf under the ſhadow of the Lord Jeſus, as a Man ſhroudeth himſelf under a thing for Safeguard. Hence Pſal. 18. 2. it is that *David* ſo often terms Chriſt his *Shield*, Pſal. 27. 1. *Buckler*, *Tower*, *Fortreſs*, *Rock of Defence*, &c. Pſal. 28. 1. Not only, becauſe by him he overcame his Enemies; but, becauſe through him he found favour with God the Father. And ſo he ſaith to Gen. 15. 1. *Abraham*, *Fear not*, *I am thy Shield*, &c. The Man then that comes to God through Chriſt, muſt have Faith, by which he puts on Chriſt, Joh 3. 5, 7. and in him appears before God. Now he that Joh. 1. 12. hath Faith, is born of God, born again, and ſo become one of the Sons of God; by vertue of which, he is joyned to Chriſt, and made a Eph. 5. 30. *Member of him*. And therefore, *Secondly*, He, as a Member of Chriſt, comes to God; I ſay, as a Member of him, ſo that God looks on that Man as part of Chriſt, part of his Body, Fleſh, and Bones, united to him by Election, Converſion, Illumination, the Spirit being conveyed into the Heart of that poor Man by God. So that now he comes to God in Chriſt's Merits, in his Blood, Righteouſneſs, Victory, Interceſſion, and ſo ſtands before him; being ac- Eph. 1. 6. cepted in his beloved. And becauſe this poor Creature is thus a Member of the Lord Jeſus, and under this conſideration hath admittance to come to God: Therefore, by vertue of this Union, alſo, is the holy Spirit conveyed into him, whereby he is able to pour out himſelf, (to wit) his Soul before God, with his Audience. And this leads me to the next, or Fourth Particular.

4. PRAYER is a ſincere, ſenſible, affectionate pouring out of the Heart or Soul to God through Chriſt, *by the ſtrength or aſſiſtante of the Spirit*. For theſe things do ſo depend one upon another, that it is impoſſible that it ſhould be Prayer, without there be a joint concurrence of them; for though it be never ſo famous, yet without theſe things, it is only ſuch Prayer as is rejected of God. For without a ſincere, ſenſible, affectionate pouring out of the Heart to God, it is but Lip-labour; and if it be not through Chriſt, it falleth far ſhort of ever ſounding well in the ears of God. So alſo, Lev. 10. 1, 2. if it be not in the ſtrength and aſſiſtance of the Spirit, it is but like the Sons of *Aaron*, offering with ſtrange Fire. But I ſhall ſpeak more to this under the Second Head; and therefore in the mean time, That which is not petitioned through the teaching and aſſiſtance of the Ro. 8. 26, 27. Spirit, it is not poſſible that it ſhould be according to the Will of God.

9. Mat. 6. 6, 7, 8. 5. PRAYER is a ſincere, ſenſible, affectionate pouring out of the Heart or Soul to God throug Chriſt, *in the ſtrength and aſſiſtance of the Spirit, for ſuch things as God hath promiſed*, &c. Prayer it is, when it is within the compaſs of God's Word; and it is Blaſphemy, or at beſt, vain Babling, when the Petition is beſide the Book. *David* therefore ſtill, in his Prayer, Pſ. 119. 25 28. kept his eye on the Word of God. *My Soul*, See alſo, ſaith he, *cleaveth to the duſt; quicken me accord-* Pſ. 119, 41 42, 58, 65, 74, 81, 82, 105, 147. *ing to thy Word*. And again, *My Soul melteth for* 154, 169, 170. *heavineſs; ſtrengthen me according to thy Word*. And, *Remember thy Word unto thy Servant, on which thou haſt cauſed me to hope*. And indeed, the holy Ghoſt doth not immediately quicken and ſtir up the Heart of the Chriſtian without, but by, with, and through the Word, by bringing that to the Heart, and by opening of that, whereby the Man is provoked to go to the Lord, and to tell him how it is with him; and alſo to argue, and ſupplicate, according to the Word. Thus it was with *Daniel*, that mighty Prophet of the Lord. He underſtanding by Books, that the Captivity of the Children of *Iſrael* was hard at an end; then according unto that Word, he maketh his Prayer to God. *I Daniel* (ſaith he) *underſtood by Books*, Dan. 9. 2. *(viz.* the Writings of *Jeremiah*,) *the number of the years whereof the Word of the Lord came to* Jeremiah, *that he would accompliſh ſeventy years on the Deſolation of* Jeruſalem, *And I ſet my face to* Verſ. 3. *to the Lord God, to ſeek by Prayer and Supplication, with Faſting, and Sackcloth and Aſhes*. So that, I ſay, as the Spirit is the Helper and the Governour of the Soul, when it prayeth according to the Will of God; ſo it guideth by and accord to the Word of God, and his Promiſe. Hence it is that our Lord Jeſus Chriſt himſelf did make a ſtop, although his Life lay at ſtake for it; *I* Mat. 26. *could now pray to my Father, and he ſhould give me* 53, 54 *more than twelve Legions of Angels; but how then muſt the Scripture be fulfilled, that thus it muſt be*. As who ſhould ſay, were there but a word for it in the Scripture, I ſhould ſoon be out of the hands of mine Enemies, I ſhould be help'd by Angels; but the Scripture will not warrant this kind of praying, for that ſaith otherwiſe. It is a praying then according to the word and promiſe. The Spirit by the word muſt direct, as well in the manner, as in the matter of Prayer. *I will pray with the Spirit, and I will pray with the* 1 Cor. 14. *Underſtanding alſo*. But there is no underſtand- 15. ing without the word: *For if they reject the word* Jer. 8. 9. *of the Lord, what Wiſdom is in them?*

6. *FOR the Good of the Church*. This Clauſe 10. reacheth in whatſoever tendeth either to the honour of God, Chriſt's advancement, or his People's benefit. For God, and Chriſt, and his People are ſo linked together, that if the Good of one be prayed for, to wit, the Church, the Glory of God, and Advancement of Chriſt muſt needs be included. For as Chriſt is in the Joh. 17. 23 Father, ſo the Saints are in Chriſt; and he that Deut. 32. toucheth the Saints, toucheth the Apple of God's 10. Eye; & therefore pray for the *peace of Jeruſalem*, Pſal. 7. 8. Zech. 2. 8. and you pray for all that is required of you. For Pſ. 122. 6. *Jeruſalem* will never be in perfect peace until Pſ. 51. 18. ſhe be in Heaven; and there is nothing that Iſa. 62. 6, 7 Chriſt doth more deſire than to have her there. That alſo is the place that God through Chriſt hath given her. He then that prayeth for the peace and good of *Sion*, or the Church, doth ask that in Prayer which Chriſt hath purchaſed with his Blood; and alſo that which the Father hath given to him as the price thereof. Now he that prayeth for this, muſt pray for abundance of Grace for the Church, for help againſt all its temptations, that God would let nothing be too hard for it, that all things might work together for its good; that God would keep them blameleſs and harmleſs, the Sons of God, to his Glory, in the midſt of a crooked and perverſe Nation. And this is the ſubſtance of Chriſt's own Prayer in *John* 17. And all *Paul*'s Prayers did run that way, as one of his Prayers do

Eph. 1. 16, to 21. & ch. 3. 14, to 19. Col. 1. 9, 10, 11, 12, 13. Phil. 1. 9, 10, 11.

do eminently shew: *And this I pray, that your Love may abound yet more and more in all knowledge, and all judgment; that ye may approve things that are excellent; that you may be sincere, and without offence until the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.*

BUT a short Prayer you see, and yet full of good Desires for the Church, from the beginning to the end; That it may stand and go on, and that in the most excellent frame of Spirit, even without blame, sincere, and without offence until the day of Christ, let its Temptations or Persecutions be what they will. And because, as I said, Prayer doth *submit to the will of God*, and say, *Thy Will be done*, as Christ hath taught; therefore the People of the Lord in all humility are to lay themselves and their Prayers, and all that they have, at the foot of their God to be disposed of by him as he in his heavenly Wisdom seeth best. Yet not doubting but God will answer the desire of his People, that way that shall be most for their advantage, and his glory. When the Saints therefore do pray with submission to the Will of God, it doth not argue, that they are to doubt or question God's Love and Kindness to them. But because they at all times are not so wise, but that sometimes Satan may get advantage of them, as to tempt them to pray for that, which if they had it, would neither prove to God's glory, nor his Peoples good: *Yet, this is the confidence we have in him, that if we ask any thing according to his will, he heareth us: And if we know that he heareth us, whatsoever we ask, we know that we have the Petition that we ask of him*; That is, we asking in the Spirit of Grace and Supplication. For, as I said before, that Petition that is not put up in and through the Spirit, it is not to be answered, because it is beside the will of God. For the Spirit only knoweth that, and so consequently knoweth how to pray according to that will of God. *For what Man knoweth the things of a Man, save the Spirit of a Man that is in him? Even so the things of God knoweth no Man, but the Spirit of God.* But more of this hereafter.

Mat. 6. 10.

1 Joh. 5. 14, 15.

1 Cor. 2. 11.

THUS you see, first, what Prayer is. Now to proceed:

II. *I will pray with the Spirit.*

II.

NOW to pray with the Spirit; for that's the praying Man, and none else, so as to be accepted of God: It is for a man (as aforesaid) sincerely, and sensibly, with affection to come to God through Christ, *&c.* Which sincere, sensible, and affectionate coming, must be by the working of God's Spirit.

There is no Man, nor Church in the world, that can come to God in Prayer, but by the Assistance of the holy Spirit: *For through Christ we all have access by one Spirit unto the Father.* Wherefore *Paul* saith, *We know not what we should pray for as we ought; but the Spirit it self maketh intercession for us with groanings which cannot be uttered. And he that searcheth the Heart, knoweth the meaning of the Spirit, because he maketh intercession for the Saints according to the will of God.* And because there is in this Scripture so full a discovery of the Spirit of Prayer, and of Man's inability to pray without it; therefore I shall in a few words comment upon it.

Eph. 2. 18

FOR we] Consider first, the Person speaking, even *Paul*, and in his person, all the Apostles. We Apostles, we extraordinary Officers, the wise Master-Builders, that have some of us been caught up into *Paradise*: We know not what we should pray for.

Rom. 15, 16. 1 Cor. 3. 10. 2 Cor. 12. 4.

SURELY there is no Man but will confess, that *Paul* and his Companions were as able to have done any work for God, as any *Pope* or proud *Prelate* in the Church of *Rome*, and could as well have made a *Common-Prayer Book*, as those who at first composed this; as being not a whit behind them, either in Grace or Gifts.

See Mr. Fox's Acts and Mon. Vol. 2.

For we know not what we should pray for.] We know not the Matter of the things for which we should pray, neither the Object to whom we pray, nor the *Medium* by, or through whom we pray; none of these things know we, but by the help and assistance of the Spirit. Should we pray for Communion with God through Christ; should we pray for Faith, for Justification by Grace, and a truly sanctified Heart? None of these things know we. For, *As no Man knoweth the things of a Man, save the Spirit of a Man that is in him; even so the things of God knows no Man, but the Spirit of God.* But here, alas, the Apostles speak of inward and spiritual things, which the world knows not.

Mat. 11. 27. 1 Cor. 2. 9, 10, 11. 1 Cor. 2. 11. Isa. 29. 11

AGAIN, As they know not the Matter, *&c.* of Prayer, without the help of the Spirit, so neither know they the Manner thereof without the same; and therefore he adds, *We know not what we should pray for as we ought*; but, *the Spirit helpeth our Infirmities, with sighs and groans which cannot be uttered.* Mark here, they could not so well and so fully come off in the manner of performing this Duty, as these in our days think they can.

12.

THE Apostles, when they were at the best, yea, when the Holy Ghost assisted them, yet then they were fain to come off with sighs and groans, falling short of expressing their Mind, but with *sighs and groans which cannot be uttered.*

But here now, the Wise Men of our days are so well skill'd, as that they have both the Manner and Matter of their Prayers at their fingers ends; setting such a Prayer for such a day, and that twenty years before it comes. One for *Christmas*, another for *Easter*, and six days after that: They have also bounded how many Syllables must be said in every one * of them. For each Saints day also, they have them ready for the generations yet unborn to say. They can tell you also, when you shall kneel, when you should stand, when you should abide in your Seats, when you should go up into the Chancel, and what you should do when you come there. All which the Apostles came short of, as not being able to compose so profound a manner. And that for this reason included in this Scripture, because the Fear of God tied them to pray *as they ought*,

* At their publick Exercises!

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Mat.16.18 be enabled of God to shroud it self under the shadow of the Lord Jesus, as a Man shroudeth himself under a thing for Safeguard. Hence Psal.18.2. it is that *David* so often terms Christ his *Shield*, Psal.27.1. *Buckler*, *Tower*, *Fortress*, *Rock of Defence*, &c. Psal.28.1. Not only, because by him he overcame his Enemies; but, because through him he found favour with God the Father. And so he saith to Gen.15.1. *Abraham*, *Fear not*, *I am thy Shield*, &c. The Man then that comes to God through Christ, must have Faith, by which he puts on Christ, Joh.3.5,7. and in him appears before God. Now he that Joh.1.12. hath Faith, is born of God, born again, and so become one of the Sons of God; by vertue of which, he is joyned to Christ, and made a Eph.5.30. *Member of him*. And therefore, *Secondly*, He, as a Member of Christ, comes to God; I say, as a Member of him, so that God looks on that Man as part of Christ, part of his Body, Flesh, and Bones, united to him by Election, Conversion, Illumination, the Spirit being conveyed into the Heart of that poor Man by God. So that now he comes to God in Christ's Merits, in his Blood, Righteousness, Victory, Intercession, and so stands before him; being ac- Eph.1.6. cepted in his beloved. And because this poor Creature is thus a Member of the Lord Jesus, and under this consideration hath admittance to come to God: Therefore, by vertue of this Union, also, is the holy Spirit conveyed into him, whereby he is able to pour out himself, (to wit) his Soul before God, with his Audience. And this leads me to the next, or Fourth Particular.

4. PRAYER is a sincere, sensible, affectionate pouring out of the Heart or Soul to God through Christ, *by the strength or assistante of the Spirit*. For these things do so depend one upon another, that it is impossible that it should be Prayer, without there be a joint concurrence of them; for though it be never so famous, yet without these things, it is only such Prayer as is rejected of God. For without a sincere, sensible, affectionate pouring out of the Heart to God, it is but Lip-labour; and if it be not through Christ, it falleth far short of ever sounding well in the ears of God. So also, Lev.10.1, 2. if it be not in the strength and assistance of the Spirit, it is but like the Sons of *Aaron*, offering with strange Fire. But I shall speak more to this under the Second Head; and therefore in the mean time, That which is not petitioned through the teaching and assistance of the Ro.8.26, 27. Spirit, it is not possible that it should be according to the Will of God.

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For we know not what we should pray for as we ought.] Mark this; *as we ought.* For the not thinking of this Word, or at least, the

the not understanding it in the Spirit and Truth of it; hath occasioned these Men to devise, as 1 King. 12. 26, 27, 28, 29, 30, 31, 32, 33. Jeroboam did, another way of worship, both for Matter and Manner, than is revealed in the Word of God. But saith *Paul*, *We* must pray as we ought; and this *we* cannot do by all the Art, Skill, Cunning, and Device of Men or Angels. For we know not what we should pray for as we ought; but the *Spirit*: Nay farther, it must be *the Spirit it self* that helpeth our Infirmities; not the Spirit and Man's Lusts, What Man of his own Brain may imagine and devise, is one thing, and what they are commanded, and ought to do, is another. *Many ask and have not, because they ask amiss*, Jam. 4. 3. and so are never the nearer the enjoying of those things they petition for. It is not to pray at random, that will put off God, or cause him to answer. While Prayer is making, God is searching the Heart, to see from what Root and Spirit it doth arise. *And he that searcheth the Heart, knoweth,* (that is, approveth only) *the meaning of the Spirit, because he maketh intercession for the Saints according to the Will of God.* For in that which is according to his will, only he heareth us, and in nothing else. And it is the Spirit only that can teach us so to ask: It only being able to search out all things, even the deep things of God. Without which Spirit, though we had a thousand *Common-Prayer-Books*, yet we know not what we should pray for as we *ought*, being accompanied with those infirmities that make us absolutely unacpable of such a work. Which infirmities, although it is a hard thing to name them all, yet some of them are these that follow. Joh. 15. 14.

13. *FIRST*, Without the **Spirit**, Man is so infirm, that he cannot with all other means whatsoever, be enabled to think one right saving thought of God, of Christ, or of his blessed things; and therefore he saith of the wicked, *God is not in all their thoughts*, Psal. 10. 4. Unless it be that they *Imagine him altogether such a one as themselves.* Psal. 50. 20. *For every imagination of the thought of their heart is only evil, and that continually*, Gen. 6. 5. Gen. 8. 21. They then, not being able to conceive aright of God to whom they pray, of Christ through whom they pray, nor of the things for which they pray, as is before shewed, how shall they be able to address themselves to God, without the Spirit help this Infirmity? Peradventure you will say, By the help of the *Common-Prayer-Book*; but, that cannot do it unless it can open the eyes, and reveal to the Soul all these things before touched. Which, that it cannot, it is evident; because that is the work of the Spirit only: The Spirit it self is the revealer of these things to poor souls, and that which doth give us to understand them; wherefore, Christ tells his Disciples when he promised to send the Spirit, the Comforter, *He shall take of mine and shew unto you*; as if he had said, I know, you are naturally dark and ignorant, as to the understanding any of my things; though ye try this course and the other, yet your ignorance will still remain; the vail is spread over your heart, and there is none can take away the same, nor give you spiritual understanding, *but the Spirit.* The *Common-Prayer-Book* will not do it, neither can any Man expect that it should be instrumental that way, it being none of God's Ordinances; but a thing since the Scriptures were written, patched together one piece at one time, and another at that; a meer humane invention and institution, which God is so far from owning of, that he expresly forbids it, with any other such like, and that by manyfold Sayings in his most holy and blessed Word. See *Mark* 7. *vers.* 7, 8. and *Col.* 2. *vers.* 16, 17, 18, 19, 20, 21, 22, 23. *Deut.* 12. 30, 31, 32. *Prov.* 30. 6. *Deut.* 4. 2. *Revel.* 22. 18. For right Prayer, must as well in the outward part of it, in the outward expression, as in the inward intention, come from what the soul doth apprehend in the Light of the Spirit; otherwise it is condemned as vain and an abomination; because the Heart and Tongue do not go along joyntly in the same; neither indeed can they, unless the Spirit help our infirmities. And this *David* knew full well, which did make him cry, *Lord, open thou my lips, and my mouth shall shew forth thy praise.* I suppose, there is none can imagine, but that *David* could speak, and express himself as well as others, nay, as any in our Generation, as is clearly manifested by his word, and his works. Nevertheless when this good Man, this Prophet, comes into God's Worship, then the Lord must help, or he can do nothing; *Lord open thou my lips, and then my mouth shall shew forth thy praise.* He could not speak one right word, except the Spirit it self gave utterance: *For we know not what we should pray for as we ought, but the Spirit it self helpeth our infirmities.* But Mat. 7. Prov. 28. 9. Isa. 29. 13. Ps. 51. 10, 11.

14. *SECONDLY*, It must be a praying with the Spirit, that is, the effectual praying; because, without that, as Men are senceless, so **Hypocritical**, cold, and unseemly in their **Prayers**; and so, they with their Prayers are both rendred abominable to God. It is not the excellency of the voice, nor the seeming affection, and earnestness of him that prayeth, that is any thing regarded of God without it. For Man, as Man, is so full of all manner of wickedness, that as he cannot keep a word, or thought, so *much less a piece of prayer clean*, and *acceptable to God through Christ.* And for this cause, the *Pharisees*, with their Prayers, were rejected. No question, but they were excellently able to express themselves in words, and also for length of time too they were very notable; but they had not the Spirit of Jesus Christ to help them, and therefore they did what they did with their infirmities or weaknesses only, and so fell short of a sincere, sensible, affectionate pouring out of their Souls to God, through the strength of the Spirit. That is the Prayer that goeth to Heaven, that is sent thither in the strength of the Spirit. For, Mat. 23. 14. Mar. 12. 40. Luke 18. 11, 12. Isa. 58. 3.

15. *THIRDLY*, Nothing but the **Spirit** can shew a Man clearly his misery by nature, and so put a Man into a posture of Prayer. Talk is but talk, as we use to say, and so it is but mouth-worship, if there be not a sence of misery, and that effectually too. O the cursed Hypocrisie that is in most hearts, and that accompanieth many thousands of praying Men that would be so looked upon in this day, and all for want of a sence of their misery! But now the Spirit, that will sweetly shew the soul its misery, where

where it is, and what is like to become of it; alſo the intolerableneſs of that condition: For it is the Spirit that doth effectually *convince of ſin and miſery, without the Lord Jeſus*, and ſo puts the ſoul into a ſweet, ſerious, ſenſible, affectionate way of praying to God according to his Word. Joh. 16.7, 8, 9.

FOURTHLY, If Men did ſee their ſins, yet without the help of the **Spirit**, they would not pray. For they would run away from God, with *Cain* and *Judas*, and utterly deſpair of mercy, were it not for the Spirit. When a Man is indeed ſenſible of his ſin, and God's Curſe, then it is an hard thing to perſwade him to pray; For ſaith his heart, *There is no hope, It is in vain to ſeek God*; I am ſo vile, ſo wretched, and ſo curſed a Creature, that I ſhall never be regarded. Now here comes the Spirit, and ſtayeth the Soul, helpeth it to hold up its Face to God, by letting into the heart ſome ſmall ſence of mercy to encourage it to go to God; and hence it is called the *Comforter*. Jer. 2. 25. Jer. 18. 12. Joh. 14. 26

17. *FIFTHLY*, It muſt be in, or with the **Spirit**; For without that, no Man can know how he ſhould come to God the right way. Men may eaſily ſay, they come to God in his Son: But it is the hard'ſt thing of a thouſand to come to God aright and in his own way, without the Spirit. *It is the Spirit that ſearcheth all things, yea, the deep things of God.* It is the Spirit, that muſt ſhew us the way of coming to God, and alſo what there is in God that makes him deſireable. *I beſeech thee* (ſaith *Moſes*) *ſhew me thy way that I may know thee*, Exod. 33. 13. And *Joh.* 16. 14. *He ſhall take of mine, and ſhall ſhew it unto you.* 1 Cor. 2. 12

18. *SIXTHLY*, Becauſe without the **Spirit**, though a Man did ſee his miſery, and alſo the way to come to God; yet he would never be able to claim a ſhare in either God, Chriſt, or Mercy, with God's approbation. O how great a task is it, for a poor ſoul that comes ſenſible of ſin and the wrath of God, to ſay in Faith, but this one word, *Father!* I tell you, however Hypocrites think, yet the Chriſtian, that is ſo indeed, finds all the difficulty in this very thing, it cannot ſay, God is its *Father*. Oh! ſaith he, I dare not call him Father; and hence it is that the Spirit muſt be ſent into the hearts of God's People for this very thing, to cry **Father**; it being too great a work for any Man to do knowingly, and believingly without it. When I ſay, knowingly, I mean, knowing what it is to be a Child of God and to be born again. And when I ſay believingly, I mean, for the Soul to believe, and that from good experience, that the work of Grace is wrought in him: This is the right calling of God *Father*; and not as many do, to ſay in a babling way, the Lord's Prayer, (ſo called) by heart, as it lieth in the words of the Book. No, here is the life of Prayer, when in, or with the Spirit, a Man being made ſenſible of ſin, and how to come to the Lord for mercy; he comes, I ſay, in the ſtrength of the Spirit, and crieth *Father*. That one word ſpoken in Faith, is better than a thouſand Prayers, as Men call them, written and read, in a formal, cold, luke-warm way. O how far ſhort are the People of being ſenſible of this, who count it enough to teach themſelves and Children, to ſay the **Lord's Prayer**, the Creed, with other Sayings; when as God knows they are ſenceleſs of themſelves, their miſery, or what it is to be brought to God through Chriſt! Ah poor Soul! Study your miſery, and cry to God to ſhew you your confuſed blindneſs, and ignorance, before you be too rife in calling *God* your Father, or learning your Children either ſo to ſay. And know, that to ſay, God is your Father, in a way of Prayer, or conference, without an experiment of the work of Grace on your Souls, it is to ſay, you are *Jews* and are not, and ſo to lie. You ſay, *Our Father*, God ſaith you blaſpheme. You ſay, you are *Jews*, that is, true Chriſtians: God ſaith, You lye. *Behold I will make them of the Synagogue of Satan, which ſay, they are Jews, and are not, but do lie.* Revel. 3. 9. *And I know the blaſphemy of them that ſay, they are Jews, and are not, but are the Synagogue of Satan.* Revel. 2. 9. And ſo much the greater the ſin is, by how much the more the ſinner boaſts it with a pretended ſanctity, as the *Jews* did to Chriſt, in the 8th. of *John*, which made Chriſt even in plain terms to tell them their doom, for all their hypocritical pretences. And yet forſooth, every curſed Whore-maſter, Thief, and Drunkard, Swearer, and Perjured Perſon, they that have not only been ſuch in times paſt, but are even ſo ſtill; theſe I ſay, by ſome muſt be counted the only honeſt Men, and all becauſe with their blaſphemous Throats, and hypocritical Hearts, they will come to Church and ſay, *Our Father*. Nay further, theſe Men, though every time they ſay to God, *Our Father*, do moſt abominably blaſpheme, yet they muſt be compelled thus to do. And becauſe others that are of more ſober Principles, ſcruple the truth of ſuch vain Traditions; therefore they muſt be looked upon to be the only enemies of God and the Nation; when as it is their own curſed Superſtition, that doth ſet the great God againſt them, and cauſe him to count them for his enemies. And yet juſt like to *Bonner*, that blood-red Perſecutor, they commend (I ſay) theſe Wretches, although never ſo vile (if they cloſe in with their Traditions) to be good Church-men, the honeſt Subjects; while God's People are (as it hath always been) looked upon to be a turbulent, ſeditious, and factious People. Joh. 8. 41, to 45. Isa. 53. 10. Ezra 4. 12, to 16.

16. Therefore give me leave a little to reaſon with thee, thou poor, blind, ignorant Sot: It may be, thy great Prayer is to ſay, **Our Father** *which art in Heaven*, &c. Doſt thou know the meaning of the very firſt words of this Prayer? Canſt thou indeed, with the reſt of the Saints, cry, *Our Father*? Art thou truly born again? Haſt thou received the Spirit of Adoption? Doſt thou ſee thy ſelf in Chriſt, and canſt thou come to *God* as a Member of him? Or, art thou ignorant of theſe things, and yet dareſt thou ſay, *Our Father*? Is not the Devil thy Father? And doſt thou not do the deeds of the fleſh? And yet dareſt thou ſay to *God*, *Our Father*? Nay, art thou not a deſperate perſecutor of the Children of God? Haſt thou not curſed them in thine heart many a time? And yet doſt thou out of thy blaſphemous Throat ſuffer theſe words to come, even *Our Father*? He is their Father whom thou hateſt and perſecuteſt. But as the Devil preſented himſelf amongſt the Sons of God, *Job* 1. when Joh. 8. 44.

they

they were to preſent themſelves before the Father, even our Father; ſo it is now, becauſe the Saints are commanded to ſay, *Our Father*; therefore all the blind, ignorant rabble in the World, they muſt alſo uſe the ſame words, *Our Father*.

SECONDLY, And doſt thou indeed ſay, *Hallowed be thy Name*, with thy heart? Doſt thou ſtudy by all honeſt and lawful ways, to advance the Name, Holineſs, and Majeſty of God? Doth thy Heart and Converſation, agree with this paſſage? Doſt thou ſtrive to imitate Chriſt in all the works of Righteouſneſs, which God doth command of thee, and prompt thee forward to? It is ſo, if thou be one that can truly with God's allowance cry, *Our Father*. Or is it not the leaſt of thy thoughts all the day? And doſt thou not clearly make it appear, that thou art a curſed Hypocrite, by condemning that with thy daily practiſe, which thou pretendeſt in thy praying, with thy diſſembling Tongue?

THIRDLY, Wouldeſt thou have the *Kingdom of God come indeed*, and alſo his will to be done in Earth as it is in Heaven? Nay, notwithſtanding, thou, according to the form, ſayeſt, *Thy Kingdom come*, yet would it not make thee ready to run mad, to hear the Trumpet ſound to ſee the Dead ariſe, and thy ſelf juſt now to go and appear before God, to reckon for all the deeds thou haſt done in the Body? Nay, are not the very thoughts of it altogether diſpleaſing to thee? And if God's will ſhould be done on Earth as it is in Heaven, muſt it not be thy ruine? There is never a Rebbel in Heaven, againſt *God*; and if he ſhould ſo deal on Earth, muſt he not whirle thee down to Hell? And ſo of the reſt of the Petitions. Ah! How ſadly would even thoſe Men look, and with what terrour would they walk up and down the world, if they did but know the lying and blaſpheming that proceedeth out of their mouth, even in their moſt pretended ſanctity? The Lord awaken you, and learn you poor ſouls, in all humility, to take heed, that you be not raſh and unadviſed with your heart, and much more with your mouth; when you appear before *God* (as the wiſe Man ſaith) *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing*; eſpecially to call God *Father*, without ſome bleſſed experience when thou comeſt before God. But I paſs this.

20. *SEVENTHLY*, It muſt be a praying with the Spirit if it be accepted, becauſe, there is nothing but the Spirit that can lift up the Soul, or Heart to *God* in Prayer. *The preparation of the heart in Man, and the anſwer of the Tongue is from the Lord*, Prov. 16. 1. That is, In every work for *God* (and eſpecially in Prayer) if the Heart run with the Tongue, it muſt be prepared by the Spirit of *God*. Indeed the Tongue is very apt (of it ſelf) to run without either Fear or Wiſdom. But when it is the anſwer of the heart, and that ſuch an heart as is prepared by the Spirit of God; then it ſpeaks ſo as God commands and doth deſire.

They are mighty words of *David*, where he ſaith, *That he lifteth his heart, and his ſoul to God*, Pſal. 25. 1. It is a great work for any Man without the ſtrength of the Spirit; and therefore I conceive that this is one of the great reaſons, why the Spirit of *God* is called, a Spirit of *Supplication*, becauſe it is that which helpeth the Heart when it ſupplicates indeed, to do it. And therefore ſaith *Paul*, *Praying with all prayer and ſupplicaton in the Spirit*. And ſo in my Text, *I will pray with the Spirit*. Epheſ. 6. 18. Zac. 12. 11.

Prayer, without the heart be in it, is like a ſound without life; and an Heart, without it be lifted up of the Spirit, will never pray to *God*.

EIGHTHLY, As the heart muſt be lifted up by the Spirit if it pray aright, ſo alſo it muſt be held up by the Spirit when it is up, if it continue to pray aright. I do not know what, or how, it is with others hearts, whether they be lifted up by the Spirit of *God*, and ſo continued, or no: But this I am ſure of; 21.

FIRST, That it is impoſſible that all the Prayer-Books that Men have made in the World ſhould lift up or prepare the heart; that is, the Work of the great God himſelf.

AND in the Second place, I am ſure, that they are as far from keeping it up, when it is up. And indeed, here is the life of Prayer, to have the heart kept with God in the duty. It was a great matter for *Moſes* to keep his *hands* lifted up to God in Prayer; but how much more then to keep the heart in it. Exod. 17. 12.

The want of this is that which God complains of; *That they draw nigh to him with their Mouth, and honour him with their Lips, but their hearts were far from him* (but chiefly) *they that walk after the Commandments and Traditions of Men*, as the ſcope of *Matt.* 15. 8, 9. doth teſtifie. And verily, may I but ſpeak my own experience, and from that tell you the difficulty of praying to God as I ought; it is enough to make your poor, blind, carnal Men to entertain ſtrange thoughts of me. For, as for my heart, when I go to pray, I find it ſo loath to go to God, and when it is with him, ſo loath to ſtay with him, that many times I am forced in my Prayers, *firſt*, to beg of God that he would take mine heart, and ſet it on himſelf in Chriſt, and when it is there, that he would keep it there. Nay, many times I know not what to pray for, I am ſo blind, nor how to pray I am ſo ignorant; *only* bleſſed be Grace, *the Spirit helps our infirmities*. Ezek. 33. Pſ. 86. 11.

Oh, the ſtarting holes, that the heart hath in the time of Prayer! None knows how many by-ways the heart hath, and back lanes, to ſlip away from the preſence of God. How much Pride alſo, if enabled with Expreſſions? How much Hypocriſie if before others? And how little Conſcience is there made of Prayer between God and the Soul in ſecret, unleſs the *Spirit of Supplication* be there to help.

When the Spirit gets into the Heart, then there is Prayer indeed, and not till then.

NINTHLY, The Soul that doth rightly pray, it muſt be in and with the help and ſtrength of the Spirit; becauſe it is impoſſible that a Man ſhould expreſs himſelf in Prayer without it: When I ſay it is impoſſible for a Man to expreſs himſelf in Prayer without it, I mean that it is impoſſible, that the heart in a ſincere, and ſenſible, affectionate way, ſhould pour out it ſelf before God, with thoſe groans and ſighs, that come from a truly praying heart, without the aſſiſtance 22.

ſtance of the Spirit. It is not the mouth that is the main thing to be looked at in Prayer, but whether the heart be ſo full of affection, and earneſtneſs in Prayer with God, that it is impoſſible to expreſs their ſenſe and deſire. For then a Man deſires indeed, when his deſires are ſo ſtrong, many, and mighty, that all the words, tears, and groans, that can come from the heart, cannot utter them. *The Spirit helps our infirmities, and makes interceſſion for us, with ſighs and groans, that cannot be uttered.*

That is but poor Prayer, which is only diſcovered in ſo many words.

A Man that truly prays one Prayer, ſhall after that never be able to expreſs with his Mouth or Pen, the unutterable deſires, ſence, affection, and longing, that went to God in that Prayer.

The beſt Prayers have often more groans than words; and thoſe words that it hath are but a lean and ſhallow repreſentation of the Heart, Life, and Spirit of that Prayer. You do not find any words of Prayer that we read of, come out of the Mouth of *Moſes*, when he was gone out of *Egypt*, and was followed by *Pharaoh*, and yet he made Heaven ring again with his cry. But it was the unexpreſſible, and unſearchable groans, and cryings of his Soul, in and with the Spirit. God is *the God of Spirits*, and his Eyes look further than at the outſide of any duty whatſoever. I doubt this is but little thought on by the moſt of them that would be look'd upon as a praying People.

Exod. 14. 15.
Numb. 16. 22.
1 Sam. 16. 7.

The nearer a Man comes in any work that God commands him, to the doing of it according to his will; ſo much the more hard and difficult it is. And the reaſon is, becauſe Man as Man, is not able to do it. But Prayer (as aforeſaid) is not only a Duty, but one of the moſt eminent Duties; and therefore ſo much the more difficult. Therefore *Paul* knew what he ſaid, when he ſaid, *I will pray with the Spirit.* He knew well, it was not what others writ or ſaid, that could make him a praying perſon, nothing leſs than the Spirit could do it.

23. *TENTHLY*, It muſt be with the Spirit, or elſe, as there will be a failing in the act it ſelf, ſo there will be a failing, yea, a fainting, in the proſecution of the work. Prayer is an Ordinance of God, that muſt continue with a Soul, ſo long as it is on this ſide Glory. But as I ſaid before, it is not poſſible for a Man to get up his heart to God in Prayer; ſo it is as difficult to keep it there, without the aſſiſtance of the Spirit. And if ſo, then for a Man to continue from time to time in Prayer with God, it muſt of neceſſity be with the Spirit.

Chriſt tells us, That *Men ought always to pray and not to faint*, Luke 18. 1, 2. And again tells us, that this is one definition of an Hypocrite, That either *he will not continue in Prayer*, or elſe if he do it, it will *not be in the power*, (Job 27. 10.) that is, in the Spirit of Prayer, but in the form for *a pretence only*, Mat. 23. 14. It is the eaſieſt thing of an hundred, to fall from the power to the form; but it is the hardeſt thing of many, to keep in the Life, Spirit, and Power of any one Duty, eſpecially Prayer: That is ſuch a work, that a Man without the help of the Spirit cannot ſo much as pray once; much leſs, continue without it in a ſweet praying frame, and in praying, ſo to pray, as to have his Prayers aſcend into the Ears of the Lord of Sabboath.

Jacob did not only *begin*, but held it; *I will not let thee go, unleſs thou bleſs me*, Gen. 32. So did the reſt of the Godly, *Hoſ.* 12. 4. But this could not be without the Spirit of Prayer: *It is through the Spirit that we have acceſs to the Father*, Epheſ. 2. 18.

That ſame is a remarkable place in *Jude*, when he ſtirreth up the Saints by the Judgment of God upon the wicked, to ſtand faſt, and continue to hold out in the faith of the Goſpel, as one excellent means thereto, without which he knew they would never be able to do it. Saith he, *Build up your ſelves in your moſt holy Faith, praying in the Holy Ghoſt*, Jude 20. As if he had ſaid, *Brethren, as eternal Life is laid up for the perſons that hold out only, ſo you cannot hold out unleſs you continue praying in the Spirit.* The great Cheat that the Devil and Antichriſt deludes the World withal, it is to make them continue in the form of any Duty, the from of Preaching, of Hearing, of Praying, &c. *Theſe are they that have a form of godlineſs, but deny the power; from ſuch turn away*, 2 Tim. 3. 5.

Here followeth the Third Thing; to wit, 24.

What it is to Pray with the Spirit, and with Underſtanding.

AND now to the next thing, what it is to Pray with the Spirit, and to pray with Underſtanding alſo. For the Apoſtle put a clear deſtinction between praying with the Spirit, and praying with the Spirit and Underſtanding. Therefore when he ſaith he will pray with the Spirit, he adds, *and will pray with the Underſtanding* [*alſo.*] This diſtinction was occaſioned through the *Corinthians* not obſerving, that it was their duty to do what they did to edification, of themſelves and others too; whereas they did it for their own Commendations: So I judge: For many of them having extraordinary gifts, *as to ſpeak with divers Tongues*, &c. therefore they were more for thoſe mighty gifts than they were for the edifying of their Brethren; which was the cauſe that *Paul* wrote this *Capter* to them, to let them underſtand, that though extraordinary gifts were excellent, yet, to do what they did to the edification of the Church was more excellent. *For I will pray in an unknown Tongue, my Spirit prayeth, but my underſtanding* (and alſo the underſtanding of others) *is unfruitful.* Therefore, *I will pray with the Spirit, and I will pray with the Underſtanding alſo.*

Read the ſcope of the whole Chapter.

1 Cor. 14. 3, 4, 5, 12, 19, 24, 25, &c.

It is expedient then that the Underſtanding ſhould be occupied in Prayer, as well as the Heart and Mouth; *I will pray with the Spirit, and I will pray with the Underſtanding alſo.* That which is done with underſtanding, is done more effectually, ſenſibly, and heartily, as I ſhall ſhew farther anon, than that which is done without it. Which made the Apoſtle pray for the *Coloſſians, That God would fill them with the knowledge of his will, in all wiſdom and ſpiritual underſtanding*, Col. 1. 9. And for the *Epheſians, That God would give unto them the Spirit of wiſdom*

dom and revelation, in the knowledge of him. Eph. 1. 17. And so for the *Philippians That God would make them abound in knowledge, and in all judgment*, Phil. 1. 9. A suitable Understanding is good in every thing a man undertakes, either Civil or Spiritual; and therefore it must be desired by all them that would be a praying People. In my speaking to this, I shall shew you what it is to pray with understanding.

Understanding is to be taken both for speaking in our Mother-Tongue, and also experimentally.

I pass the first, and treat only on the second.

25. For the making of right **Prayers**, it is to be required that there should be a good or spiritual understanding in all them who pray to God.

FIRST, To pray with understanding, *is to pray as being instructed by the Spirit, in the understanding of the want of those things which the Soul is to pray for.* Though a Man be in never so much need of pardon of Sin, and deliverance from wrath to come, yet if he understand not this, he will either not desire them at all, or else be so cold and lukewarm in his desires after them, that God will even loath their frame of Spirit in asking for them. Thus it was with the Church of the *Laodiceans*, they wanted knowledge of spiritual understanding: They knew not that they were *poor, wretched, blind and naked*, The cause whereof, made them, and all their Services, so loathsom to Christ, that he threatens *to spue them out of his mouth*, Rev. 3. 17. Men without understanding, may say the same words in Prayer, as others do; but if there be an understanding in the one, and none in the other, there is, O there is a mighty difference in speaking the very same words! The one speaking from a spiritual understanding of those things, that he in words desires, and the other words it only, and there is all.

26. *SECONDLY*, **Spiritual** understanding *espieth in the heart of God a readiness and willingness to give those things to the Soul that it stands in need of. David* by this could guess at the very *Thoughts* of God towards him, *Psal.* 40. 5. And thus it was with the Woman of *Canaan*, (Mat. 15. 22, 23, 24, 25, 26, 27, 28.) she did by Faith and a right understanding, discern (beyond all the rough carriage of Christ,) tenderness and willingness in his heart to save, which caused her to be vehement and earnest, yea restless until she did enjoy the Mercy she stood in need of.

An understanding of the willingness that is in the **Heart** of God to save Sinners, there is nothing will press the Soul more to seek after God, and to cry for pardon, than it. If a man should see a Pearl, worth an hundred pounds, lie in a Ditch; yet, if he understood not the value of it, he would lightly pass it by; but if he once get the knowledge of it, he would venture up to the neck for it. So it is with Souls concerning the things of God: If a man once get an understanding of the worth of them, then his heart, nay, the very strength of his Soul runs after them, and he will never leave crying till he have them. The two blind Men in the Gospel, because they did certainly know that Jesus, who was going by them, was both able and willing to heal such Infirmities as they were afflicted with; therefore they cried, *and the more they were rebuked, the more they cried*, Mat. 20. 29, 30, 31.

THIRDLY, The Understanding being spiritually enlightned, *hereby there is the way* (as aforesaid) *discovered, through which the Soul should come unto God*; which gives great encouragement unto it.

IT is else with a poor Soul, as with one who hath a work to do, and if it be not done, the danger is great; if it be done, so is the advantage: but he knows not how to begin, nor how to proceed; and so through discouragement, lets all alone, and runs the Hazard.

FOURTHLY, The enlightned Understanding *sees largeness enough in the Promises to encourage it to pray*; which still adds to it strength to strength. As when Men promise such and such things to all that will come for them, it is great encouragement to those that know what Promises are made, to come and ask for them.

FIFTHLY, The Understanding being enlightned, *way is made for the Soul to come to God with sutable Arguments*, Sometimes in a way of expostulation; as *Jacob*, Gen. 32. 9. Sometimes in way of Supplication; yet not in a verbal way only, but even from the heart there is forced by the Spirit, through the Understanding, such effectual Arguments, as moveth the Heart of God. When **Ephraim** gets a 27.
right understanding of his own unseemly Carriages towards the Lord, then he begins to *bemoan himself*, Jer. 31. 18, 19, 20. And in bemoaning of himself, he used such Arguments with the Lord, that it affects his Heart, draws out Forgiveness, and makes *Ephraim* pleasant in his Eyes throngh Jesus Christ our Lord. *I have surely heard* Ephraim *bemoaning himself thus*, (saith God,) *Thou hast chastised me, and I was chastised; as a Bullock unaccustomed to the yoak; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after I was turned, I repented, and after I was instructed,* (or had a right understanding of my self,) *I smote upon my thigh, I was ashamed; yea, even confounded; because I did bear the reproach of my Youth.* These be *Ephraim*'s Complaints and Bemoanings of himself; at which the Lord breaks forth into these heart-melting Expressions; saying, *Is Ephraim my dear Son? Is he a pleasant Child? For since I spake unto him, I do earnestly remember him still; therefore my Bowels are troubled for him; I will surely have mercy upon him, saith the Lord.* Thus you see, that as it is required to pray with the Spirit, so it is to pray with the Understanding also. And to illustrate what hath been spoken 28.
by a Similitude. Set the Case, there should come Two a **Begging** to your door, the one is a poor, lame, wounded, and almost starved Creature; the other is a healthful lusty person, These two use the same words in their begging; the one saith, he is almost starved, so doth the other; but yet the Man that is indeed the poor, lame, or maimed Person, he speaks with more sense, feeling, and understanding of the Misery that is mentioned in their begging, than the other can do; and it is discovered more by his affectionate speaking, his bemoaning himself: His Pain and Poverty makes him speak more in a spirit of Lamentation than the other, and he

shall

ſhall be pitied ſooner than the other, by all thoſe that have the leaſt dram of natural affection or pity. Juſt thus it is with God. There are ſome who out of cuſtom and formality, go and pray; there are others, who go in the bitterneſs of their ſpirits: The one he prays out of bare notion, and naked knowledge, the other hath his words forced from him by the anguiſh of his Soul: Surely, that is the Man that God will look at, even *him that is of an humble and contrite ſpirit, and that trembleth at his word*, Iſa. 66. 2.

Sixthly, AN Underſtanding well enlightned is of admirable uſe alſo, *both as to the matter and manner of Prayer.* He that hath his underſtanding well exerciſed, to diſcern between good and evil, and in it placed a ſence, either of the miſery of Man, or the mercy of God; that Soul hath no need of the Writings of other Men, to teach him by Forms of Prayer: For as he that feels the pain, needs not to be learned to cry Oh! Even ſo he that hath his underſtanding opened by the Spirit, needs not ſo to be taught of other Mens prayers, as that he cannot pray without them: the preſent ſence, feeling, and preſſure that lieth upon his Spirit, provokes him to groan out his requeſt unto the Lord. When *David* had the pains of Hell catching hold on him, and the ſorrows of Hell compaſſing him about, he needs not a **Biſhop** *in a Surplice*, to learn him to ſay, *O Lord I beſeech thee, deliver my Soul*, Pſal. 116. 3, 4. Or to look into a Book, to teach him in a **Form** to pour out his Heart before God. It is the Nature of the Heart of Sick Men, in their pain and Sickneſs to vent it ſelf for eaſe, by dolorous groans and complainings to them that ſtand by. Thus it was with *David*, in *Pſal.* 38. to the 12. *verſ.* And thus Bleſſed be the Lord it is with them that are indued with the Grace of God.

Seventhly. IT is neceſſary that there be an enlightned underſtanding, to the end that the Soul be kept in a continuation of the Duty of **Prayer**.

The People of God are not ignorant how many wiles, tricks, and temptations the Devil hath to make a poor Soul, who is truly willing to have the Lord Jeſus Chriſt, and that upon Chriſt's terms too; I ſay to tempt that Soul to be weary of ſeeking the Face of God, and to think that God is not willing to have Mercy on ſuch a one as him. I ſaith *Satan*, thou mayeſt pray indeed, but thou ſhalt not prevail. Thou ſeeſt thine Heart is hard, cold, dull and dead, thou doſt not pray with the Spirit, thou doſt not pray in good earneſt, thy thoughts are running after other things, when thou pretendeſt to pray to God. Away Hypocrite, go no further, it is but in vain to ſtrive any longer. Here now, if the Soul be not well informed in its underſtanding, it will preſently cry out, *The Lord hath forſaken me, and my God hath forgotten me.* Whereas the Soul tightly informed and enlightened, ſaith, *Iſa.* 45. 27. *Well, I will ſeek the Lord and wait; I will not leave off, though the Lord keep ſilence, and ſpeak not one word of comfort.* He loved *Jacob* dearly, and yet he made him **wreſtle** before he had the bleſſing. Seeming delays in God are no tokens of his diſpleaſure; he may hide his Face from his deareſt Saints. He loves to keep his People praying, and to find them ever knocking at the Gate of Heaven; it may be, ſays the Soul, the Lord tries me, or he loves to hear me groan out my condition before him.

Iſa. 49. 14. Gen. 32. 25, 26, 27. Iſa. 8. 17.

The Woman of *Canaan* would not take ſeeming Denials for real ones; ſhe knew the Lord was gracious, And, the Lord will avenge his People, though he bear long with them. The Lord hath waited longer upon me, than I have waited on him; and thus it was with *David*; *I waited patiently*, ſaith he: That is, It was long before the Lord anſwered me, though at the laſt *he enclined his ear unto me, and heard my Cry*, Pſ. 40. 1. And the moſt excellent remedy for this, is an underſtanding well informed and enlightened. Alas, how many poor Souls are there in the world, that truly fear the Lord, who, becauſe they are not well informed in their underſtanding, are oft ready to give up all for loſt, upon almoſt every trick and temptation of Satan. The Lord pity them, and help them to pray with the Spirit, and with the Underſtanding alſo. Much of **mine** own **experience** could I here diſcover; when I have been in my fits of agonies of Spirit, I have been ſtrongly perſwaded to leave off, and to ſeek the Lord no longer; but being made to underſtand, what great Sinners the Lord hath had Mercy upon; and how large his Promiſes were ſtill to Sinners; and that it was not the whole, but the ſick, not the righteous, but the ſinner, not the full, but the empty, that he extended his Grace and Mercy unto. This made me through the aſſiſtance of his holy Spirit, to cleave to him, to hang upon him, and yet to cry, though for the preſent he made no anſwer; and the Lord help all his poor, tempted and afflicted people to do the like, and to continue though it be long, according to the Saying of the Prophet; and to help them (to that end) to pray, not by the inventions of Men, and their ſtinted Forms, but with the Spirit, and with Underſtanding alſo.

Luk. 18. 4 to 6.

Hab. 2. 3.

And now to anſwer a Query or two, and ſo to paſs on to the next thing.

Query 1. *BUT what would you have us poor Creatures to do, that cannot tell how to* **pray**; *the Lord knows I know not either how to pray, or what to pray for.* 31.

Anſw. Poor heart! Thou canſt not (thou complaineſt) pray. Canſt thou ſee thy Miſery? Hath God ſhewed thee that thou art by nature under the Curſe of his Law? If ſo, do not miſtake, I know thou doſt groan, and that moſt bitterly. I am perſwaded, thou canſt ſcarcely be found doing any thing in thy calling, but Prayer breaketh from thy heart. Have not thy groans gone up to heaven from every corner of thy houſe? I know 'tis thus; and ſo alſo doth thine own ſorrowful heart witneſs thy Tears, thy forgetfulneſs of thy calling, *&c.* Is not thy heart ſo full of deſires after the things of another world, that many times thou doſt even forget the things of this world? Prithee read this Scripture, *Job* 23. 12.

Rom. 8. 28

Query 2. *Yea, but when I go into ſecret, and intend to pour out my Soul before God, I can ſcarce ſay any thing at all.*

Anſwer. Ah ſweet Soul! It is not thy words that God ſo much regards, as that he will not mind thee except thou comeſt before 32.

him with ſome eloquent Oration. His eye is on the brokenneſs of thine Heart; and that it is, that makes the very bowels of the Lord run over; *A broken and a contrite heart, O God, thou wilt not deſpiſe*, Pſal. 51. 17.

2. The ſtopping of thy words may ariſe from overmuch trouble in thy heart. *David* was ſo troubled ſometimes, *that he could not ſpeak*, Pſal. 77. 3, 4. But this may comfort all ſuch ſorrowful hearts as thou art, that though thou canſt not through the anguiſh of thy Spirit, ſpeak much, yet the Holy Spirit ſtirs up in thine heart groans and ſighs, ſo much the more vehement; when the mouth is hindred, yet the Spirit is not.

Moſes, as aforeſaid, made Heaven ring again with his Prayers, (that we read of) not one word came out of his Mouth. But,

3. If thou wouldeſt more fully expreſs thy ſelf before the Lord; ſtudy, *Firſt*, Thy filthy eſtate. *Secondly*, God's Promiſes. *Thirdly*, The Heart of Chriſt. Which thou maiſt know or diſcern, 1. By his Condeſcention and Bloodſhed. 2. By the Mercy he hath extended to great Sinners formerly; and plead thine own vileneſs, by way of bemoaning; Chriſt's blood, by way of expoſtulation; and in thy Prayers, let the Mercy that he hath extended to other great Sinners, together with his rich Promiſes of Grace, be much upon thy Heart. Yet let me counſel thee; 1. Take heed that thou content not thy ſelf with words. 2. That thou do not think that God looks only at them neither. But, 3. However, whether thy words be few or many, let thine Heart go with them; *And then ſhalt thou ſeek him, and find him, when thou ſhalt ſeek him with thy whole heart*, Jer. 29. 13.

33. Object. *BUT though you have ſeemed to ſpeak againſt any other way of praying, but by the Spirit, yet here you your ſelf can give direction how to* **pray.**

Anſwer. WE ought to prompt one another forward to Prayer, though we ought not to make for each other Forms of Prayer.

TO exhort to pray with Chriſtian Direction, is one thing, and to make ſtinted Forms for the tying up the Spirit of God to them, is another thing.

THE Apoſtle gives them no Form to pray withal; yet directs to Prayer, *Epheſ.* 6. 18. *Rom.* 15. 30, 31, 32.

LET no man therefore conclude, that becauſe we may with allowance give Inſtructions and Directions to pray; that therefore it is lawful to make for each other Forms of Prayer.

34. Object. *But if we do not uſe Forms of Prayer, how ſhall we teach our Children to pray?*

Anſw. MY Judgment is, that Men go the wrong way to learn their **Children** to **pray**, in going about ſo ſoon to learn them any ſet company of words, as is the common uſe of poor Creatures to do.

For to me it ſeems to be a better way for People betimes to tell their Children what curſed Creatures they are, and how they are under the wrath of God by reaſon of original and actual **Sin**; alſo to tell them the nature of God's Wrath, and the duration of the Miſery; which if they conſcienciouſly do, they would ſooner learn their Children to pray than they do. The way that men learn to pray, it is by Conviction for Sin; and this is the way to make our ſweet Babes do ſo too. But the other way, namely, to be buſie in Learning Children Forms of Prayer, before they know any thing elſe, it is the next way to make them curſed Hypocrites, and to puff them up with Pride. Learn therefore your Children to know their wretched ſtate and condition; tell them of Hell Fire, and their Sins, of Damnation, and Salvation; the way to eſcape the one, and to enjoy the other, (if you know it your ſelves) and this will make Tears run down your ſweet Babes Eyes, and hearty Groans flow from their Hearts; and then alſo you may tell them to whom they ſhould pray, and through whom they ſhould pray: you may tell them alſo of God's Promiſes, and his former Grace extended to Sinners, according to the Word.

Ah! poor ſweet Babes, the Lord open their Eyes, and make them holy Chriſtians. ſaith *David, Come ye Children, hearken unto me, I will teach you the fear of the Lord*, Pſal. 34. 11.

He doth not ſay, I will muzzle you up in a Form of Prayer; but I will teach you the Fear of the Lord: which is, to ſee their ſad ſtates by Nature, and to be inſtructed in the Truth of the Goſpel; which doth through the Spirit, beget Prayer in every one that in truth learns it: And the more you learn them this, the more will their Hearts run out to God in Prayer.

God never did account Paul *a praying Man, until he was a convinced and converted Man; no more will it be with any elſe*, Acts 9. 11.

35. Object. *But we find that the Diſciples deſired that Chriſt would teach them to Pray, as* John *alſo taught his Diſciples; and that thereupon he taught them that Form called the Lord's* **Prayer.**

Anſw. 1. TO be taught by Chriſt, is that which not only they, but we deſire, and ſeeing he is not here in his perſon to teach us, the Lord teach us by his word and Spirit; for the Spirit is it which he hath ſaid he would ſend to ſupply in his room when he went away, as it is, *John* 14. 16. *and* 16. 7.

2. AS to that called a **Form**, I cannot think that Chriſt intended it as a ſtinted Form of Prayer.

FIRST, BECAUSE he himſelf layeth it down diverſly, as is to be ſeen, if you compare, *Mat.* 6. *Luk.* 11. Whereas if he intended it as a ſet Form, it muſt not have been ſo laid down, for a ſet Form is ſo many words and no more.

Secondly, WE do not find that the Apoſtles did ever obſerve it as ſuch, neither did they admoniſh others ſo to do; Search all their Epiſtles: Yet ſurely they, both for knowledge to diſcern, and faithfulneſs to practiſe, were as eminent as any he ever ſince in the World which would impoſe it.

But in a word, Chriſt by thoſe words, *Our Father*, &c. doth inſtruct his people what Rules they ſhould obſerve in their Prayers to God.

1. THAT they ſhould pray in Faith.
2. TO God in the Heavens.

3. FOR

3. FOR ſuch things as are according to his Will, &c. *Pray thus*; or, *after this manner.*

36. Object. *BUT Chriſt bids,* pray *for the* ſpirit; *this implyeth that Men without the Spirit, may notwithſtanding pray and be heard*; See Luke 11. 9, 10, 11, 12, 13.

Anſw. 1. THE Speech of Chriſt there is directed to his own. *Verſ.* 1.

2. CHRIST is telling of them, that God would give his Holy Spirit to them that ask him, is to be underſtood of giving more of the Holy Spirit; for ſtill they are the Diſciples ſpoken to, which had a meaſure of the Spirit already; for he ſaith when ye pray, ſay, *Our Father*, verſ. 2. *I ſay unto you*, verſ. 8. And, *I ſay unto you*, verſ. 9. *If ye then being evil, know how to give good things to your Children, how much more ſhall your heavenly Father give the Holy Spirit to them that ask him.* Chriſtians ought to pray for the Spirit, that is, more of it, though God hath endued them with it already.

37. Queſt. *Then would you have none* pray, *but thoſe that know they are Diſciples of Chriſt.*

Anſw. YES.

1. LET every ſoul that would be ſaved, pour out it ſelf to God, though it cannot through temptation, conclude it ſelf a Child of God. And,

2. I know if the Grace of God be in thee, it will be as natural to thee to groan out thy Condition, as it is for a Sucking Child, to cry for the Breaſt. Prayer is one of the firſt things that diſcovers a Man to be a Chriſtian, *Act.* 9. 12. But yet if it be right it is ſuch Prayer as followeth.

Firſt, TO deſire God in Chriſt, for himſelf, for his Holineſs, Love, Wiſdom, and Glory. For right Prayer, as it runs only to God through Chriſt, ſo it centers in him, and in him alone, *Whom have I in Heaven but thee? And there is none in earth that I deſire* (long for, or ſeek after) *beſides thee*, Pſal. 73. 25.

Secondly, That the Soul might enjoy continual Communion with him, both here and hereafter. *I ſhall be ſatisfied, when I awake with thine image, or in thy likeneſs*, Pſal. 17. 15. *For in this we groan earneſtly*, &c. 2 *Cor.* 5. 2.

Thirdly, RIGHT Prayer is accompanied with a continual labour after that which is prayed for; *My ſoul waiteth for the Lord, more than they that watch for the morning*, Pſal. 130. 6. *I will ariſe now, and ſeek him whom my ſoul loveth*, Cant. 3. 2. For mark I beſeech you, there is two things that provoke to Prayer: The one is a deteſtation to ſin, and the things of this life; the other is a longing deſire after Communion with God, in an holy, and undefiled ſtate and inheritance. Compare but this one thing with moſt of the Prayers that are made by Men, and you ſhall find them but mock-Prayers, and the breathings of an abominable ſpirit; for even the moſt of Men, either not pray at all, or elſe only endeavour to mock God and the World, by ſo doing; for do but compare their prayer and the courſe of their lives together, and you may eaſily ſee, that the thing included in their Prayer is the leaſt looked after by their lives. O ſad Hypocrites!

Thus have I briefly ſhewed you, 1. VVhat Prayer is. 2. VVhat it is to pray with the Spirit. 3. VVhat it is to pray with the Spirit, and with the Underſtanding alſo.

I ſhall now ſpeak a word or two of Application, and ſo conclude, with, 1. A word of Information. 2. A word of Encouragement. 3. A word of Rebuke.

USE I.

A Word of Information.

38. FOR the firſt to Inform you; *As Prayer is the duty of every one of the Children of God, and carried on by the Spirit of Chriſt in the ſoul: So every one that doth but offer to take upon him to* pray *to the Lord, had need be very wary, and go about that work* eſpecially, *with the dread of God, as well as with hopes of the mercy of God through Jeſus Chriſt.*

Prayer is an Ordinance of God, in which a Man draws very near to God; and therefore, it calleth for ſo much the more of the aſſiſtance of the Grace of God, to help a ſoul to pray, as becomes one that is in the preſence of him. It is a ſhame for a Man to behave himſelf irreverently before a King, but a ſin to do ſo before God. And as a King (if wiſe) is not pleaſed with an Oration made up with unſeemly words and geſtures; *So God takes no pleaſure, in the ſacrifice of Fools*, Eccleſ. 5. 1, 4. It is not long Diſcourſes, nor eloquent Tongues, that are the things which are pleaſing in the Ears of the Lord; *But a humble, broken, and contrite heart*; Pſal. 51. 17 that is, ſweet in the Noſtrils of the Heavenly Majeſty. Therefore for information, know, that there are theſe five things that are Obſtructions to Prayer, and even make void the Requeſts of the Creature. Iſa. 57. 15.

Firſt, VVHEN Men regard Iniquity in their hearts, at the time of their Prayers before God. *If I regard iniquity in my heart, the Lord will not hear my Prayer*, Pſal. 66. 18. VVhen there is a * ſecret love to that very thing, which thou with thy diſſembling lips, doſt ask for ſtrength againſt. For this is the wickedneſs of Mans heart, that it will even love, and hold faſt that which with the Mouth it prays againſt; and of this ſort are they, *that honour God with their mouth, but their heart is far from him*, Ezek. 33. 31. O how ugly would it be in our eyes, if we ſhould ſee a Beggar ask an Alms, with intention to throw it to the Dogs; or, that ſhould ſay with one breath, Pray beſtow this upon me; and with the next, I beſeech you give it me not. And yet, thus it is with theſe kind of perſons; with their Mouth they ſay, *Thy Will be done*; and with their Hearts nothing leſs. VVith their Mouth ſay, *Hallowed be thy Name*; and with their Hearts and Lives, they delight to diſhonour him all the day long. Theſe be the Prayers that become ſin, *Pſal.* 109. 7. and though they put them up often, yet the Lord will never anſwer them, 2 *Sam.* 22. 42.

* For the preventing of temptation, that by the miſunderſtanding of this may ſeize thy heart, look further.

Secondly, WHEN Men pray for Shew, 39. to be heard, and thought ſome body in Religion, and the like.

THESE Prayers alſo fall ſhort of God's approbation, and are never like to be anſwered, in reference unto eternal Life.

There are two sorts of Men that pray to this end.

1. Your **Trencher** Chaplains, that thrust themselves into great Men's Families, pretending the worship of God, when in truth, the great business is, their own Bellies; and were notably painted out by *Ahab*'s Prophets, and also *Nebuchadnezzar*'s, who, though they pretended great Devotion; yet their Lusts and their Bellies were the great things aimed at by them in all their pieces of Devotion. 1 Kin. 18. 19.

2. Them also that seek Repute and Applause for their eloquent Terms, and seek more to tickle the Ears and Heads of their Hearers, than any else. These be they that *pray to be heard of Men, and have all their reward already*. Mat. 6. 5.

These Persons are discovered thus; 1. They eye only their Auditory in their Expressions. 2. They look for commendation when they have done. 3. Their Hearts either rise or fall according to their Praise or Enlargement. 4. The length of their Prayer pleaseth them; and that it might be long, they will vainly repeat things over and over; they study for Enlargements; but look not from what Heart they come: They look for Returns; but it is the windy Applause of Men: And therefore they love not to be in their Chamber, but among company; and if at any time Conscience thrusts them into their Closet, yet Hypocrisie will cause them to be heard in the streets; and when their mouths have done going, their Prayers are ended; for they wait not to *hearken what the Lord will say*, Psal. 85. 8. Mat. 6. 7.

40. *Thirdly*, A Third sort of Prayer that will not be accepted of God, it is, when either they **pray** for **wrong things**, or if for right things, yet that the thing prayed for, might be spent upon their Lusts, and laid out to wrong ends: *Some have not, because they ask not*, saith *James*; *and others ask and have not, because they ask amiss, that they may consume it on their Lusts*. Jam. 4. 2, 3, 4. Ends contrary to God's Will, is a great Argument with God, to frustrate the Petitions presented before him. Hence it is that so many pray for this, and that, and yet receive it not, God answers them only with silence; they have their words for their labour; and that is all.

Object. *But God hears some Persons though their hearts be not* **right** *with him, as he did Israel*, in giving Quails, *though they spent them on their Lusts*. Psal. 106. 14.

Answ. If he doth, it is in Judgment, not in Mercy; he gave them their desire indeed; but they had better have been without it; for *he sent Leanness into their Souls*. Wo be to that man that God answereth thus. Ps. 106. 15

41. *Fourthly*, ANOTHER sort of **Prayers** there are that are not answered, and those are such as are made by Men, and presented to God in their own persons only, without their appearing in the Lord Jesus. For though God hath appointed Prayer, and promised to hear the Prayer of the Creature, yet not the Prayer of any Creature that comes not in **Christ**. If you *ask any thing in my Name. And whether ye eat or drink, or whatsoever ye do, do all in the Name of the Lord Jesus Christ. If you ask any thing in my Name*, &c. Though ye be never so devout, zealous, earnest, and constant in Prayer, yet, it is in Christ only that you must be heard and accepted. But alas, the most of men know not what it is to come to him in the Name of our Lord Jesus, which is the reason they either live wicked, pray wicked, and also die wicked. Or else, 2. That they attain to nothing else but what a meer natural man may attain unto, as to be exact in word and deed, betwixt Man and Man, and only with the righteousness of the Law, to appear before God.

Fifthly, THE last thing that hindereth **Prayer**, is, the **Form** of it, **without** the power, It is an easie thing for men to be very hot for such things, as Forms of Prayer, as they are written in a Book; but yet they are altogether forgetful to enquire with themselves, with themselves, whether they have the spirit and power of Prayer; these men are like a painted man, and their Prayers like a false Voice: They in person appear as Hypocrites, and their Prayers are an abomination. When they say they have been pouring out their Souls to God, he saith, they have *been howling like Dogs*, Hos. 7. 14. 42. Prov. 28. 9

When therefore thou intendest, or art minded to pray to the Lord of Heaven and Earth, consider these following Particulars.

1. CONSIDER seriously what thou wantest; do not as many, who in their words only beat the Air, and ask for such things, as indeed they do not desire, nor see that they stand in need thereof.

2. WHEN thou seest what thou wantest, keep to that, and take heed thou pray sensibly.

Object. *But I have a Sense of nothing; then, by your Argument, I must not pray at all.* 43.

Answer. First, IF thou findest thy self senseless in some sad measure, yet thou canst not complain of that senslesness, but by being sensible. There is a sense of senslesness; according to thy sense then, that thou hast of the need of any thing, so **pray**, (*Luke* 8. 9.) and if thou art sensible of thy senslesness, pray the Lord to make thee sensible of whatever thou findest thy heart senseless of. This was the usual practice of the holy Men of God; *Lord, make me to know mine end*, Psal. 39. 4. *Lord, open to us this Parable*, said the Disciples, *Luke* 8. 9,

And to this is annexed the Promise, *Call upon me, and I will hear thee, and shew thee great and mighty things that thou knowest not*. Jer. 33. 3. that thou art not sensible of. But,

Secondly, TAKE heed, that thine heart go to God as well as thy mouth; let not thy mouth go any further than thou striveſt to draw thine heart along with it. *David* would lift his heart and soul to the Lord, and good reason: For so far as a Man's mouth goeth along without his heart, so far it is but lip labour only; and tho' God calls for, and accepteth the calves of the lips, yet the lips without the heart argueth, not only senselessness, but our being without sence of our senselessness, and therefore if thou hast a mind to inlarge in Prayer before God, see that it be with thy heart.

Thirdly, TAKE heed of affecting expressions, and so to please thy self with the use of them, that thou forget not the Life of Prayer.

I shall

44. I shall conclude this Use with a Caution or two.

AND the *First* is, *Take heed thou do not throw off* **Prayer**, *through sudden perswasions, that thou hast not the Spirit, neither prayest thereby.* It is the great Work of the Devil to do his best, or rather worst, against the best Prayers. He will flatter your false dissembling Hypocrites, and feed them with a thousand fancies of well-doing, when their very Duties of Prayer, and all other, stink in the Nostrils of God; when he stands at a poor *Joshua's hand to resist him*, that is, to perswade him, that neither his person nor performances are accepted of God. Take heed therefore of such false conclusions, and groundless discouragements: and though such perswasions do come in upon thy spirit, be so far from being discouraged by them, that thou use them to put thee upon further sincerity and restlesness of spirit, in thy approaching to God.

Isa. 65.5. Zach. 3.1.

Let not thy corruptions stop thy Prayers.

Secondly, AS such sudden temptations, should not stop thee from Prayer, and pouring out thy soul to God; so neither should thine own hearts corruption hinder thee. It may be thou mayest find in thee all those things before mentioned, and that they will be endeavouring to put forth themselves in thy praying to him: Thy business then is to judge them, to pray against them, and to lay thy self so much the more at the foot of God, in a sence of thy own vileness, and rather make an argument from thy vileness and corruption of heart, to plead with God for justifying and sanctifying grace, then an argument of discouragement, and despair. *David*, went this way, *O Lord* (saith he) *pardon mine iniquity, for it is great*, Psal. 25.

USE II.

45. ### *A Word of Encouragement.*

AND therefore *Secondly*, to speak a word by way of **encouragement** (to the poor tempted and cast down soul) to **pray** to God through Christ. Though all Prayer that is accepted of God in reference to eternal life must be in the Spirit; for that only maketh intercession for us according to the Will of God: Yet because many a poor soul may have the holy Spirit working on them, and stirring of them to groan unto the Lord for mercy, though through unbelief they do not, nor, for the present cannot believe that they are the people of God, such as he delights in; yet forasmuch as the truth of grace may be in them, therefore I shall to encourage them, lay down further these few particulars.

Rom. 8.27

1. THAT Scripture in *Luke* 11. 8. is very encouraging to any poor soul that doth hunger after Christ Jesus. In the 5th, 6th, and 7th *verses*, he speaketh a Parable of a Man that went to his friend to borrow three loaves, who, because he was in bed denied him, yet for his importunity sake he did arise and give him; clearly signifying, that though poor souls through the weakness of their faith cannot see that they are the friends of God, yet they should never leave asking, seeking, and knocking at God's door for mercy. Mark, saith Christ, *I say unto you, although he will not arise and give him because he is his friend, yet because of his importunity*, (or restless desires) *he will arise and give him as many as he needeth.* Poor heart! Thou criest out that God will not regard thee, thou dost not find that thou art a friend to him, but rather an Enemy in thine heart *by wicked works*; and thou art as though thou didst hear the Lord saying to thee, *trouble me not I cannot give unto thee*; as he in the Parable; yet I say, continue knocking, crying, moaning, and bewailing thy self: *I tell thee though he will not arise and give thee, because thou art his friend; yet because of thy importunity, he will arise and give thee as many as thou needest.* The same in effect you have discovered, *Luk.* 18. in the Parable of the unjust Judge, and the poor Widow; her importunity prevailed with him. And verily, **mine** own **experience** tells me, that there is nothing that doth more prevail with God, than importunity. Is it not so with you in respect of your **Beggars** that come to your door? Though you have no heart to give them any thing at their first asking, yet if they follow you, bemoaning themselves, and will take no nay without an Almes you will give them; for their continual begging overcometh you. Is there bowels in you that are wicked, and will they be wrought upon by an importuning Beggar? Go thou and do the like. It is a prevailing motive, and that by good experience; *he will arise and give thee as many as thou needest.*

Mat. 7.7,8.

Col. 1.21.

Luk. 11.11

2. Another encouragement for a poor trembling convinced soul, is, to consider the Place, Throne, or Seat, on which the great God hath placed himself to hear the Petitions and Prayers of poor Creatures; and that is a *Throne of Grace*, Heb. 4. 16. *The Mercy-Seat*, Exod. 25. 22. Which signifieth, that in the days of the Gospel, God hath taken up his Seat, his abiding place in mercy and forgiveness; and from thence he doth intend to hear the sinner, and to commune with him, as he saith, *Exod.* 25. 22. (speaking before of the Mercy-Seat) *And there will I meet with thee.* Mark, It is upon the Mercy-seat; *There will I meet with thee, and there will I commune with thee, from above the Mercy-seat.* Poor Souls! They are very apt to entertain strange thoughts of God, and his carriage towards them, and suddenly conclude, that God will have no regard unto them; when yet he is upon the Mercy-seat, and hath taken up his place on purpose there, to the end he may hear and regard the Prayers of poor Creatures. If he had said, I will commune with thee from my Throne of Judgment; then indeed, you might have trembled and fled from the face of the great and glorious Majesty. But when he saith he will hear and commune with souls upon the Throne of Grace, or from the Mercy-Seat; this should encourage thee, and cause thee to hope, nay, to come boldly to the Throne of Grace, that thou mayest obtain mercy, and find Grace to help in time of need, *Heb.* 4.16.

3. THERE is yet another encouragement to continue in Prayer with God, and that is this.

As there is a Mercy-seat from whence God is willing to commune with poor sinners; so there is also by this Mercy-seat, *Jesus Christ who continually besprinkleth it with his blood.* Hence it is called,

called, *The blood of ſprinkling*, Hebr. 12. 14. When the High Prieſt under the Law was to go into the Holieſt, where the Mercy-ſeat was, *he might not go in without blood*, Heb. 9. 7.

Why ſo? Becauſe, though God was upon the Mercy-ſeat, yet he was perfectly juſt as well as merciful. Now the blood was to ſtop Juſtice from running out upon the perſons concerned in the interceſſion of the High Prieſt, as in *Levit.* 16. 13, 14, 15, 16. To ſignifie, that all thine unworthineſs that thou feareſt, ſhould not hinder thee from coming to God in Chriſt for mercy. ☞ Thou cryeſt out that thou art vile, and therefore God will not regard thy Prayers; 'tis true, if thou delight in thy vileneſs, and come to God out of a meer pretence. But if from a ſenſe of thy **vileneſs** thou do pour out thy heart to God, deſiring to be ſaved from the guilt, and cleanſed from the filth, with all thy heart; fear not, thy vileneſs will not cauſe the Lord to ſtop his Ear from hearing of thee. The value of the blood of Chriſt which is ſprinkled upon the Mercy-ſeat, ſtops the courſe of Juſtice, and opens a flood-gate for the mercy of the Lord to be extended unto thee. Thou haſt *therefore*, as aforeſaid, *boldneſs to enter into the Holieſt, by the blood of Jeſus, that hath made a new and living way for thee, thou ſhalt not die.* Heb. 10. 19, 20.

Beſides, *Jeſus* is there, not only to ſprinkle the Mercy-ſeat with his blood; but he ſpeaks, and his blood ſpeaks; he hath audience, and his blood hath audience; inſomuch, that God ſaith, when he doth but *ſee the blood, he will paſs over you, and the plague ſhall not be upon you*, &c. Ex. 12. 13.

I ſhall not detain you any longer. Be ſober and humble; go to the Father in the Name of the Son, and tell him your caſe, in the aſſiſtance of the Spirit, and you will then feel the benefit of praying with the Spirit and the Underſtanding alſo.

USE III.

46. *A Word of Reproof.*

THIS ſpeaks ſadly to you who never pray at all.

I will pray, ſaith the Apoſtle, and ſo ſaith the heart of them that are Chriſtians. Thou then art not a **Chriſtian** that art not a **praying** perſon. The Promiſe is, *That every one that is righteous ſhall pray*, Pſal. 32. 6. Thou then art a wicked wretch that prayeſt not. *Jacob* got the Name of *Iſrael* by wreſtling with God, *Gen.* 32. And all his Children bare that Name with him, *Gal.* 6. But the People that forget Prayer, that call not on the Name of the Lord, they have Prayer made for them, but it is ſuch as this, *Pour out thy fury upon the Heathen, O Lord, and upon the People that call not upon thy Name*, Jer. 10. 25. How likeſt thou this, O thou that art ſo far off from pouring out thine heart before God, that thou goeſt to Bed like a Dog, and riſeſt like an Hog, or a Sot, and forgetteſt to call upon? What wilt thou do when thou ſhalt be damned in Hell, becauſe thou couldeſt not find in thine heart to ask for Heaven? Who will grieve for thy ſorrow, that didſt not count mercy worth asking for? I tell thee, the Ravens, the Dogs, &c. ſhall riſe up in judgment againſt thee, for they will according to their kind make ſigns, and a noiſe for ſomething to refreſh them when they want it; but thou haſt not the heart to ask for Heaven, though thou muſt eternally periſh in Hell, if thou haſt it not.

47. 2. This rebukes you that make it your buſineſs to ſlight, **mock** at, and undervalue the Spirit, and **praying** by that. What will you do, when God ſhall come to reckon for theſe things? You count it High Treaſon to ſpeak but a word againſt the King. Nay, you tremble at the Thoughts of it; and yet in the mean time you will blaſpheme the Spirit of the Lord. Is God indeed to be dallied with, and will the end be pleaſant unto you? Did God ſend his Holy Spirit into the hearts of his People, to that end that you ſhould taunt at it? Is this to ſerve God? And doth this demonſtrate the Reformation of your Church? Nay, is it not the mark of implacable Reprobates? O fearful! Can you not be content to be damned for your ſins againſt the Law, but you muſt ſin againſt the Holy Ghoſt?

Muſt the holy, harmleſs, and undefiled Spirit of Grace; the Nature of God, the Promiſe of Chriſt, the Comforter of his Children; that without which, no Man can do any ſervice acceptable to the Father: Muſt this, I ſay, be the burthen of your Song, to taunt, deride, and mock at? If God ſent *Corah and his Company headlong to Hell, for ſpeaking againſt Moſes and Aaron*, Numb. 16. do you that mock at the Spirit of Chriſt, think to eſcape unpuniſhed? *Heb.* 10. 29. Did you never read what God did to *Ananias* and *Saphira*, for telling but one lye againſt it? *Acts* 5. 1, 2, 3, 4, 5, 6, 7. Alſo to *Simon Magus*, for but undervaluing of it, *Acts* 8. 18, 19, 20, 21. And will thy ſin be a virtue, or go unrewarded with vengeance, that makeſt it thy buſineſs to rage againſt, and oppoſe its Office, Service, and Help, that it giveth to the Children of God? It is a fearful thing to do deſpite unto the Spirit of Grace: Compare *Matth.* 12. 31. with *Mark* 3. 30.

3. AS this is the doom of thoſe who do openly **Blaſpheme** the Holy Ghoſt, in a way of diſdain and reproach to its Office and Service: So alſo it is ſad for you, who reſiſt this Spirit of **Prayer**, by a **Form** of Man's inventing. A very Juggle of the Devil; that the Traditions of Men ſhould be of better eſteem, and more to be owned, than the Spirit of Prayer. What is this leſs than that accurſed Abomination of *Jeroboam*, which kept many from going to *Jeruſalem*, the place and way of God's Appointment to worſhip; and by that means brought ſuch diſpleaſure from God upon them, as to this day is not appeaſed? One would think that God's Judgments of old upon the Hypocrites of that day, ſhould make them that have heard of ſuch things, take heed and fear to do ſo. Yet the Doctors of our day are ſo far from taking of warning by the puniſhment of others, that they do moſt deſperately ruſh into the ſame tranſgreſſion, *(viz.)* To ſet up an Inſtitution of Man, neither commanded nor commended of God: and whoſoever will not obey herein, they muſt be driven either out of the Land or the World. 1 King. 13. 26, &c.

Hath

Hath God required these things at your hands? If he hath, shew us where. If not (as I am sure he hath not) Then what cursed presumption is it in any, Pope, Bishop or other, to command that in the Worship of God which he hath not required? Nay, further: It is not that part only of the Form, which is several Texts of Scripture, that we are commanded to say; but even all must be confessed as the Divine worship of God, notwithstanding those absurdities contained therein, which because they are at large discovered by others, I omit the Rehearsal of them. Again, though a Man be willing to live never so peaceably; yet because he cannot for Conscience sake own that, for one of the most eminent parts of God's worship, which he never commanded: Therefore must that Man be looked upon as Factious, Seditious, Erroneous, Heretical; a disparagement to the Church, a seducer of the People, and what not? Lord, what will be the fruit of these things! when for the Doctrine of God there is imposed (that is more than taught) the Traditions of Men? Thus is the Spirit of Prayer disowned, and the form imposed; the Spirit debased, and the Form extolled: they that pray with the Spirit, though never so humble and holy, counted *Phanaticks*; and they that pray with the Form, though with that only, counted the *Vertuous*. And how will the favorites of such a practice answer that Scripture, which commandeth, that the Church *should turn away from such as have a Form of Godliness,* 2Tim.3.5. *and deny the Power thereof*? And if I should say, that Men that do these things aforesaid, do advance a Form of Prayer of other Mens making, above the Spirit of Prayer, it would not take long time to prove it? For, he that advanceth the *Book of Common-Prayer* above the *Spirit of Prayer*, he doth advance a Form of Mens making above it. But this do all those who banish, or desire to banish, them that pray with the Spirit of Prayer; while they hug and imbrace them that pray by that Form only, and that because they do it. Therefore they love and advance the Form of their own or others inventing, before the Spirit of Prayer, which is God's special and gracious Appointment.

If you desire the clearing of the *Minor*, look into the Goals in *England*, and into the Alehouses of the same; and I trow, you will find those that plead for the Spirit of Prayer in the Goal, and them that look after the Form of Mens Inventions only, in the Alehouse. It is evident also by the silencing of God's dear Ministers, though never so powerfully enabled by the Spirit of Prayer; if they, in Conscience, cannot admit of that Form of *Common Prayer*. If this be not an exalting the **Common-Prayer-Book** above either praying by the Spirit, or preaching the Word, I have taken my mark amiss. It is not pleasant for me to dwell on this; the Lord in mercy turn the hearts of the People to seek more after the Spirit of Prayer; and in the strength of that, to pour out their souls before the Lord. Only let me say, it is a sad sign, that that which is one of the most eminent parts of the pretended Worship of God, is Antichristian; when it hath nothing but the Tradition of Men, and the strength of Persecution to uphold, or plead for it.

The Conclusion.

I shall Conclude this Discourse with this Word of **Advice** *to all God's People.* 49.

1. BELIEVE that as sure as you are in the way of God, you must meet with **Temptations.**

2. THE first day therefore that thou dost enter into Christ's Congregation, look for them.

3. WHEN they do come, beg of God to carry thee thorow them.

4. BE jealous of thine own heart, that it deceive thee not in thy Evidences for Heaven, nor in thy walking with God in this World.

5. TAKE heed of the flatteries of false Brethren.

6. KEEP in the Life and Power of Truth.

7. LOOK most at the things which are not seen.

8. TAKE heed of little Sins.

9. KEEP the Promise warm upon thy heart.

10. Renew thy Acts of Faith in the Blood of Christ.

11. CONSIDER the work of thy Generation.

12. COUNT to run with the foremost therein.

Grace be with thee.

THE END.

THE

The Strait Gate:

OR,

Great Difficulty of going to HEAVEN.

Plainly Proving by the Scriptures,

That not only the Rude and Prophane, but many great Professors will come short of that Kingdom.

By JOHN BUNYAN.

Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it. Matt. 7. 13, 14.

To the READER.

Courteous Reader,

GOD (I hope) *hath put it into my heart to write unto thee another time, and that about matters of greatest moment (for now we discourse not about things controverted among the Godly, but directly about the* Saving or Damning of the Soul, *yea, moreover this Discourse is about the* fewness *of them that shall be* saved, *and it proves, that many an* high Profession *will come* short of eternal life;) *wherefore the matter must needs be* sharp, *and so disliked by some, but let it not be rejected by thee. The Text calls for sharpness, so do the times, yea, the faithful discharge of my duty towards thee, hath put me upon it.*

I do not now pipe *but* mourn, *and 'twill be well for thee, if thou canst graciously* lament, Mat. 11. 17. *Some (say they) make the* Gate *of* Heaven too wide, *and some make it too narrow: For my part I have here presented thee with as true a measure af it as by the word of God I can: Read me therefore, yea, read me, and compare me with the* Bible, *and if thou findest* my *Doctrine, and* that *Book of God concur; embrace it, as thou wilt answer the contrary in the day of Judgment: This awakening work (if God will make it so) was prepared for thee: If there be need and it* wounds, *get healing* by blood; *if it disquiets get peace* by blood: *If it takes away all thou hast because 'twas naught, (for this Book is not prepared to take away true grace from any) then* buy of Christ Gold tried in the fire, that thou maist be Rich, and white Rayment that thou mayest be Cloathed, and that the shame of thy Nakedness doth not appear, and anoint thine Eyes with Eye-salve that thou mayest see, Revel. 3. 18. *Selfe flatteries, self-deceivings, are easie and pleasant, but damnable! The Lord give thee an heart to Judge right of thy Self, right of this Book, and so to prepare for eternity, that thou mayest not only expect entrance, but be received into the Kingdom of Christ, and of God,* Amen.

So Prays thy Friend,

J. B.

The Strait Gate:

LUKE XIII. Ver. xxiv.

Strive to Enter in at the Straid Gate, for many, I ſay unto you, ſeek to Enter in, and ſhall not be able.

THESE are the Words of our Lord Jeſus Chriſt, and are therefore in eſpecial manner to be heeded; beſides, the ſubject matter of the Words, is the moſt weighty, to wit, how we ſhould attain Salvation, and therefore alſo to be heeded.

The occaſion of the Words, was *a queſtion* which one that was at this time in the Company of the Diſciples; put to Jeſus Chriſt; the *queſtion* was this, *Lord are there few that be Saved?* ver. 23. *A ſerious queſtion*, not ſuch as tended to the ſubvertion of the hearers, as too many now adays do; but ſuch as in its own Nature tended to the awakening of the Company to good, and, that called for ſuch an anſwer that might profit the People alſo: This queſtion alſo, well pleaſed Jeſus Chriſt, and he prepareth, and giveth ſuch an anſwer, as was without the leaſt retort, or ſhew of diſtaſte, ſuch an anſwer I ſay, as carried in it the moſt full reſolve to the queſtion it ſelf, and help to the Perſons queſtioning; *And he ſaid unto them, ſtrive to enter in*, &c. The Words are an anſwer, and an inſtruction alſo.

1. AN anſwer, and that in the affirmative, *the Gate is ſtrait, many that ſeek will not be able*, therefore but few ſhall be ſaved.

2. THE anſwer, is an inſtruction alſo, *ſtrive to Enter in*, &c. good Counſel, and Inſtruction; pray God help me, and my Reader, and all that love their own Salvation to take it.

My manner of handling the words will be, firſt by way of *Explication*, and then by way of *Obſervation*.

By way of *Explication*.

1. THE Words are to be conſidered, with reference to their *general ſcope*

2. AND then with reference to their ſeveral Phraſes.

1. THE general *ſcope* of the Text is to be conſidered, and that is that great thing *Salvation*; for theſe words do immediately look at, point to, and give direction about *Salvation*. *Are there few that be ſaved? ſtrive to enter in at the ſtrait Gate.*

The words, I ſay, are to direct us, not only to talk of, or to wiſh for, but to underſtand how we ſhall, and to ſeek that we may be effectually ſaved; and therefore of the greateſt importance. To be **ſaved**! what, is like being **ſaved**? to be ſaved from ſin, from Hell, from the wrath of God, from Eternal Damnation, what is like it? To be made an heir of God! of his Grace! Of his Kingdom and Eternal Glory! What is like it? And yet all this is included in this word, *ſaved*, and in the anſwer to that queſtion, *are there few that be ſaved?* indeed this word, *ſaved*, is but of little uſe in the world, *ſave* to them that are heartily afraid of *Damning*. This word lies in the Bible, as excellent ſalves lie in ſome Mens Houſes, thruſt into a hole, and not thought on for many Months, becauſe the Houſhould People have no wounds nor ſores: In time of Sickneſs, what ſo ſet by, as the Doctors Glaſſes, and Gally-pots full of his excellent things; but when the Perſon is grown well, the reſt is thrown to the Dunghill. Oh! when Men are ſick of ſin, and afraid of Damning, what a Text is that, where this word *ſaved* is found? Yea, what a word of worth and goodneſs and bleſſedneſs is it to him that lies continually upon the wrath of a guilty Conſcience? *But the whole need not the Phiſtian*: He therefore, and he only, knows what **ſaved** means, that knows, what *Hell* and *Death* and *Damnation* means: *what ſhall I do to be ſaveed?* Is the language of the trembling ſinner; *Lord ſave me*, is the language of the ſinking ſinner, and none admire the glory that is in that word **ſaved**, but ſuch as ſee without being ſaved, all things in Heaven and Earth are emptineſs to them, they alſo that believe themſelves priviledged in all the bleſſedneſs that are wrapped up in that word, bleſs and admire. God that hath ſaved them: Wherefore, ſince the thing intended both in the queſtion and the anſwer is no leſs then the Salvation of the Soul, I beſeech you to give the more earneſt heed, *Heb.* 21.

But to come to the particular Phraſes in the words, and to handle them orderly in the words I find four things. 5.

1. AN intimation of the Kingdom of Heaven.

2. A Deſcription of the Entrance into it.

3. AN Exhortation to Enter into it; and,

4. A Motive to inforce that Exhortation.

Firſt, An intimation of the kingdom of Heaven, for when he ſaith, *ſtrive to Enter in*; and in ſuch Phraſes there is ſuppoſed a place or ſtate or both to be enjoyed; Enter *in*, enter into what, or whether but into a ſtate or place or both; and therefore when you read this word, *enter in*, you muſt ſay there is certainly included in the Text that good thing that yet is not expreſſed; *Enter in, into Heaven*, that's the mean-

ing: where the saved are, and shall be, *into Heaven*, that place, that glorious place, where God, and Christ, and Angels are, and the Souls or Spirits of just Men made perfect: *enter in*; that thing included, tho' not expressed in the words, is called in another place, the *Mount Sion*, the Heavenly *Jerusalem*, the *general Assembly and Church of the first Born* which are written in Heaven. *Heb.* 12. And therefore the words signifie unto us, *that there is a state most glorious, and that when this World is ended; and that this place and state is likewise to be enjoyed, and inherited by a generation of Men for ever.* Besides, this word, *enter in*, signifieth that Salvation to the full is to be enjoyed *only there*, and that there *only* is Eternal safety; all other *places* and *conditions*, are hazzardous, dangerous, full of snares, imperfections, temptations and afflictions, but *there all is well*; there is no Devil to Tempt, no desparately wicked Heart to deliver us up, no deceitful Lust to intangle, nor any Inchanting World to bewitch us: *there all shall be well to all Eternity.* Further all the parts of, and circumstances that attend Salvation, are *only* there to be enjoyed: there *only* is Immortality and Eternal Life; there is the glory and fulness of Joy, and the everlasting Pleasures; there is God and Christ to be enjoyed by open Vision, and more; there are the Angels, and the Saints; further, there is no death, nor sickness, no sorrow, nor sighing, for ever: there is no pain, nor persecutor, nor darkness to eclipse our glory. O this *Mount Sion*, O this Heavenly *Jerusalem*! 2 Cor. 5. 1, 2, 3, 4. Psal. 16. 11. Luke 20. 35, 36. Heb. 12. 12, 23, 14.

Behold therefore what a great thing the Lord Jesus hath included by this little word, *in*, in this word is wrapt up an whole Heaven, and Eternal Life: even as there is also by other little words in the Holy Scriptures of Truth; as where he saith, *knock and it shall be opened unto you*, and the Elect have obtained it. This should teach us, not only to read but to attend in reading, not only to read, but to lift up our Hearts to God in reading, for if we be not heedful, if he give us not light and understanding; we may easily pass over without any great regard, such a word as may have a glorious Kingdom and Eternal Salvation in the Bowels of it: Yea sometimes, as here, a whole Heaven is intimated, where it is not at all expressed. The Apostles of old, did use to fetch great things out of the Scriptures. even out of the very order and timing of the several things contained therein, see *Rom.* 4. 9, 10, 11. *Gal.* 3. 16, 17. *Heb.* 8. 13. but,

6. *Secondly*, As we have here an intimation of the Kingdom of Heaven, so we have a description of the entrance into it, and that by a double similitude.

1. It is called a Gate.

2. *A strait Gate: strive to enter in at the strait Gate.*

1. IT is set forth by the similitude of a *Gate*. A *Gate*, you know, is of a double use, it is to *open* and *shut*, and so consequently, to let in, or to keep out; and to do both these *at the season*; as he said, *let not the Gates of* Jerusalem *be opened till the Sun be hot*; and again, *I commanded that the Gate should be shut, and charged that they should not be opened till after the* Sabbath: Neh. 7. 3. ch. 13. 19, 20. And so you find of this Gate of Heaven, when the Five wise Virgins came, the Gate were opened, but *afterwards came the other Virgins, and the Door was shut* Matt. 11. So then, the entrance into Heaven, is called a *Gate*, to shew, there is a time when there *may be* entrance, and there will come a time *when there shall be none*; and indeed this is a chief truth contained in the Text: *strive to enter in at the strait Gate, for many I say unto you will seek to enter in and shall not be able.* I read in the Scriptures of two Gates or Doors, through which they that go to Heaven must enter.

1. *THERE is the Door of Faith*, the Door which the Grace of God hath opened to the Gentiles, this Door is Jesus Christ, as also himself doth testifie, saying, *I am the Door*, &c. Acts 14. 27. Joh. 10. 9. By this Door Men enter into God's Favour, and Mercy, and find forgiveness through Faith in his Blood, and live in hope of Eternal Life, and therefore himself also hath said *I am the Door, by me if any Man enter in, he shall be saved*, that is, received to Mercy and inherit Eternal Life: But,

2. THERE is another Door, or Gate; (for that which is called in the Text, *a Gate*, is twice in the next verse, called, *a Door*) there is, I say, another Gate, and that is the passage into the very Heaven it self; the entrance into the Celestial Mansion-House, and that is the *Gate* mentioned in the Text, and the Door mentioned twice in the verse that follows. And thus *Jacob* called it, when he said *Bethel was the House of God, and this is the Gate of Heaven*, that is, the entrance, for he saw the entrance into Heaven, *one end of* Jacob's *Ladder stands in* Bethel, *Gods House, and the other end reacheth up to the Gate of Heaven*, Gen. 28. 10, 11, 12, 13, 14, 15, 16, 17. *Jacob's* Ladder was the figure of Christ, which Ladder was not the Gate of Heaven, but the way from the Church to that Gate which he saw above at the top of the Ladder: *Gen.* 28. 12. and *Joh.* 1. 51. But again that the Gate in the Text, is the Gate, or entrance into Heaven, consider, 7.

1. It is that Gate that letteth Men into, or shuteth Men out of that place or Kingdom where *Abraham*, and *Isaac*, and *Jacob* is, which place is that Paradice where Christ promised the Thief, that he should be that day, that he asked to be with him in his Kingdom: it is that place into which Paul said, he was caught, when he heard words unlawful or impossible for a Man to utter, *Luke* 13. 20. *chap.* 23. 24. 2 *Cor.* 12. 1, 2, 3, 4, 5.

Quest. BUT is not Christ the Gate or entrance into this Heavenly place?

Answ. He is he without whom no Man can get thither, because by *his merits* Men obtain that World, and also because he (as the Father) is the Doner and disposer of that Kingdom to whom he will: farther, this place is called his House, and himself the Master of it (*when once the Master of the House is risen up, and hath shut to the Door* (*ver.* 25.) But we use to say, that the Master of the House, is not the Door: Men enter into Heaven then, by him, not as he is the Gate or Door, or entrance into the Celestial Mansion-House, but as he is the giver and disposer of that Kingdom to them who he shall count worthy, because he hath obtained it for them.

2. THAT

2. THAT this Gate is the very passage into Heaven, consider the Text hath special reference to the day of judgment, when Christ will have laid aside his mediatory Office, which before he exercised for the bringing to the Faith his own Elect; and will then Act, not as one that justifies the ungodly, but as one that judgeth sinners; he will now be risen up from the Throne of Grace, and shut up the Door against all the impenitent, and will be set upon the Throne of judgment, from thence to proceed with ungodly sinners.

Object. BUT Christ bids *strive, strive now to enter in at the strait Gate*, but if that *Gate* be as you say, the *Gate* or entrance into Heaven, then it should seem, that we should not strive till the day of **Judgment**, for we shall not come at that Gate till then.

Answer. CHRIST, by this exhortation, *strive, &c.* doth not at all admit of, or countenance delays, or that a Man should neglect his own Salvation, but putteth poor Creatures upon preparing for the **Judgment**, and counselleth them *now* to get those things that will then give them entrance into glory. This exhortation, is much like these, *be ye therefore ready also, for at such an hour as you think not, the Son of Man cometh: and they that were ready went in with him to the Marriage, and the Door was shut*, Mat. 24. 44. ch. 25. 10.

So that when he saith, *strive to enter in*, it is as if he should say, blessed are they that shall be admitted another day to enter into the Kingdom of Heaven, but they that shall be counted worthy of so unspeakable a favour, must be well prepared, and fitted for it before hand: now the time to be fitted, is not the day of **Judgment**, but the day of Grace; not *then*, but *now*: therefore *strive now* for those things, that will *then* give you entrance into the Heavenly Kingdom: But,

8. *Secondly*, As it is called a *Gate*, so it is called a *strait* **Gate**; *strive to enter in at the strait Gate.*

The straightness of this Gate, is not to be understood carnally, but mistically: you are not to understand it, as if the entrance into Heaven was some little pinching wicket, no, the straightness of this Gate is quite another thing. This Gate is wide enough, for all them that are the truly gracious, and sincere Lovers of Jesus Christ, but *so strait*, as that not one of the other can by any means enter in: *open to me the Gates of righteousness, I will go into them, and I will praise the Lord, this Gate of the Lord into which the righteous shall enter*, Psal. 118. 19, 20. by this word therefore Christ Jesus hath shewed unto us that without due qualifications there is no possibility of entring into Heaven; the strait Gate will keep all others out: when Christ spake this parable, he had doubtless his Eye upon some passage or passages of the Old Testament, with which the Jews were well acquainted. I will mention two and so goon.

1. *THE place by which God turned* **Adam** *and his Wife out of Paradice*; possibly our Lord might have his Eye upon that, for though that was wide enough for them to come *out* at, yet it was to strait for them to go *in* at, but what should be the reason of that? why they had sinned, and therefore God set at the *East* of that Garden, *Cherubins and a flaming Sword, turning every way, to keep the way of the Tree of Life*: Gen. 3. 24. The Cherubins and this flaming Sword, they made the entrance too strait for them to enter in: Souls, there are Cherubins and a flaming Sword at the Gates of Heaven to keep the way of the Tree of Life, therefore none but them that are duly fitted for Heaven can enter in at this strait Gate, the flaming Sword will keep all others out. *Know you not that the unrighteous shall not inherit the Kingdom of God, be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkard, nor Revilers, nor Extortioners, shall inherit the Kingdom of God*, 1 Cor. 6. 9.

2. Perhaps our Lord might have his Eye upon the Gates of the **Temple**, when he spoke this word unto the People, for though the Gates of the Temple were six Cubits wide, yet they were so strait, that none that were unclean in any thing might enter in thereat, *Ezek.* 40. 48. because there were placed at them Gates, Porters whose Office was to look that none but those that had right to enter, might go in thither: and so it is written, *Jehojadah set Porters at the Gates of the house of the Lord, that none that were unclean in any thing might enter in*, 2 Cor. 23. 19. Souls, God hath Porters at the Gates of the Temple, at the Gate of Heaven, Porters, I say, placed there by God, to look that none that are unclean in any thing may come in thither. In at the Gate *of the Church*, none may enter *now*, that are open profane and scandalous to Religion; no, though they plead they are beloved of God; *What hath my Beloved to do in mine House* (saith the Lord) *seeing she hath wrought leudness with many.* Jer. 11. 15.

I say, I am very apt to believe that our Lord Jesus Christ had his thoughts upon these two Texts, when he said, *the Gate is strait*, and that which confirms me the more in the thing is this, a little below the Text he saith, *there shall be weeping and gnashing of Teeth, when you shall see* Abraham, *and* Isaac, *and* Jacob, *and all the Prophets in the Kingdom of Heaven, and you your selves thrust out*. ver. 28. *thrust out*, which signifieth a violent Act, resisting with striving; those that would (though unqualified) enter: the Porters of the Temple were, for this very thing, to wear Arms if need were, and to be Men of Courage and Strength, lest the unsanctified or unprepared should by some means enter in. We read in the Book of the *Revelations*, of the *Holy City*, and that it had twelve Gates, and at the Gates twelve Angels, but what did they do there? why amongst the rest of their service, this was one thing, *that there might in no wise enter in, any thing that defileth, or worketh abomination, and that maketh a lie*: Rev. 21. 12. 21. But more particularly to shew what it is, that maketh this **Gate** so strait: there are three things that maketh it strait. 1. There is **Sin**. 2. There is the word of the Law. 3. There are the Angels of God. *First*, there is sin, the sin of **profane**, and the sin of the **Professor**.

9. 1. THE **sin** of the profane, but this needs not be inlarged upon, because it is concluded upon, at all hands, where there is the common belief of the being of God, and the judgment to come, that the *wicked shal be turned into Hell, and all the Nations that forget God*, Psal. 9. 17.

2. BUT there is the Sin of Professors, or take it rather thus, there is a Profession that will stand with an unsanctified Heart and Life, the sin of such will overpoise the Salvation of their Souls, the sin-end being the heavieſt end of the scale: I say, that being the heavieſt end which hath sin in it; they tilt over; and so are, notwithstanding their glorious profession, drowned in perdition and destruction: *for none such hath any inheritance in the Kingdom of Christ and of God, therefore let no Man deceive you with vain words, for because of these things, comes the wrath of God upon the Children of disobedience*; neither will a profession be able to excuse them, *Eph.* 5. 3. 4, 5, 6. The Gate will be too strait for such as these to enter in thereat. A Man may partake of Salvation in part, but not of Salvation in whole: God saved the Children of *Israel* out of *Egypt*, but overthrew them in the wilderness: *I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the People out of the Land of* Egypt, *afterwards destroyed them that believed not: so we see*, (that notwithstanding their beginning) *they could not enter in, because of unbelief*, Jude 5.

Heb. 3. 19.

10. Secondly, *There is the word of the Law, and that will make the Gate strait* also: none must go in thereat but those that can go in by the leave of the law, for though no man be or can be, justified by the works of the law, yet unless the righteousness and holiness by which they attempt to enter into this Kingdom, be justified by the law, 'tis in vain once to think of entring in at this *strait Gate*: Now the Law justifieth not, but upon the account of Christs Righteousness; if therefore thou be not indeed found in that Righteousness, thou wilt find the Law, lie just in the passage into Heaven to keep thee out; every Mans work must be tried by Fire, that it may be manifest of what sort it is. There are two errors in the World about the Law, one is, when Men think to enter in *at the strait Gate by the Righteousness of the Law*, the other is, when Men think, *they may enter into Heaven without the leave of the Law*; both these, I say, are errors: for, as by the works of the Law *no flesh shall be justified*, so without the consent of the Law, *no flesh shall be saved, Heaven and Earth shall pass away, before one jot, or title of the Law shall fail, till all be fulfilled*: he therefore must be *Damned*, that *cannot* be saved by the consent of the Law, and indeed this Law is the flaming Sword that turneth every way, yea, that lieth to this day, in the way, to Heaven, for a bar to all unbelievers and unsanctified professors, for it is taken out of the way for the truly gracious *only*; it will be found as a roaring Lyon to devour all others. because of the Law, therefore the Gate will be found too strait for the unsanctified to enter in; when the Apostle had told the *Corinthians* that *the unrighteous should not inherit the Kingdom of God*, and, that *such were some of them*, he adds, *but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God*, 1 Cor. 6. 9, 10, 11. closely concluding, that had they not been washed, and sanctified, and justified in the name of the Lord Jesus, the Law, for their transgressions, would have kept them out, it would have made the Gate too strait for them to enter in.

11. *Thirdly*, There are also the Angels of God, *and by reason of them the Gate is strait*. The Lord Jesus, calleth the end of the World, his *harvest*; and saith moreover, that the Angels are his *reapers*; these Angels are therefore to gather his Wheat into his Barn, but to gather the ungodly into bundles to burn them, *Mat.* 13. 39. 41. 49. unless therefore, the *Man* that is unsanctified, can master the Law, and conquer Angels: unless *he* can, as I may say, pull them out of the Gate-way of Heaven, *himself* is not to come thither for ever: No Man goeth to Heaven but by the help of the Angels, I mean at the day of Judgment, *For the Son of Man, shall send forth his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four winds, from one end of Heaven to the other*. If those that shall enter in at the strait Gate shall enter in thither by the conduct of the Holy Angels; pray when do you think those Men will enter in thither, concerning whom the Angels are commanded, to gather them, to bind them in bundles, to burn them? This therefore is a third difficulty: the Angels will make this enterance strait, yea, too strait for the unjustified and unsanctified to enter in thither.

Mat. 24. 31.

I come now to the Exhortation, which is *to strive to enter in*; *strive to enter in at the strait gate*. 12. These words are fitly added, for since the Gate is strait, it follows, *that they that will enter in must strive*. *Strive*, this word Strive, supposeth that great idleness is natural to professors, they think to get to Heaven by lying as it were on their Elbows. *Secondly*, It also suggesteth, that many will be the difficulties that professors will meet with before they get to Heaven. 3. It also concludeth that only the labouring Christian, Man or Woman will get in thither. *Strive*, &c. Three questions I will propound upon the word, an answer to which may give us light into the meaning of it.

1. *Quest.* What doth this word, *Strive*, import.

2. *Quest.* How should we Strive?

3. *Quest.* Why should we Strive?

First, What doth this word *Strive*, import? *Answ.* When he saith, *Strive*, It is as much as to say, bend your selves to the work with all your might: *Whatsoever thy hand findeth to do*; *do it with all thy might, for there is no work nor device, nor knowledge, nor wisdom in the Grave, whither thou goest*. Eccles. 9. 10. thus *Sampson* did, when he set himself to destroy the *Philistins*, *he bowed himself with all his might*, Judg. 16. 30. Thus *David*, did also when he made provision for the building and beautifying of the Temple of God, 1 *Chro.* 29. 2. And thus must thou do if ever thou entereſt into Heaven.

2*ly*. When he saith *strive*, he calleth for the *mind* and *will*, that they should be on his side, and on the side of the things of his Kingdom; *for none strive indeed*, but such as have given the Son of God their Heart, of which the mind and will are a principal part, for saving Conversion lieth more in the turning of the mind and will to Christ, and to the love of his Heavenly things, then in all knowledge and Judgment; and this the Apostle confirmeth when he

he saith, *Stand fast in one Spirit, with one mind, striving*, &c. Phil. 1. 27.

Thirdly, AND more particularly, this word *strive*, is expressed by several other terms, as, 1. It is expressed by that word, *so run that you may obtain*, 1 Cor. 9. 24, 25. 2. It is expressed by that word, *Fight the good Fight of Faith, lay hold of eternal Life*, 1 Tim. 6. 12. 3. It is expressed by that word, *Labour not for the Meat that perisheth, but for that Meat that endureth to everlasting life*, John 6. 27. 4. It is expressed by that word, *We wrestle with Principalities and Powers, and the Rulers of the darkness of this world*, Ephes. 6. 12. Therefore when he saith *strive*, it is as much as to say, *run* for heaven, *fight* for heaven, *labour* for heaven, *wrestle* for heaven, or you are like to go without it.

Secondly, THE Second Question, is, *How should we strive?*

Answ. 1. The Answer in general, is, Thou must strive lawfully; *and if a man also strive for the Mastery, yet is he not crowned, except he strive lawfully*, 2 Tim. 25.

But you will say, *What is it to strive lawfully?*

Answ. 1. To strive against the things which are abhorred by the Lord Jesus; yea, to resist to the spilling of your Blood, *striving against sin*, Heb. 12. 4: to have all those things that are condemned by the Word; yea, though they be thine own right hand, right eye, or right foot, in abomination; and to seek by all godly means the utter suppressing of them, *Mar.* 9. 43, 45, 47.

2. TO strive lawfully, is to strive for those things that are commended in the Word. *But thou, O Man of God, fly* the world, *and follow after, that is, strive for righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life*, &c. 1 *Tim.* 6. 11, 12.

3. HE that striveth lawfully, must be therefore very temperate in all the good and lawful things of this Life. *And every one that striveth for the Mastery, is temperate in all things; now they do it to obtain a corruptible Crown; but we an incorruptible*, 1 Cor. 9. 25. Most Professors give leave to the world, and vanity of their Hearts, to close with them, and to hang about their necks, and make their striving to stand rather in an out-cry of words, than a hearty labour against the Lusts and Love of the World, and their own Corruptions; but this kind of striving is but a beating of the Air, and will come to just nothing at last, 1 Cor. 9, 26.

4. HE that striveth lawfully, must take God and Christ along with him to the work, otherwise he will certainly be undone: *Whereunto*, said *Paul, I also labour, striving according to his working, which worketh in me mightily*, Col. 1, 29. And for the right performing of this, he must observe these following Particulars.

1. HE must take heed, that he doth not strive about things, or words to no profit; for God will not *then* be with him: *Of these things*, saith the Apostle, *put them in remembrance; charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers*, 1 Tim. 2. 14. But alas! How many Professors in our days are guilty of this Transgression, whose Religion stands chiefly, if not only in a few unprofitable Questions, and vain janglings, about words and things to no profit, but to the destruction of the Hearers

2. He must take heed, that whilst he strives against one Sin, he does not harbour and shelter another, or that whilst he cries out against other mens sins, he does not countenance his own.

3. IN the striving, strive to believe, strive for the Faith of the Gospel; for the more we believe the Gospel, and the reality of the things of the world to come, with the more stomach and courage shall we labour to possess the blessedness, *Phil.* 1. 27. *Heb.* 4. *Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

4. As we should strive for, and by Faith, so we should strive by **Prayer**, *Rom.* 15. 30. by fervent and effectual Prayers; O the swarms of our Prayerless Professors! What do they think of themselves? Surely the Gate of Heaven was heretofore as wide as in these our days; but what striving by Prayer was there then among Christians for the thing that gives admittance into this Kingdom, over there is in these latter days?

5. WE should also strive by **mortifying** our Members that are upon the earth: *I therefore so run*, said Paul, *so fight I, not as one that beats the Air, but I keep under my Body, and bring it into subjection, lest that by any means when I have preached the Gospel to others, I my self should be a Cast-away*, 1 Cor. 9. 27. But all this is spoken principally to Professors, so I would be understood.

I come now to the Third Question, namely, *But why should we* strive? 15.

Answ. 1. BECAUSE the thing for which you are here exhorted to strive, it is worth the striving for; it is for no less than for a whole Heaven, and an Eternity of Felicity there; how will Men that have before them a little Honour, a little Profit, a little Pleasure, *strive?* I say again, how will they *strive* for *this? Now they do it for a corruptible Crown; but we an incorruptible.* Methinks this Word *Heaven*, and this eternal Life, what is there again either in Heaven or Earth like them to provoke a man to strive?

2. **Strive**, because otherwise the Devil, and Hell will assuredly have thee. *He goes about like a roaring Lion, seeking whom he may devour*, 1 *Pet.* 5. 8. These fallen Angels, they are always watchful, diligent, unwearied; they are also mighty, subtle, and malicious, seeking nothing more than the damnation of thy Soul; O thou that art like the heartless Dove, *strive.*

3. **Strive**, because every Lust strives and wars against thy Soul; *The Flesh lusteth against the Spirit: Dearly beloved, I beseech you*, said *Peter, as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul*, Gal. 5. 17. 'Tis a rare thing to see or find out a Christian, that indeed can bridle his Lusts; but no strange thing to see such **Professors** that are not only bridled, but sadled too, yea, and ridden from Lust to Sin, from one Vanity to another, by the very Devil himself, and the Corruptions of their Hearts.

4. **Strive**, Because thou hast a whole **world** against thee; the world hateth thee if thou beest

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a Christian; the men of the world hate thee; the things of the world are snares for thee, even thy Bed and Table, thy Wife and Husband, yea, thy most lawful Enjoyments have that in them that will certainly sink thy Soul to Hell, if thou dost not *strive* against the Snares that are in them, *Rom.* 11. 9.

The **World** will seek to keep thee out of Heaven, with Mocks, Flouts, Taunts, Threatnings, Goals, Gibbets, Halters, Burnings, and a thousand Deaths; *therefore strive.* Again, if it cannot overcome thee with these, it will flatter, promise, allure, entice, entreat, and use a thousand Tricks on this hand, *to* destroy thee; and observe, many that have been stout against the Threats of the world, have yet been overcome with the bewitching Flatteries of the same. There ever was enmity betwixt the Devil and the Church, and betwixt his Seed and her Seed too; *Michael* and his Angels, and the Dragon and his Angels, these make war continually, *Gen.* 3. *Rev.* 12. There hath been great desires and endeavours among Men, to reconcile these two in one, to wit, the **Seed** of the Serpent, and the **Seed** of the Woman; but it could never yet be accomplished: The world says, They will never come over to us; and we again say, by God's Grace, we will never come over to them; but the Business hath not ended in words, both they and we have also added our endeavours to make each other submit; but endeavours have proved ineffectual too: They for their part, have devised all manner of cruel torments to make us submit; as, slaying with the Sword, stoning, sawing asunder, flames, wild beasts, banishments, hunger, and a thousand Miseries; we again on the other side, have laboured by Prayers and Tears, by Patience and long-suffering, by gentleness and Love, by sound Doctrine, and faithful witness-bearing against their Enormities, to bring them over to us, but yet the Enmity remains; so that they must conquer us, or we must conquer them; one side must be overcome; *but the weapons of our warfare are not carnal, but mighty through God.*

5. **Strive**, because there is nothing of Christianity got by Idleness; Idleness cloaths a Man with Rags, and the Vineyard of the slothful is grown over with Nettles, *Prov.* 23. 21. *chap.* 24. 30, 31, 32. Profession that is not attended with spiritual Labour, cannot bring the Soul to Heaven: The Fathers before us, were not slothful in Business, but fervent in Spirit, serving the Lord. *Therefore be not slothful, but followers of them who through Faith and Patience inherit the Promises,* Rom. 12. 11. Heb. 6. 12.

Strive to enter in.

16. Methinks the words at the first reading, do intimate to us, that the Christian in all that ever he does in this world, should carefully heed and regard his **Soul**, I say, in all that ever he does: Many are for their Souls by Fits and Starts; but a Christian indeed, in all his doings and designs which he contriveth and manageth in this world, should have a special eye to his own future and everlasting good, in all his Labours he should strive to enter in. *Wisdom,* (Christ) *is the principal thing; therefore get wisdom, and in all thy gettings get understanding,* *Prov.* 4. 7. Get nothing, if thou canst not get Christ and Grace, and further hopes of Heaven, in that getting; get nothing with a bad Conscience, with the hazard of thy peace with God, and that in getting it, thou weakness thy Graces which God hath given thee; for this is not to *strive to enter in*: Add Grace to Grace, both by religious and worldly Duties; for so *an entrance shall be ministred unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ,* 2 Pet. 1. 8, 9, 10, 11. Religious Duties are not only the striving times; he that thinks so, *is out*: Thou maist help thy Faith and thy Hope, in the godly management of thy Calling, and maist get farther footing in eternal Life, by studying the Glory of God in all thy worldly employment. I am speaking now to Christians that are justified freely by Grace; and am encouraging, or rather counselling of them, to *strive to enter in*; for there is an entring in by **Faith** and good Conscience *now*, as well as our entring in Body and Soul *hereafter*; and I must add, that the more common it is to thy Soul to enter in now by Faith, the more stedfast Hope shalt thou have of entring in hereafter in Body and Soul.

Strive to enter in.

By these words also the Lord Jesus giveth 17.
sharp rebuke to those **Professors** that have not eternal Glory, but other temporal things in their eye, by all the bustle that they make in the world about Religion: Some there be, what a stir they make, what a noise and clamour, with their Notions and Forms, and yet perhaps all is for the Loaves; because they have eaten of the Loaves, and are filled, *John* 6. 26. These strive indeed to enter, but it is not into Heaven: They find Religion hath a good trade at the end of it; or, they find that it is the way to Credit, Repute, Preferment, and the like; and therefore they strive to enter into these: but these have not the strait Gate in their Eye, nor yet in themselves have they love to their poor and perishing Souls; wherefore this Exhortation nippeth such, by predicting of their Damnation.

Strive to enter in.

These words also sharply rebuke them who content themselves as the Angel of the Church of *Sardis* did, to wit, *to have a Name to live, and be dead,* Rev. 3. 1. or as they of the *Laodiceans,* who took their Religion upon trust, and was content, *with a poor, wretched, lukewarm Profession*: For such as these do altogether unlike to the Exhortation in the Text, that says, *strive*; and they sit and sleep; that says, *strive to enter in,* and they content themselves with a Profession that is never like to bring them thither.

Strive to enter in.

Further, these Words put us upon proving 18.
the truth of our **Graces** *now*; I say, they put us upon the proof of the truth of them *now*; for if the *strait gate* be the gate of Heaven, & yet we are to strive to enter into it *now*, even while we live, and before we come thither, then, doubtless Christ means by this Exhortation, that we should use all lawful means to prove our graces in this world, whether they will stand in the Judgment or no: *Strive to enter in*; get those Graces now, that will prove true Graces then; and

and therefore try them you have; and if upon Trial, they prove not right, caſt them away, and cry for better, leſt they caſt thee away, when better are not to be had. *Buy of me Gold tried in the fire*: Mark that, *Rev.* 13. 20. Buy of me Faith and Grace that will ſtand in the Judgment; ſtrive for that Faith, buy of me that Grace, *and alſo white Rayment, that thou maiſt be cloathed, that the ſhame of thy wickedneſs doth not appear, and anoint thine eyes with eye-ſalve, that thou maiſt ſee* Mind you this Advice, this is right ſtriving to enter in.

But you will ſay, How ſhould we try our Graces? Would you have us run into temptation to try if they be ſound or rotten?

Anſw. You need not run into Trials; God hath ordained that enough of them ſhall overtake thee to prove thy Graces either rotten or ſound before the day of thy Death: *Sufficient to the day is the evil thereof*, if thou haſt but a ſufficiency of Grace to withſtand. I ſay, thou ſhalt have Trials enough overtake thee, to prove thy Graces ſound or rotten: thou maiſt therefore, if God ſhall help thee, ſee how it is like to go with thee before thou goeſt out of this world, to wit, whether thy Graces be ſuch as will carry thee in at the Gates of Heaven or no.

But how ſhould we try our Graces *now?*

Anſw. How doſt thou find them in outward Trials? See *Heb.* 11. 15, 16. How doſt thou find thy ſelf in the inward workings of Sin? (*Rom.* 7. 24.) How doſt thou find thy ſelf under the moſt high enjoyment of Grace in this world? *Phil.* 3. 14.

But what do you mean by theſe three Queſtions?

Anſw. I mean Graces ſhew themſelves at theſe their Seaſons whether they be rotten or ſound.

How do they ſhew themſelves to be true under the firſt of theſe?

Anſw. By miſtruſting our own Sufficiency, by crying to God for help, by deſiring rather to die, than to bring any diſhonour to the Name of God, and by counting, that if God be honoured in the Trial, thou haſt gained more than all the world could give thee, 2 *Chron.* 20. 12. *chap.* 14. 11. Acts 4. Acts 20. 22. 2 Cor. 4. 17, 18. Heb. 11. 24, 25.

How do they ſhew themſelves to be true under the Second?

Anſw. By mourning and confeſſing, and ſtriving, and praying againſt them; by not being content, ſhouldeſt thou have Heaven if *they* live, and defile thee, and by counting of holineſs the greateſt Beauty in the world, and by flying to Jeſus Chriſt for Life, *Zech.* 12. 10. *John* 19. *Heb.* 12. 4. *Pſal.* 19. 12.

How do they ſhew themſelves to be true under the Third?

Anſw. By prizing the true Graces above all the world, by praying heartily that God will give thee more, by not being content with all the Grace thou canſt be capable of enjoying on this ſide Heaven and Glory, *Pſal.* 84. 10. *Luke* 17. 5. *Philip.* 3.

Strive to enter in.

The Reaſon why Chriſt addeth theſe words, *to enter in*, is obvious; to wit, becauſe there is no true and laſting happineſs on this ſide heaven; I ſay, none that is both true and laſting; I mean, as to our ſenſe and feeling, as there ſhall; *for here have we no continuing City, but we ſeek one to come*; Heb. 13. 14. The heaven is within; *ſtrive therefore to enter in*: The Glory is within; *ſtrive therefore to enter in*: The Mount *Sion* is within; *ſtrive therefore to enter in*; The *heavenly Jeruſalem* is within; *ſtrive therefore to enter in*; Angels and Saints are within *ſtrive therefore to enter in*; and to make up all' the God and Father of our Lord Jeſus Chriſt, and that glorious Redeemer is within, *ſtrive therefore to enter in.*

Strive to enter in.

For without are Dogs, Sorcerers, and Whoremongers, and Murthererers, and Idolaters, and whoſoever loveth and maketh a Lie: without are alſo the Devils, and Hell, and Death and all damned Souls; without is howling, weeping, wailing, and gnaſhing of Teeth; yea, without are all the Miſeries, Sorrows, and Plagues that an infinite God can in Juſtice and Power inflict upon an evil and wicked Generation: *Strive therefore to enter in at the ſtrait gate*, Rev. 22. 15. Mat. 25. 41. Rev. 12. 9, Iſa. 65. 13, 14. Mat. 22. 13. Deut. 29. 18, 19, 20.

Strive to enter in at the ſtrait Gate, [for many] I ſay unto you, will ſeek to enter in, and ſhall not be able.

We are now come to the Motive which our Lord urges to inforce his Exhortation: He told us before, That the Gate was ſtrait; he alſo exhorted us to *ſtrive* to enter *in* thereat, or to get thoſe things *now*, that will further our entrance *then*, and to ſet our ſelves againſt thoſe things that will hinder our entring in.

In this Motive there are five things to be minded. 20.

1. THAT there will be a diſappointment to ſome at the day of judgment, *they will ſeek to enter in, and ſhall not be able.*

2. THAT not a few, *but many*, will meet with this diſappointment; *for [many] will ſeek to enter in, and ſhall not be able.*

3. THIS Doctrine of the Miſcarriage of *many*, *then*, it ſtandeth upon the validity of the word of Chriſt; *for many [I ſay] will ſeek to enter in, and ſhall not be able.*

4. Profeſſors ſhall make a great heap among the many that ſhall fall ſhort of heaven, *for many I ſay [unto you] will ſeek to enter in, and ſhall not be able.*

5. WHERE Grace and Striving are wanting, *now*, *ſeeking* and contending to enter in, will be unprofitable *then*; *for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

But I will proceed in my former Method, to wit, to open the Words unto you.

For many, &c.

If he had ſaid, *for [ſome] will fall ſhort*; it had been a Sentence to be minded: If he had ſaid, *for ſome that ſeek, will fall ſhort*, it had been very awakening; but when he ſaith, *many, many will fall ſhort*, yea, many among Profeſſors will fall ſhort; this is not only awakening, but dreadful.

For many, &c.

I find this Word Many, variouſly applied in Scripture.

1. SOME-

1. SOMETIMES it intendeth the open profane, the wicked, and ungodly World, as where Christ saith, *wide is the Gate and broad is the way that leadeth to destruction, and many there be that go in thereat*; Mat. 7. 13. I say by the many *here*, he intends those chiefly, that go on in the broad way of sin, and prophanness, bearing the tokens of their Damnation in their Foreheads, those whose dayly practice proclaims, that their *Feet go down to Death, and their Steps take hold of Hell*, Job 21. 29, 30. Isa. 3. 9. Pro. 55.

2. SOMETIMES this word, *many*, intendeth those that cleave to the People of God deceitfully, and in Hypocrisie; or as *Daniel* hath it, *many shall cleave unto the Church with flatteries*, Dan. 11. 34. The word *many*, in this Text, includeth all those who feign themselves better then they are in Religion; it includeth I say those that have Religion, *only*, for an Holy-day Saint to set them out at certain times and when they come among sutable company.

3. SOMETIMES this word *many*, intendeth them that Apostatize from Christ, such as for a while believe and in time of temptation fall away, as *John* saith of some of Christs Disciples, *from that time* many *of his Disciples went back, and walked no more with him*, Joh. 6. 66.

4. SOMETIMES this word *many*, intendeth them that make a great noise, and do many great things in the Church, and yet want saving Grace, *many*, saith Christ, *will say unto me in that day, Lord, Lord, have we not Prophesied in thy Name, and in thy Name cast out Devils, and in thy Name done many wonderful works*: Mark there. will be *many* of these.

5. SOMETIMES this word *many* intendeth those poor ignorant deluded Souls that are led away with every Wind of Doctrine: those who are caught with the cunning and crafty deceiver, who lieth in wait to beguile unstable Souls. *And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of*, 2 Pet. 2. 2.

6. SOMETIMES this word *many* includeth all the World, good and bad. *And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to everlasting shame and contempt*: Dan. 12. 2. compare with *Joh.* 5. 28, 29.

7. LASTLY, Sometimes this word *many* intendeth the *good* only, even them that shall be saved, *Luke* 1. 10. *chap.* 2. 34.

Since then that the word is so variously applied, let us enquire how it must be taken in the Text, and.

1. IT must not be applied to the *sincerely godly*, for they shall never perish: *Joh.* 10. 27, 28.

2. IT cannot be applied to *all the World*, for then no flesh should be saved.

3. NEITHER is it to be applied to the open profane ouly, for then the Hypocrite is by it excluded.

4. BUT by the *many* in the Text our Lord intendeth in special the professor, the professor I say, how high soever he seems to be now, that shall be found without saving Grace in the day of Judgment.

Now that the professor, *is in special intended in this Text*, consider, so soon as the Lord had said, *many will seek to enter in, and shall not be able*, he pointeth, as with his finger, at the *many* that then he in special intendeth, to wit, them among whom he had taught; them *that had eat and Drunken in his presence*; *them that had Prophesied, and cast out Devils in his Name, and in his Name had done many wonderful Works*, Luke 13. 26. Mat. 7. 27. These are the *many* intended by the Lord in this Text, though others are also included under the sentence of Damnation by his word in other places. *For many*, &c. *Matthew* saith concerning this strait Gate, *That there are but few that find it*: But it seems the cast-aways in my Text, did find it, for you read that they knocked at it, and cried, *Lord open unto us*: so then, the meaning may seem to be this, *many of the few that find it, will seek to enter in, and shall not be able.* I find at the day of Judgment, some will be crying to the Rocks to cover them, and some at the Gates of Heaven for entrance: Suppose that those that cry to the Rock to cover them, are they whose Conscience will not suffer them, once to look God in the Face because they are fallen under present guilt, and the dreadful fears of the wrath of the Lamb, *Rev.* 6. 16. And that those that stand crying at the Gate of Heaven, are those whose confidence holds out to the last, even those whose boldness will enable them to contend even with Jesus Christ for entrance. Them, I say, that will have, profession, casting out of Devils, and many wonderful works to plead: Of this sort are the *many* in my Text; *for many I say unto you, will seek to enter in and shall not be able. For many*, &c. Could we compare the professors of the times with the everlasting word of God, this Doctrine would more easily appear to the Children of Men. How few among the many, yea, among the Swarms of Professors have Heart to make Conscience of walking before God, in this World, and to study his Glory among the Children of Men: How few, I say, have his Name lie nearer their Hearts, then their own carnal concerns, nay, do not many make his Word, and and his Name, and his ways a Stalking-Horse, to their own worldly advantages: God calls for Faith, good Conscience, Moderation, Self-denial, Humility, Heavenly-mindedness, love to Saints, to Enemies: and for conformity in Heart, in Word, and Life to his will, but where is it? *Mark.* 11. 22. *Pet.* 3. 16. *Heb.* 13. 5. *Phil.* 4. 5. *Mat.* 10. 37, 38, 39. *Colo.* 3. 1, 2, 3, 4. *Mich.* 6. 8. *Revel.* 2. 10. *Joh.* 15. 17. 1 *Joh.* 4. 21. *Mat.* 5. 44. *Pro.* 23. 26. *Colo.* 4. 6.

For many [*I say unto you*]. 23

These latter words carry in them a double argument to prove the truth asserted before. First, in that he directly pointeth at his followers. *I I say unto* [*you*]: many I say unto *you*, even to *you* that are my Disciples, to *you* that have Eat and Drunk in my presence. I know that sometimes Christ hath directed his Speech to his Disciples, not so much upon their accounts, as upon the accounts of others: but here it is not so: the *I say unto you*, in this place, it immediately concerned some of themselves. *I say unto you, ye shall begin to stand without, and to knock, saying; Lord, Lord open to us, and he shall answer, and say unto* you, *I know* you *not, whence you are; then shall ye begin to say, we have Eat, and*

Drunk

Drunk in thy preſence, and thou haſt taught in our ſtreets: *But he ſhall ſay, I tell* you, *I know* you *not whence* you *are, depart from me, all ye workers of iniquity*, 'tis you, you, you, that I mean. *I ſay unto you.* It is common with a profeſſing People, when they hear a ſmart and thundring Sermon, to ſay, now has the Preacher paid off the Drunkard, the Swearer, the Liar, the Covetous, and Adulterer; forgetting that theſe ſins may be committed in a ſpiritual and myſtical way. There is ſpiritual Drunkenneſs, ſpiritual Adultery, and a man may be a Liar *that calls God his Father when he is not; or that calls himſelf a Chriſtian, and is not.* Wherefore perhaps all theſe Thunders and Lightnings in this terrible Sermon, may more concern thee than thou art aware of; I *ſay unto you*: unto you Profeſſors, may be the Application of all this Thunder, *Rev.* 2. 9. *chap.* 3. 9. *I ſay unto you.*

Had not the Lord Jeſus deſigned by theſe words, to ſhew what an overthrow will one day be made among Profeſſors; he needed not to have *you'd* it at this rate, as in the Text; and afterwards he has done, the Sentence had run intelligible enough without it; I ſay, without his ſaying [*I ſay unto you*;] but the Truth is, the Profeſſor is in danger, the Preacher, and the Hearer, the workers of Miracles, and workers of Wonders may all be in danger of damning, notwithſtanding all their attainments. And to awaken us all about this Truth therefore, the Text muſt run thus; *For many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

See you not yet, that the Profeſſor is in danger, and that theſe Words, *I ſay unto you*, are a Propheſie of the everlaſting perdition of ſome that are famous in the Congregation of Saints: I ſay, if you do not ſee it, pray God your eyes may be opened, and beware that thy portion be not as the portion of one of thoſe that are wrapped up in the 28*th.* verſe of the Chapter. *There ſhall be weeping and gnaſhing of Teeth, when ye ſhall ſee* Abraham, *and* Iſaac, *and* Jacob, *and all the Prophets in the Kingdom of heaven, and you your ſelves thruſt out.*

For many [*I ſay*] *unto you.*

45. Theſe Words, I told you, carry in them a double Argument for confirmation of the truth aſſerted before: Firſt, the Profeſſors are here particularly pointed at; and ſecondly, it is the ſaying of the Truth himſelf; for theſe words, *I ſay*, are words full of Authority; I ſay it, *I ſay unto you*, ſays Chriſt, as he ſaith in another place, *It is I that ſpeak, behold it is I:* The Perſon whoſe words we have now under conſideration, was no blundering raw-headed Preacher, but the very Wiſdom of God, his Son, and him that hath lain in his boſom, from everlaſting, and conſequently, had the moſt perfect knowledge of his Father's will, and how it would fare with Profeſſors at the end of this world. And now hearken what himſelf doth ſay of the words which he hath ſpoken; *Heaven and earth ſhall paſs away, but my word ſhall not paſs away, Matt.* 24. 35. [*I ſay*] *unto you.*

The Prophets uſed not to ſpeak after this manner, nor yet the holy Apoſtles; for thus to ſpeak, is to preſs things to be received upon their own authority. They uſed to ſay, *Thus ſaith the Lord*, or Paul, or Peter *an Apoſtle, or a Servant of God.* But now we are dealing with the words of the Son of God; it is *he* that hath ſaid it, wherefore we find the truth of the periſhing of many Profeſſors, aſſerted, and confirmed by Chriſt's own mouth. This conſideration carrieth great awakening in it; but into ſuch a faſt ſleep are many now adays fallen, that nothing will awaken them, but that ſhrill and terrible cry, *behold the Bride-groom comes, go ye out to meet him.* I ſay unto you,

There are two things upon which this Aſſertion may be grounded. 25. 1. *There is in the world a thing like Grace, that is not,* 2. *There is a ſin called the ſin againſt the Holy Ghoſt, from which there is no redemption.* And both theſe things befal Profeſſors.

Firſt, *There is in the world a thing like Grace that is not.* This is evident, becauſe we read that there are ſome that not only make *a fair ſhew in the fleſh, that glory in appearance, that appear beautiful outward, that do as God's People, but have not the grace of God's people,* Gal. 6. 12, 2 Cor. 5. 12. Matt. 23. 27. Iſa. 57. 2. 2. 'Tis evident alſo from thoſe frequent Cautions that are every where in the Scriptures given us about this thing. *Be not deceived, let a man examine himſelf; examine your ſelves, whether you be in the faith:* All theſe expreſſions intimate to us, that there may be a ſhew of, or a thing like Grace, where there is no Grace indeed. Gal. 6 7. 1 Cor. 11. 28. 2 Cor. 13. 5. 3. This is evident from the concluſion made by the holy Ghoſt upon this very thing, *for if a man thinketh himſelf to be ſomething when he is nothing, he deceiveth himſelf,* Gal. 6. 3. The holy Ghoſt here concludeth, that a man may think himſelf to be ſome thing, may think he hath grace, when he hath none, may think himſelf ſomething for heaven and another world, when indeed he is juſt nothing at all with reference thereto; the holy Ghoſt alſo determines upon this point, to wit, that they do ſo *deceive themſelves*: *for if a man thinketh himſelf to be ſomething, when he is nothing, he deceiveth himſelf*; he deceiveth his own ſoul, he deceiveth himſelf of heaven and ſalvation: So again, *let no man beguile you of your reward,* Col. 2. 18. 4. It is manifeſt from the Text; *for many I ſay unto you, will ſeek to enter in, and ſhall not be able*: Alas! great light, great parts, great works, and great confidence of heaven, may be where there is no faith of God's Elect, no love of the Spirit, no repentance unto Salvation, no ſanctification of the Spirit, and ſo conſequently no ſaving Grace: But,

Secondly, As there is a *thing* like grace, which is not; ſo there is a *Sin* called the Sin *againſt the* Holy Ghoſt, from which there is no redemption, and this Sin doth more ordinarily befal Profeſſors.

1. There is a Sin called the *Sin againſt the holy* Ghoſt, from which there is no redemption; this is evident both from *Matthew* and *Mark*; *But whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him neither in this world, neither in the world to come*; *But he that ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation,* Matt. 12. 32. *Mark* 3. 29. Wherefore when we know that a man hath ſinned this Sin, we are not to pray for him, or to have compaſſion on him, 1 *John* 15. 16. *Jude.* 22.

1. This ſin doth moſt ordinarily befal Profeſſors, for there are few, if any, that are not

Professors, that are at present capable of sining this sin. *They which were once enlightened, and have tasted the heavenly gift, that were made partakers of the Holy Ghost, and have tasted the good word of God, and the power of the World to come,* Heb. 6 4, 5. of this sort are they that commit this sin; *Peter* also describes them *to be such,* that sin the unpardonable sin. *For if after they have escaped the pollution of the World through the knowledge of our Lord and Saviour Jesus Christ, they are again intangled therein and overcome, the latter end is worse with them than the beginning,* 2 Pet. 2. 2. The other passage in the tenth of the *Hebrews* holdeth forth the same thing; *For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain, fearful looking for of Judgment and fiery indignation that shall devour the adversaries.* Heb. 10. 26, 27. **These** therefore are the persons that are the prey for this sin: This sin *feedeth upon* **Professors,** and they that are such, do very often fall into the mouth of this eater. Some fall into the mouth of this sin, by delusions, and doctrines of Devils, and some fall into the mouth of it, by returning *with the Dog to his own vomit again, and with the sow that was washed, to her wallowing in the mire,* 1 Pet. 2. 22. I shall not here give you a particular description of this sin, that I have done elsewhere; *but such a sin there is,* and they that commit it shall never have forgiveness: and I say again, there be Professors that commit this unpardonable sin, yea more than the most are aware of: Let all therefore look about them; the Lord awaken them that they may so do: For what with a profession without grace, and by the venom of the sin against the Holy Ghost, *many will seek to enter in, and shall not be able. Will seek to enter in.*

27. This Kingdom, at the Gate of which the **Reprobate** will be stopt, will be at the last **Judgment,** the desire of all the World, and *they,* especially *they* in my Text will *seek to enter in.* For then they will see that the blessedness is to those that shall get into this Kingdom, according to that which is written, *Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in through the Gates into the City,* Revel. 22. 14. To prove that they will seek, although I have done it already, yet read these Texts at your leisure, *Matt.* 25. 11. *ch.* 7. 22. *Luk.* 13. 28. And in a word, to give you the reason why they will *seek to enter in.*

1. NOW they will **see** what a Kingdom it is, what Glory there is in it, and now they shall also see the blessedness which they shall have, that shall then be counted worthy to enter in: The reason why this Kingdom is so little regarded, it is because it is not seen, the glory of it is hid from the eyes of the World: *Their eye hath not seen, nor their ear heard,* &c. I, but then they shall hear and see too, and when this comes to pass, then even then he that now most seldom thinks thereof, *will seek to enter in.*

2. THEY will now **see** what **Hell** is, and what Damnation in Hell is, more clear than ever: They will also see how the breath of the Lord, like a stream of brimstone doth kindle it: O the sight of the burning fiery Furnace which is prepared for the Devil and his Angels! This, this will make work in the souls of cast aways at that day of God Almighty, and then they will *seek to enter in.*

3. NOW they will see what the meaning of such words as these are, Hell-fire, everlasting fire, devouring fire, fire that never shall be quenched: Now they will see what for ever, means: What eternity means: Now they will see what this word means, *the bottomless pit*: Now they will hear roaring of sinners in this place, howling in that, some crying to the Mountains to fall upon them, and others to the Rocks to cover them; now they will see blessedness is no where but within.

4. NOW they will see what glory the godly are possessed with, how they rest in *Abraham's* bosom, how they enjoy eternal glory, how they walk in their white robes, and are equal to the Angels. O the favour, and blessedness, and unspeakable happiness that now Gods People shall have, and this shall be seen by them that are shut out, by them that God hath rejected for ever, and this will make them seek to enter in, *Luk.* 16. 22, 23. 13. 28. *Will seek to enter in.*

Q. But some may say, *How will they seek to enter in?* 28.

Ans. THEY will put on all the confidence they can, they will trick, and trim up their profession and adorn it with what bravery they can. *Thus the* **Foolish Virgins** *sought to enter in,* they did trim up their Lamps, made themselves as fine as they could, they made shift to make their Lamps to shine a while, but the Son of God, discovering himself, their confidence failed, their Lamps went out, the door was shut upon them, and they were kept out. Matt. 25. 1, to 12.

2. THEY will seek to enter in, by crouding themselves in among the godly. *Thus the Man without the* **Wedding** *Garment, sought to enter in,* he *goes* to the Weedding, gets into the Wedding-Chamber, sits close among the Guests, and then, without doubt, concluded, he should escape Damnation, *but you know, one black sheep is soon seen, though it be among an hundred white ones,* why even thus it faired with this poor Man; *and when the King came in to see the Guests, he saw* there *a Man that had not on a Wedding-Garment.* He spied him presently, and before one word was spoken to any of the other, he had this dreadful Salutation, *Friend how cameſt thou in hither, not having on a Wedding-Garment?* And he was speechless, tho' he could swagger it out amongst the Guests, yet the Master of the Feast, at first coming in, strikes him dumb, and having nothing to say for himself, the King had something to say against him: *Then said the King to the Servants* (the Angels) *bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of Teeth.* Matt. 22. 11, 12, 13.

3. THEY will seek to enter in by pleading their **Profession** and admittance to the Lords Ordinances, when they were in the World, *Lord we have eat and drank in thy presence, and thou hast taught in our streets,* we sat at thy Table, and used to frequent Sermons and Christian Assemblies; we were well thought of by thy Saints, and were admitted into thy Churches, we professed the same faith as they did, *Lord, Lord open unto us.*

4. THEY will seek to enter in, *by pleading their Virtues,* how they subjected to his Ministry, how they wrought for him, what good they did in the World, and the like, *Matt.* 7. 22. but neither will this help them; the same answer that the

the two former had, the same have these; *Depart from me ye workers of Iniquity.*

5. *THEY will seek to enter in* by pleading Excuses, where they cannot evade Conviction. The slothful Servant went this way to work, when he was called to account for not improving his Lords Money. *Lord* (says he) *I knew thou wast an hard Man, reaping where thou hast not sowed, and gathering where thou hast not strewed, and I was afraid,* &c. (either that I should not please in laying out thy money, or that I should put it into hands, out of which I should not get it again at thy need) *and I went and hid thy talent in the earth, lo, there thou hast that is thine*, as if he had said, true Lord, I have not improved, I have not got, but consider also, I have not imbezled, I have not spent, nor lost thy money, *Lo there thou hast that is thine*, Matt. 25. 24, 25, 26, 27. There are but few will be able to say these *last words* at the Day of Judgment; the most of Professors are for imbezzeling, misspending and slothing away their time, their talents, their opportunities to do good in; but, I say, if he that can make so good an excuse as to say, *Lo, there thou hast what is thine:* I say, if such an one shall be called *a wicked and slothful servant*, if such an one shall be put to shame at the Day of Judgment, yea, if such an one, shall, notwithstanding this care to save his Lords money, *be cast as unprofitable into utter darkness, where shall be weeping and gnashing of teeth*, what will they do that have neither took care to lay out, nor care to keep what was committed to their trust?

6. They will seek to enter in by pleading, that **Ignorance** was the ground of their miscarrying in the things wherein they offended; wherefore when Christ charges them with want of love to him, and with want of those fruits that should prove their love to be true, as, *that they did not feed him, did not give him drink, did not take him in, did not cloth him, visit him, come unto him, and the like*: They readily reply, *Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee*: Matt. 25. 41, 42, 43, 44. As who should say, Lord, we are not conscious to our selves, that this charge is worthily laid at our door. God forbid that we should have been such sinners, but Lord, give an instance; when was it, or where? True, there was a Company of **poor** sorry people in the World very inconsiderable, set by with no body, but for thy self we professed thee, we loved thee, and hadst thou been with us in the World, wouldest thou have worn Gold, wouldest thou have eaten the sweetest of the World, we would have provided it for thee; and therefore, *Lord, Lord open to us.* But will this Plea do? No, then shall he answer them, *Inasmuch as you did it not to one of the least of these my brethren, ye did it not to me.* This Plea then, though grounded upon **Ignorance**, which is one of the strangest pleas for neglect of duty, would not give them admittance into the Kingdom. *These shall go away into everlasting punishment, but the righteous into life eternal.*

29. I might add other things by which 'twill appear how **they** *will seek to enter* in; as,

1. THEY will make a stop at this Gate, this beautiful Gate of Heaven, they will *begin to stand without at the Gate*, as being loath to go any further: Never did Malefactor so unwillingly turn off the **Ladder**, when the Rope was about his Neck, as these will turn away, in that day, from the Gates of Heaven to Hell.

2. THEY will not only make a stop at the Gate; but there *they will knock and call*, this also argueth them willing to enter: They *will begin to stand without and to knock at the Gate saying, Lord, Lord open to us.* This word, *Lord*, being doubled, shews the vehemency of their desires: Lord, Lord, *open unto us.* The Devils are coming; Lord, Lord, the pit opens her mouth upon us: Lord, Lord there is nothing but Hell and Damnation left us, if Lord, Lord thou hast not mercy upon *us*; *Lord, Lord open to us.*

3. THEIR last argument for entrance is their tears, when groundless confidence, pleading of vertues, excuses, and ignorance, will not do; when standing at the Gate, knowing and calling *Lord, Lord, open to us*, will not do, then they betake themselves to their tears: Tears are sometimes the most powerful Arguments, but they are nothing worth here: *Esau* also *sought it carefully, with tears*, but it helped him nothing at all, *Heb.* 12. 15, 16. *There shall be weeping and gnashing of teeth*, for the Gate is shut for ever, mercy is gone for ever, Christ hath rejected them for ever: All their Pleas, Excuses, and Tears, will not make them able to enter into this Kingdom:

For many, I say unto you, will seek to enter in and shall not be able.

I come now to the latter part of the words which closely shews us the reason of the rejection of these many that must be damned, *they will seek to enter in, and shall not be able.*

An **Hypocrite**, a false Professor may go a great way, they may pass through the first and second Watch, to wit, may be approved of Christians and Churches, *but what will they do when they come at this Iron Gate that leadeth into the City?* There the workers of iniquity will fall, be cast down, and shall not be able to rise.

And shall not be able. 30.

The time, as I have already hinted, which my Text respecteth, it is the Day of **Judgment**, a day when all Masks and Vizzards shall be taken off from all Faces: It is a day wherein *God will bring to light the hidden things of darkness, and will make manifest the counsels of the heart*, 1 Cor. 4. 5. It is also the day of his wrath, the day in which he will pay vengeance, even a recompence to his Adversaries.

At this day those things that now these *many* count sound and good, will then shake like a Quagmire, even all their naked knowledge, their feigned faith, pretended love, glorious shews of gravity in the face, their holy-day words and specious carriages will stand them in little stead: I call them holy-day ones, for I perceive that some **Professors** do with Religion, just as People do with their best Apparel, hang it against the Wall all the Week, and put them on on Sundays; For as some scarce ever put on a Suit, but when they go to a Fair or a Market, so little House-Religion will do with some; they save Religion till they go to a Meeting, or till they meet with a godly Chapman: O poor Religion! O poor Professor, what wilt thou do at this Day, and the Day of thy Tryal and Judgment?

cover thy self thou canst not; go for a Christian thou canst not; stand against the Judge thou canst not; what wilt thou do? *The ungodly shall not stand in Judgment, nor Sinners in the Congregation of the Righteous.*

And shall not be able.

The ability here intended, is not that which standeth in carnal power of fleshly subtility, but in the truth and simplicity of those things, for the sake or which, God giveth the Kingdom of Heaven to his People.

There are five things, *for the want of which,* 31. this People will not be able to Enter.

First, this Kingdom belongs to the **Elect**, to those for whom it was prepared from the Foundation of the World, *Matt.* 25. Hence Christ saith, when he comes, *He will send forth his Angels with a great sound of a Trumpet, and they shall gather together his Elect, from the four Winds, from one end of Heaven to another*, Mat. 24. and hence he saith again, *I will bring forth a seed out of* Jacob, *and out of* Judah, *an inheritor of my Mountains, and mine Elect shall inherit it, and my Servants shall dwell there; they shall deceive, if it were possible, the very Elect, but the Elect hath obtained it, and the rest were blinded*, Rom. 11. 7.

Secondly, They will not be able to enter, because they will want the **Birth-Right**; the Kingdom of Heaven is for the *Heirs*, and if Children then *Heirs*, if Born again then Heirs: Wherefore it is said expresly, *except a Man be Born again he cannot see the Kingdom of God*; by this one word, down goes all carnal priviledge of being Born of Flesh and Blood, and of the will of Man, canst thou produce the *Birth-right*, but art thou sure thou canst? for it will little profit thee to think of the blessed Kingdom of Heaven, if thou wantest a *Birth-right* to give thee inheritance there. *Esau*, did dispise his Birth-right, saying *what good will this Birth-right do me?* and there are many in the World of his mind to this day: tush (say they,) they talk of being Born again, what good shall a Man get by that? they say, no going to Heaven without being Born again, but God is merciful, Christ died for Sinners, and we will turn when we can tend it, and doubt not but all will be well at last. But I will answer thee, thou Child of *Esau*, that the Birth-right and Blessing go together, miss of one, and thou shalt never have the other; *Esau* found this true, for having first delpised the Birth-right, when he would afterwards have inhereted the Blessing he was rejected, for he found no place of Repentance though he sought it carefully with Tears; *Gen.* 25. *Heb.* 12. 14, 15, 16.

Thirdly, They shall not be able to enter in who have not believed with the Faith of God's Operation, the Faith that is most Holy, even the **Faith** of God's Elect: *He that believeth on the Son of God hath everlasting Life, he that believeth not the Son shall not see Life, but the wrath of God abideth on him.* Joh. 3. But now, this Faith is the effect of electing Love, and of a new Birth, *Joh.* 1, 11, 12. Therefore all the Professors that have not that Faith which floweth from being Born of God, will seek to enter in and shall not be able.

Fourthly, They shall not be able to enter in, that have not **Gospel-holiness**; Holiness that is the effect of Faith is that which admits into the presence of God, and into his Kingdom too. *Blessed and Holy are they that have part in the first Resurrection, on such the second Death* (which is Hell and Eternal Damnation *Rev.* 20. 14.) *hath no power*, Rev. 20. 6. Blessed and Holy, with the Holiness that flows from Faith which is in Christ, for to these the inheritance belongs. *That they may receive Forgiveness of Sins and inheritance among them that are Sanctified by Faith* (said Christ) *which is in me*, Acts 26. 18. This Holiness which is the Natural effect of Faith in the Son of God, Christ Jesus the Lord, will at this day of Judgment distinguish from all other shews of Holiness and Sanctity, be they what they will, and will admit the Soul that hath this Holiness into his Kingdom, when the rest will seek to enter in, and shall not be able.

Fifthly, *They shall not be able to enter in*, that do not **persevere** in this Blessed Faith and Holiness, not that they that have them indeed, can finally fall away, and everlastingly perish, but it hath pleased Jesus Christ to bid them that have the right, to hold fast that they have, to endure to the end, and then tells them they shall be Saved: though 'tis as true, that none is of power to keep himself, but God worketh together with his Children, and *they are kept by the Power of God through Faith unto Salvation, which is also laid up in Heaven for them*, 1 Pet. 1. 3, 4, 5.

The Foolish shall not stand in thy sight, thou hatest the workers of iniquity. The Foolish are the unholy ones, that neither have Faith nor Holiness, nor perseverance in godliness, and yet lay claim to the Kingdom of Heaven: but *better is a little with righteousness, then great Revenues without Right*: Psal. 55. Prov. 16. 8. what is it for me to claim a House, or a Farm without right; or to say, all this is mine, but have nothing to shew for it: this is but like the Revenues of the Foolish: his Estate lieth in his conceit; *he hath nothing by Birth-right, and Law*, and therefore shall not be able to inherit the possession: *for many I say unto you will seek to enter in, and shall not be able.*

Thus you see, that the *non* Elect, shall not be able to enter, that he that is not Born again, shall not be able to enter, that he that hath not saving Faith, with Holiness and perseverance flowing therefrom, shall not be able to enter: wherefore consider of what I have said.

I come now to give you some Observations from the words, and they may be three. 32.

First, *When Men have put in all the claim they can for Heaven, but few will have it for their inheritance; for many I say unto you, will seek to enter in, and shall not be able.*

Secondly, *Great therefore will be the disappointment that many will meet with at the day of Judgment; for many will seek to enter in, and shall not be able.*

Thirdly, *Going to* **heaven** *therefore will be no trival business, Salvation is not got by a Dream, they that would then have that Kingdom must now strive lawfully to enter: for many I say unto you will seek to enter in, and shall not be able.*

I shall speak chiefly, and yet but briefly to the first of these Observations, to wit,

That when Men have put in all the claim they can to the Kingdom of **heaven**, *but few will have it for*

for their inheritance: The Observation standeth of two parts.

* *First*, That the time is comming, when every Man will put in whatever claim they can to the Kingdom of Heaven.

Secondly, There will be but few of them that put in claim thereto, that shall enjoy it for their inheritance.

I shall speak but a word or two, to the first part of the Observation, because I have prevented my enlargement thereon, by my explication upon the words; but you find in the 25. of *Matthew*, that all they on the Left-hand of the Judge did put in all the claim they could for this Blessed Kingdom of Heaven: If you shall take them on the Left-hand, as most do, for all the sinners that shall be Damned, then that compleatly proveth the first part of the Observation, for it is expresly said, *then shall they*, (all of them joyntly, and every one apart) also answer him saying, *Lord, when saw we thee thus and thus, and did not minister unto thee*, Mat. 25. 44. I could here bring you in the plea of the sloathful Searvant, the cry of the Foolish Virgins; I could also here inlarge upon that passage; *Lord, Lord, have we not Eat and Drunk in thy presence, and thou hast taught in our Streets*; but these things are handled already in the handling of which, this first part of the Observation is proved; wherefore without more words, I will, God assisting by his Grace, descend to the second part thereof, to wit,

33. *There will be but few of them that put in claim thereto, that will enjoy it for their inheritance.*

I shall speak distinctly to this part of the Observation, and shall first confirm it by a Scripture or two.

Straight is the Gate, and narrow is the way that leadeth unto Life, and few there be that find it; Mat. 7. 13, 14.

Fear not little flock, it is your Fathers good pleasure to give you the Kingdom, Luk. 12. 32. By these two Text, and by many more that will be urged anon, you may see the truth of what I have said. To enlarge therefore upon the truth; and, *First*, more generally. *Secondly*, more particularly.

First, More generally, I shall prove that in all ages, but few have been saved.

Secondly, More particularly, I shall prove but few of them that profess have been saved.

First, In the Old World, when it was most populous, even in the days of Noah, we read but of eight Persons that were saved out of it; well therefore might *Peter* call them *but few*, but how few? Why but *eight Souls*; *wherein few; that is, eight Souls were saved by Water*, 1 Pet. 3.20. He touches a second time upon this truth, saying, *he spared not the Old World, but saved* Noah *the eight Person, a Preacher of righteousness, bringing in the floud upon the world of the ungodly*: Mark all the rest are called the *ungodly*, and there were also a *World* of *them*. 2 Pet. 2. 5. These are also taken notice of in *Job*, and go there also, by the name of wicked Men, *Hast thou marked the Old way, which wicked Men have troden, which were cut down out of time, whose foundation was overflown with a floud, which said unto God, depart from us, and what can the Almighty do for them?* Job. 22. 15, 16, 17, 18.

There were therefore but eight persons that escaped the wrath of God, in the day that the floud came upon the Earth, the rest were ungodly; there was also a World of them, and they are to this day in the Prison of Hell, *Heb.* 6. 11, 6, 1 *Pet.* 3. 19, 20.

Nay, I must correct my Pen, there were but seven of the eight that were good, for Ham though he scaped the Judgment of the water, yet the curse of God overtook him to his Damnation.

Secondly, When the World began again to be repleniished, and People began to multiply therein: How few even in all Ages do we read of, that were saved from the Damnation of the World?

1. ONE *Abraham* and his Wife, God called out of the Land of the *Caldeans*, (I *called* (said God) *Abraham alone*, Isa. 51. 1, 2.

2. ONE *Lot* out of *Sodom* and *Gomorah*, out of *Adma* and *Zeboim*, one *Lot* out of Four Cities; indeed, his Wife and two Daughters, went out of *Sodom* with him, but they all three proved naught, as you may see in the Nineteenth of *Genesis*: Wherefore *Peter* observes, that *Lot* only was saved: *He turned the Cities of* Sodom *and* Gomorah *into Ashes, condemning them with an overthrow, making them an Example unto those that often should live ungodly, and delivered just* Lot; *that Righteous Man*, read 2 *Pet.* 2. 6, 7, 8.

Jude says, that in this Condemnation, God over-threw, not only *Sodom* and *Gomorah*, but the Cities about them also: and yet you find none but *Lot*, could be found that was righteous either in *Sodom* or *Gomorah*, or the Cities about them, wherefore they, *all of them*, suffer the Vengance of Eternal Fire, *ver.* 7.

Thirdly, Come we now to the time of the *Judges*, how few then were the Godly, even then when the Inhabitants of the Villages ceased, they ceased in *Israel*, the High-ways (of God) were then unoccupied, *Judg.* 5. 6, 7.

Fourthly, There were but few in the days of *David*: *help Lord*, says he, *for the Godly Man ceaseth, for the faithful fail, from among the Children of Men*, Psal. 12. 1.

Fifthly, In *Isaia*'s time the saved were come to such a few, that he positively says, but that there were a very small number left, God had made them like *Sodom*, and they had been like unto *Gomorah*, Isa. 1. 8, 9.

Sixthly, It was cryed unto them in the time of *Jeremiah*, *that they should run to and fro through the Streets of* Jerusalem, *and see, and know, and seek in the broad places thereof, if ye can find a Man, if there be any that executeth judgment, that seeketh the truth, and I will Pardon it*, Jer. 5. 1.

Seventhly, God shewed his Servant *Ezekiel* how few there would be saved in his day, by the Vision of a *few Hairs*, saved out of the midst of a *few Hairs*; for the saved were a few saved out of a few, *Ezek.* 5. 3, 4, 5.

Eighthly, You find in the time of the Prophet *Micha*, how the Godly complain, that as to *number* they then were, *so few*, that he compares them to those that are left behind, when they had gathered the Summer-Fruit, *Mic.* 7. 1.

Ninthly, when Christ was come, how did he confirm this Truth, *that but few of them that put in claim for Heaven, will have it for their inheritance.*

But

But the common People could not hear it, and therefore upon a time when he did but a little hint at this truth, the people, even all in the Synagogue where he preached it, *were filled with wrath, rose up, thrust him out of the City, and led him unto the brow of the hill (whereon their City was built) that they might cast him down headlong*, Luk. 4. 24, 25, 26, 27, 28, 29.

Tenthly, *John*, who was after Christ, saith, the whole World lies in wickedness, that all the World wandered after the Beast, and that power was given to the Beast, over all Kindreds, Tongues and Nations; power to do what? Why to cause all, both great and small, rich and poor, bond and free, to receive his mark, and to be branded for him: *John* 5. 10. *Revel.* 13. 3, 8, 16.

Eleventhly, Should we come to observation and experience, the shew of the countenance, of the bulk of Men, doth witness against them, *they declare their sin like* Sodom, *they hide it not*, Isa. 3. 9. where is the Man that maketh the Almighty God his delight, and that designeth his Glory in the World; Do not even almost all, pursue this World, their Lusts and Pleasures? And so, consequently, *say unto God, depart from us, for we desire not the knowledge of thy ways*, or what's the Almighty that we should serve him? It's in vain to serve God, *&c.*

So that without doubt, it will appear a truth in the day of God, *That but few of them, that shall put in their claim to Heaven, will have it for their inheritance.*

34. Before I pass this head, I will shew you to what the saved are compared in the Scriptures.

First, They are compared to an handful, *there shall be an handful of corn in the earth upon the top of the Mountains*, &c. *Psal.* 27. 16. this corn is nothing else but them that shall be saved, *Matt.* 3. 12. *Chap.* 13. 30. But mark, There shall be an handful; what's an handful when compared with the whole heap, or what's an handful out of the rest of the World?

Secondly, As they are compared to an handful, so they are compared to *a Lillie among the Thorns*, *Song.* 2. 2. which is rare, and not so commonly seen. *As the Lillie among Thorns*, saith Christ, *so is my Beloved among the Daughters.* By *Thorns* we understand the worst and best of Men, even all that are destitute of the Grace of God, *for the best of them is as a Bryar, and the most upright of them as a Thorn-hedge*, Mich. 7. 4. 2 Sam. 23. 6. 2. I know that she may be called a *Lillie amongst Thorns* also, because she meets with the pricks of Persecution, *Ezek.* 2. 6 *chap.* 29. 24. 3. She may also be thus termed, to shew the disparity that is betwixt Hypocrites and the Church, *Luk.* 8. 14. *Heb.* 8. But this is not all, the saved are compared to a *Lillie among Thorns*, to shew you, that they are but few in the World; to shew you, that they are few and rare; for as Christ compares her to a *Lilly among Thorns*, so she compares him to an *Apple-tree among the Trees of the Wood*, which is rare, and scarce, not common.

Thirdly, They that are saved, are called but *one* of many, for though there be *threescore Queens, and fourscore Concubines, and Virgins without number, yet my love*, saith Christ, *is but* one, *my undefiled is but* one, *Song.* 6. 8. 9. according to that of *Jeremiah*, *I will take you, one of a City*, Jer. 3. That saying of *Paul* is much like this, *know you not, that they which run in a race run all, but* one *receiveth the Prize*, 1 Cor. 9. 24. but *one*, that is, few of many, few of them that run, for he is not here, comparing them that run, with them that sit still, but with them that run, some run and lose, some run and win; they that run and win, are few in comparison of them that run and lose: *They that run in a race run all, but* one *receives the prise*: Let there then be threescore Queens, and fourscore Concubines, and Virgins without number, *yet the saved are but few.*

Fourthly, They that are the saved, are compared to the *gleaning after the Vintage is in*: *Wo is me*, said the Church, *for I am as when they have gathered the Summer Fruit, as the Grape gleanings after the Vintage is in*, Mich. 7. 1. The gleanings! What's the gleanings to the whole Crop? And yet you here see, *to the gleanings* are the saved compared; 'tis the Devil and Sin that carry away the Cart-loads, while Christ and his Ministers come after a gleaning: *But the gleaning of the Grapes of* Ephraim, *are better than the Vintage of* Abiezer, *Jud.* 8. Them that Christ and his Ministers glean up and bind up in the bundle of life, are better than the Loads that go the other way: You know it is often the cry of the poor in Harvest, *poor gleaning, poor gleaning*: And the Ministers of the Gospel, they also cry, *Lord, who hath believed our report? And to whom is the arm of the Lord revealed?* Isa. 53. 1. When the Prophet speaks of the saved under this Metaphor of gleaning, how doth he amplify the matter? *Gleaning Grapes shall be left*, says he, *two or three berries in the top of the uppermost bough, four or five, in the outmost fruitful branches thereof, saith the Lord*, Isa. 17. 6. Thus you see what gleaning is left in the Vineyard, after the Vintage is in, two or three here, four or five there. Alas! They that shall be saved, when the Devil and Hell have had their due, they will be but as the gleaning, they will be but few, they that go to Hell, go thither in clusters, but the saved go not so to Heaven, *Matt.* 13. 30. *Mich.* 7. wherefore when the Prophet speaketh of the saved, he saith, *there is no cluster*, but when he speaketh of the Damned, he saith, they are *gathered by clusters*, Revel. 14. 18, 19. O sinners, but few will be saved. O Professors, but few will be saved!

Fifthly, They that shall be saved, are compared *to jewels*; *And they shall be mine, saith the Lord, in the day that I make up my jewels.* Malachi 3. 13. Jewels, you know, are rare things, things that are not found in every house: Jewels will lie in little room, being few and small; though lumber takes up much; in almost every house, you may find brass, and iron, and lead; and in every place you may find hypocritical Professors, but the saved are not these common things: They are Gods peculiar treasure, *Psal.* 35. 4. wherefore *Paul* distinguisheth betwixt the lumber, and the treasure in the house; there is, saith he, *in a great house, not only vessels of Gold and Silver, but also of wood, and of earth, and some to honour, and some to dishonour*, 2 Tim. 2. 20. here is a word for wooden and earthy Professors, the Jewels and Treasure are Vessels to Honour, they

of *wood* and *earth*, are Veſſels of diſhonour, that is, Veſſels for deſtruction, *Rom.*9.21.

• Sixthly, They that ſhall be ſaved, are compared to a *remnant*; *except the Lord had left in us a very ſmall remnant, we ſhould have been as* Sodom, *and ſhould have been like unto* Gomorrah, *Iſa.* 1.9. A remnant, a ſmall remnant, a very ſmall remnant: O how doth the Holy Ghoſt word it? And all to ſhew you; how few ſhall be ſaved: Every one knows, what a remnant is, but this is a *ſmall* remnant, a *very* ſmall remnant. So again, *ſing with gladneſs for* Jacob, *and ſhout among the chief of the Nations, publiſh ye, praiſe ye, and ſay, O Lord, ſave thy people, the remnant of* Iſrael; *Jer.* 31.7. What ſhall I ſay? The ſaved are often in Scripture called, *a remnant*, Ezek. 9. 8. 14. Iſa. 10. 20, 21, 22. chap. 11. 11. 16. Jer. 23. 3. Joel 2. 32. But what's a remnant, to the whole piece? What's a remnant of People, to the whole Kingdom? Or, what's a remnant of Wheat to the whole Harveſt

Seventhly, The ſaved are compared to the tythe, or tenth part, wherefore when God ſendeth the Prophet to make the Hearts of the people fat, their Ears dull, and to ſhut their Eyes: The Prophet asketh, *How long?* To which God anſwereth, *Until the Cities be waſted without Inhabitant, and the Houſes without Man and the Land be utterly deſolate, and the Lord have removed Man far away, and there be a great forſaking in the midſt of the Land*: *But yet*, (as God ſaith in another place, *I will not make a full end,*) *in it ſhall be a tenth, ſo the holy ſeed ſhall be the ſubſtance thereof*, Iſa. 6. 10. 11, 12, 13. But what's a tenth? What's one in ten? And yet ſo ſpeaks the Holy Ghoſt, when he ſpeaks of the *Holy ſeed*, of thoſe that was to be reſerved from the Judgment; and obſerve it, the fatning, and blinding of the reſt, it was to their everlaſting deſtruction, and ſo both Chriſt and *Paul* expounds it often in the new Teſtament, *Matt.* 13, 14, 15. *Mark* 4. 12. *Luke* 8. 10. *John* 12. 40. *Acts* 28. 26. *Rom.* 11. 8. So that thoſe that are reſerved from them that periſh, will be very few, one in ten. *A tenth ſhall return, ſo the holy ſeed ſhall be the ſubſtance thereof.*

I ſhall not add more generals at this time, I pray God that the World be not **offended** at theſe: But without doubt, *but few of them that ſhall put in their claim for heaven will have it for their Inheritance*; which will yet further appear in the reading of that which follows.

35. Secondly, Therefore I come more particularly to ſhew you, that *but few will be ſaved*, I ſay, but *few of Profeſſors themſelves will be ſaved*, for that is the truth, that the Text doth more directly look at and defend. Give me therefore thy hand (good Reader) and let us ſoberly walk through the reſt of what ſhall be ſaid, and let us compare as we go each particular with the Holy Scripture.

Firſt, 'Tis ſaid, *The Daughter of* **Zion** *is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a beſieged City*, Iſa. 1. 8. The Vineyard was the Church of *Iſrael*, Iſa. 5. 1. the Cottage in that Vineyard, was the Daughter of *Zion*, or the truly gracious amongſt, or in that Church: A Cottage, God had but a Cottage there, but a little habitation in the Church, a very few that were truly gracious amongſt that great multitude that profeſſed; and had it not been for theſe, for this Cottage, the reſt had been ruined as *Sodom*: *Except the Lord of Hoſts had left in* us, *in the Church, a very few, they had been as* Sodom, *v.* 9. wherefore among the multitude of them that ſhall be damned, Profeſſors will make a conſiderable party.

Secondly, *For though* thy *people* Iſrael, *be as the ſand of the Sea, a remnant ſhall return, a remnant ſhall be ſaved*, Iſa. 10. 22. Rom. 9. 27. for though *thy* people *Iſrael*, whom thou broughteſt out of *Egypt*, to whom thou haſt given Church-conſtitution- holy Laws, holy Ordinances, holy Prophets, and holy Covenants: *Thy* People, by ſeparation from all People, and *thy* People by profeſſion: Though this *thy People* be as the Sand of the Sea, a remnant ſhall be ſaved: Wherefore among the multitude of them that ſhall be Damned, Profeſſors will make a conſiderable Party.

Thirdly, *Reprobate ſilver ſhall men call them becauſe the Lord hath rejected them*, Jer. 6. 30. the people here under conſideration, are called in *verſe* 27. *God's People*, his people by profeſſion. *I have ſet thee for a tower and a fortreſs among my people, that thou maieſt know, and try their way*, what follows? *They are all grievous revolters, walking with ſlanders, reprobate ſilver, the Lord hath rejected them.* In *chap.* 7. *ver.* 29. they are called alſo the generation of his wrath: *For the Lord hath rejected, and forſaken the generation of his wrath.* This therefore I gather out of theſe holy Scriptures; that with reference to profeſſion, and Church conſtitution, a people may be called the People of God, but with reference to the event and final concluſion that God will make with ſome of them, they may be truly the generation of his wrath.

Fourthly, In the 5th of *Iſaiah*, you read again of the *Vineyard of God*, and that it was planted on a very fruitful Hill, planted with the choiceſt Vines, had a VVall, a Tower, a VVine-preſs belonging to it, and all things that could put it into right order and good Government, as a Church, but this Vineyard of the Lord of Hoſts brought forth wild Grapes, Fruits unbecoming her Conſtitution and Government, wherefore the Lord takes from her his hedge and wall, and lets her be trodden down: Read Chriſt's Expoſition upon it in *Matt.* 2. *and* 33. &c. look to it Profeſſors, theſe are the words of the Text, *for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

Fifthly, *Son of Man, ſaid God to the Prophet, the houſe of* Iſrael *is to me become droſs, all they are braſs and tin, and Iron and lead, in the midſt of the furnace, they are the droſs of ſilver*, Ezek. 22. 18. God had ſilver there, ſome ſilver, but it was but little, the bulk of that People was but the droſs of the Church, though they were the members of it, but what doth he mean by the droſs? VVhy he looked upon them as no better, notwithſtanding their Church-membership, then the rabble of the world, that is, with reſpect to their latter end, for to be called droſs, it is to be put among the reſt of the ſinners of the world in the judgment of God, though at preſent they abide in his Houſe: *Thou putteſt away all the wicked of the earth like droſs, therefore I love thy Teſtimonies*, Pſal, 119. 119.

God

God ſaith of his ſaved ones, *he hath choſen them in the furnace of affliction.* The refiner, when he putteth his ſilver into his Furnace, he puts lead in alſo among it; now this lead being ordered as he knows how, works up the droſs from the ſilver, which droſs ſtill as it riſeth, he putteth by, or taketh away with an inſtrument; and thus deals God with his Church, there is ſilver in his Church, I, and there is alſo droſs; now the droſs are the Hypocrites, and graceleſs ones that are got into the Church, and theſe will God diſcover and afterwards put away as droſs. So that it will without doubt prove a truth of God, that many of their Profeſſors that ſhall put in claim for Heaven, will not have it for their Inheritance.

Sixthly, It is ſaid of Chriſt, *his fan is in his hand, and he will throughly purge his floor, and will gather his wheat into his garner, but will burn up the chaff with unquenchable fire,* Matt. 3. 12.

1. The Floor, is the Church of God. (*O my threſhing and the corn of my floor,*) ſaid God by the Prophet, *Iſa.* 21. 10. to his People.

2. The Wheat are thoſe good ones in his Church, that ſhall be undoubtedly ſaved, therefore he ſaith, *Gather my wheat into my garner.*

3. The Chaff groweth upon the ſame ſtalk, and ear, and ſo is in the ſame viſible body with the wheat, but there is not ſubſtance in it, wherefore in time, they muſt be ſevered one from the other, the wheat muſt be gathered into the garner, which is Heaven; and the chaff, or Profeſſors that want true grace, muſt be gathered into Hell, that they may be *burned up with unquenchable fire*: Therefore let Profeſſors look to it.

Seventhly, Chriſt Jeſus caſts away two of the three grounds that are ſaid to receive the word, *Luke* 8. *The ſtony ground, received it with joy, and the thorny ground brought forth fruit almoſt to perfection*: Indeed the high-way ground was to ſhew us that the *carnal*, while ſuch, receive not the word at all, but here is the pinch, *two* of the *three* that received it, fell ſhort of the Kingdom of Heaven; for but *one* of the three received it, ſo as to bring forth fruit to perfection; look to it Profeſſors.

Eighthly, The Parable of *the unprofitable ſervant*, the Parable of the *Man without a wedding garment*, and the Parable of *the unſavory ſalt*, do each of them juſtifie this for truth, *Matt.* 25. 24, 25. *chap.* 22. 11, 12, 13: *chap.* 5. 13. *that of the unprofitable ſervant*, is to ſhew us, the ſloth and idleneſs of ſome Profeſſors; that of *the man without a wedding garment*, is to ſhew us, how ſome Profeſſors have the ſhame of their wickedneſs ſeen by God, even when they are among the Children of the Bridegroom; and that Parable of *the unſavory ſalt*, is to ſhew, that as the Salt that hath loſt its ſavor is fit for nothing, no, not for the Dunghil, but to be trodden under the foot of Men: So ſome Profeſſors (yea, and great ones too, for this Parable reached *one* of the Apoſtles,) will in God's day be counted fit for nothing but to be troden down as the mire in the Streets: Oh the ſloathful, the naked, and unſavory Profeſſors, how will they be rejected of God and his Chriſt, in the Judgment; look to it Profeſſors.

Ninthly, The Parable of the *Tares* alſo, giveth countenance to this truth: For though it be ſaid, *the field is the World*, yet it is ſaid, the Tares were ſown even in the Church; *And while men ſlept, the enemy came and ſowed Tares among the wheat, and went his way*: Matt. 13. 24, 25.

Object. But ſome may object, the Tares might be ſowed in the world among the Wheat, tho' not in the Churches.

Anſw. But Chriſt, by expounding this Parable tells us, the Tares were ſown in his Kingdom (the Tares, that is, the Children of the Devil, *ver.* 30. 39. *As therefore the Tares are gathered and burned in the fire, ſo ſhall it be in the end of this world. The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom, all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire; there ſhall be wailing and gnaſhing of teeth,* ver. 40, 41, 42, 43. Look to it Profeſſors.

Tenthly, The Parable of the ten Virgins alſo, ſuiteth our purpoſe; them ten are called the *Kingdom of Heaven*, Matth. 25. 1. that is, the Church of Chriſt. the viſible rightly conſtituted Church of Chriſt, for they went all out of the world, had all lamps, and all went forth to meet the Bride-groom, yet behold what an overthrow the one half of them met with at the Gate of Heaven, they were ſhut out, bid to depart, and Chriſt told them he did not know them, *ver.* 10. 11. Tremble Profeſſors, pray Profeſſors.

Eleventhly, The Parable of the *Net that was caſt into the Sea*, Matt. 13. 41, 42. that alſo countenanceth this truth: The ſubſtance of that Parable is to ſhew, that ſouls may be gathered by the Goſpel, there compared to a Net, may be kept in that Net, drawn to ſhoar, to the worlds end by that Net; and yet may then prove bad Fiſhes, and be caſt away: The Parable runs thus, *The Kingdom of Heaven* (the Goſpel) *is like unto a Net, which was caſt into the Sea* (the World) *and gathered of every kind* (good and bad) *which when it was full, they drew it to ſhoar* (to the end of the World) *and ſat down* (in Judgment) *and gathered the good into veſſels, and caſt the bad away*: Some bad Fiſhes, nay I doubt a great many will be found in the Net of the Goſpel, at the Day of Judgment: Watch and be ſober, Profeſſors.

Twelfthly, *And many ſhall come from the eaſt, and from the weſt, and ſhall ſit down with* Abraham, *and* Iſaac, *and* Jacob, *in the kingdom of Heaven, and the children of the kingdom ſhall be caſt out*, Matt. 8. 12. The Children of the kingdom whoſe priviledges were ſaid to be theſe, *to whom pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſe*, Rom. 9. 4. I take liberty to harp the more upon the firſt Church, becauſe that that happened to them, happened as types and examples, intimating there is ground to think, that things of as dreadful a nature are to happen among the Church of the Gentiles, 1 *Cor.* 10, 11, 12. neither indeed have the gentile-Churches ſecurity from God, that there ſhall not as dreadful things happen to them. And concerning this very thing, ſufficient caution is given to us alſo, 1 *Cor.* 6. 9, 10. *Gal.* 5. 19, 20, 21. *Epheſ.* 5. 3, 4, 5, 6. *Phil.* 3. 10. 19. 2 *Theſ.*

2 *Thes.* 2. 11, 12. 2 *Tim.* 2, 20, 21. *Heb*, 6. 4, 5, 6, 7, 8. *chap.* 10. 26, 27, 28. 2 *Pet.* 2. *chap.* 3. 1 *John* 5. 10. *Rev.* 2. 20. 21, 22.

Thirteenthly, The Parable of the *True Vine, and its Branches*, confirm what I have said *Joh.* 15. 1, 2, 3, 4, 5. By the Vine there, I understand, Christ; Christ as Head; by the Branches, I understand his Church; some of these branches proved fruitless Cast-aways, were in time cast out of the Church, were gathered by men, and burned.

Fourteenthly, and Lastly, I will come to particular Instances.

1. The Twelve had a Devil among them, *Joh.* 6. 70.

2. *Ananias* and *Saphira* were in the Courch of *Jerusalem*, Acts 5.

3. *Simon Magus* was among them at *Samaria*, Acts 8.

4. Among the Church of *Corinth* were them that had not the knowledge of God, 1 *Cor.* 15.

5. *Paul* tells the *Galatians*, false Brethren crept in unawares; and so does the Apostle *Jude*, and yet they were as quick-sighted to see as any now a-days, *Gal.* 2. *Jude* 3, 4.

6. The Church in *Sardis* had but a few names in her to whom the Kingdom of Heaven belonged; *Thou hast a few names even in* Sardis, *which have not defiled their garments, and they shall walk with me in white, for they are worthy.*

7. As for the Church of the *Laodiceans*, it is called a wretched, and miserable, and poor, and blind, and naked, *Rev.* 3. So that put all things together, and I may boldly say as I also have said already, *That among the multitude of them that shall be damned, Professors will make a considerable party*: or to speak in the words of the Observation, *When Men have put in all the claim they can for heaven, but few will have it for their inheritance.*.

36. I will now shew you some Reasons of the Point, besides those five that I shewed you before.

But first, I will shew you why the poor carnal ignorant **World** miss of **Heaven**, and then why the knowing Professors miss of it also.

First, The poor, carnal, ignorant World miss of Heaven, even because they love their sins, and cannot part with them; *Men love darkness rather than light, because their deeds be evil*, Joh. 3. The poor ignorant world miss of Heaven, because they are enemies in their minds to God, his Word, and Holiness; *They must be all damned who take pleasure in unrighteousnes*, 2 Thes. 2. 10, 11, 12. The poor ignorant world miss of Heaven, because they stop their ears against Convictions, and refuse to come when God calls: *Because I have called, and ye refused, I have stretched out my hand, and no man regarded, but have set at nought all my counsels, and would none of my Reproof; I also will laugh at your calamities, and mock when your fear cometh as desolation, and your destruction like a whirlwind, when distress and anguish cometh upon you; then shall you call upon me, but I will not answer; they shall seek me early, but shall not find me*, Prov. 1. 24, 25, 26, 27, 28.

Secondly, The poor **ignorant** world miss of **Heaven**, because the God of this world hath blinded their eyes, that they can neither see the evil and damnable state they are in at present, nor the way to get out of it, neither do they see the beauty of Jesus Christ, nor how willing he is to save poor Sinners, 2 *Cor.* 4. 2, 3.

Thirdly, The poor ignorant world miss of **Heaven**, because they put off and defer coming to Christ, until the time of God's Patience and grace is over: Some indeed are resolved never to come; but some again say, we will come hereafter, and so it comes to pass, that *because God called, and they did not hear, so they shall cry, and I will not hear, saith the Lord*, Zech. 7. 11, 12, 13.

Fourthly, The poor ignorant world miss of **Heaven**, because they have false apprehensions of God's Mercy. *They say in their hearts, we shall have peace, though we walk in the imagination of our heart, to add drunkenness to thirst*: But what saith the Word? *The Lord will not spare him, but then the anger of the Lord, and his jealousie shall smoak against that Man, and all the Curses that are written in this Book, shall be upon him, and God shall blot out his Name from under Heaven*, Deut. 29. 19, 20, 21.

Fifthly, The poor ignorant world miss of **Heaven**, because they make light of the Gospel, that offereth mercy to them freely, and because they lean upon their own good meanings, and thinkings, and doings, *Matt.* 22. 1, 2, 3, 4, 5. *Rom.* 9. 30, 31.

Sixthly, The poor carnal world miss of **Heaven**, because by unbelief, which reigns in them, they are kept for ever from being cloathed with Christ's Righteousness, and from washing in his Blood, without which there is neither remission of Sin, nor justification. But to pass these till anon. 37.

I come in the next place, to shew you some Reasons why the **Professor** falls short of **Heaven**.

First, In the general, they rest in things below special grace, as in **Awakenings** that are not special, in Faith that is not special, *&c.* and a little to run parallel betwixt the one and the other, that if God will, you may see and escape.

1. Have they that shall be saved **Awakenings** about their state by Nature? so have they that shall be damned? They that never go to **Heaven**, may see much of Sin and of the Wrath of God due thereto; this had *Cain* and *Judas*, and yet they came short of the Kingdom, *Gen.* 4. *Matt.* 27. 4. The saved have Convictions in order to their eternal life; but the others Convictions are not so: The Convictions of the one doth drive them sincerely to Christ; the Convictions of the other doth drive them to the Law, and the Law to Desperation at last.

2. There is a **Repentance** that will not save, a Repentance to be repented of, and a **Repentance** to Salvation, not to be repented of, 2 *Cor.* 7. 10. Yet so great a Similitude and Likenss there is betwixt the one and the other, that most times the wrong is taken for the right, and through this Mistake Professors perish.

As 1. In **saving Repentance** there will be an acknowledgment of Sin; and one that hath the other Repentance, may acknowledge his Sins also, *Matt.* 27. 4.

2. In **Saving Repentance** there is a crying out under **Sin**, but one that hath the other **Repentance** may cry out under sin also, *Gen.* 4. 13.

3. In saving repentance there will be humiliation for sin, and one that hath the other repentance may humble himself also, 1 *King.* 21. 29.

4. **Saving Repentance** is attended with self-loathing, but he that hath the other **Repentance** may have loathing of sin too, 2 *Pet.* 2. 22. a loathing of sin, *because* it is sin, that he cannot have, but a loathing of sin because it is offensive to him, that he may have: The Dog doth not loath that which troubleth his stomach, because it is there, but because it troubleth him; when it has done troubling of him, he can turn to it again, and lick it up as before it troubled him.

5. **Saving Repentance** is attended with **Prayers** and Tears, but he that hath none but the other repentance, may have Prayers and Tears also, *Gen.* 27. 34, 35. *Heb.* 12. 14, 15, 16.

6. In saving **Repentance** there is fear and reverence of the word, and **Ministers**, that bring it; but this may be also where there is none but the repentance that is not saving: *For* Herod *feared* John, *knowing that he was a just man, and holy, and observed him; when he heard him, he did many things, and heard him gladly*, Mark 6. 20.

7. Saving **Repentance** makes a mans heart very tender of doing any thing against the word of God: But *Balaam* could say, *If* Balak *would give me his house full of silver and gold, I cannot go beyond the word of the Lord*, Numb. 24. 13. Behold, then how far a Man may go in repentance, and yet be short of that which is called *repentance unto salvation not to be repented of.*

1. He may be **awakened.** 2. He may acknowledge his sin. 3. He may cry out under the burden of sin. 4. He may have humility for it. 5. He may loath it. 6. May have Prayers and Tears against it. 7. May delight to do many things of God. 8. May be afraid of sinning against him, and after all this may perish for want of saving repentance.

Secondly, Have they that *shall* be saved, *faith*; why they that *shall not* be saved, *may have faith also.* Yea, a faith in many things, *so like* the faith that *saveth*, that they can *hardly* be distinguished (though they differ, both in root and branch:) to come to particulars.

1. **Saving Faith** hath Christ for its object, and so may the **Faith** have that is not saving; those very *Jews*, of whom it is said, they believed on Christ; Christ tells them, and that after their believing: *You are of your Father the Devil, and the lusts of your father ye will do*, *John* 8. from *v.* 30. to *v.* 44.

2. **Saving Faith** is wrought by the Word of God, and so may the **Faith** be, that is not saving, *Luke* 3. 13.

3. Saving Faith looks for **Justification** without works, and so may a Faith do that is not saving, *Jam.* 2. 18.

4. Saving faith will sanctifie and purifie the Heart, and the faith that is not saving may work a man off from the pollutions of the world, as it did *Judas* and *Demas*, and others, see 2 *Pet.* 2.

5. **Saving Faith** will give a man tastes of the **World** to come, and also joy by them tastes, and so will the faith do that is not saving, *Heb.* 6. 4, 5. *Luke* 8. 13.

6. **Saving Faith** will help a Man, if called thereto, to give his body to be burned for his Religion, and so will the faith do to that is not saving, 1 *Cor.* 13. 1, 2, 3, 4.

7. Saving faith will help a Man to look for an inheritance in the World to come, and that may the faith do that is not saving: *All those Virgins took their Lamps, and went forth to meet the bridegroom*, Matt. 25. 1.

8. Saving Faith will not only make a Man look for, but prepare to meet the Bridegroom, and so may the Faith do that is not saving; *then all these Virgins arose and trimmed their Lamps*, Matt. 25. 7.

9. Saving Faith will make a Man look for an intereſt in the Kingdom of Heaven with confidence, and the Faith that is not saving will even demand entrance of the Lord: *Lord, Lord, open unto us*, Matt. 25. 11.

10. Saving Faith will have *good* works follow it *into Heaven*, and the Faith that is not saving, may have *great* works follow it, *as far as to Heaven Gates. Lord, have we not propheſied in thy Name, and in thy Name caſt out Devils, and in thy Name done many wondrous works*, Matt. 7. 22.

Now then, if the Faith that is not saving, may have Christ for its object, be wrought by the word, look for justification without works, work Men off from the Pollutions of the world, and give Men tastes of, and joy in the things of another World: I say, again, if it will help a Man to burn for his Judgment, and to look for an inheritance in another World, yet if it will help a Man to prepare for it, claim intereſt in it, and if it can carry *great* works, *many* great and glorious works as far as Heaven Gates; then no marvel if abundance of People take this faith for the saving Faith, and so fall short of Heaven thereby. Alas Friends? There are but few that can produce such for Repentance, and such Faith, as yet you see, I have proved even Reprobates have had in several ages of the Church. But,

Thirdly, They that go to Heaven are a **Praying** People, but a Man may pray that shall not be saved; Pray! He may pray, pray daily, yea, he may ask of God the ordinances of Justice, and may take delight in approaching to God, nay further, such souls may as it were cover the Altar of the Lord with Tears, with weeping, and crying out, *Isa.* 28. 2. *Malachi* 12. 13.

Fourthly, Do God's People keep Holy **Fasts?** They that are not his People may keep Fasts also, may keep Fasts often, even twice a Week, *The Pharisee stood, and prayed thus with himself, God I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican: I fast twice a week, I give Tythes of all that I possess*, Luk. 16. 11, 12. I might enlarge upon things, but I intend but a little Book: I do not question but many *Balaamites* will appear before the Judgment-Seat to Condemnation: Men that have had Visions of God, and that knew the knowledge of the Most High, Men that have had the Spirit of God come upon them, and that have by that been made other Men, yet these shall go to the Generations of their Fathers, they shall never see light, *Numb.* 24. 2. 4. 16. 1 *Sam.* 10. 6. 10. *Psal.* 49. 19.

I read

I read of some Men, whose *Excellency* in Religion *mounts up to the heavens, and their head reaches unto the clouds, who yet shall perish for ever like their own doing, and he that in this world hath seen them, shall say, at the Judgment, where are they?* Job 20. 5, 6, 7. There will be many an one that were gallant **Professors** in this world, be wanting among the saved in the day of Christ's coming; yea, many whose damnation was never dream'd of: Which of the Twelve ever thought that *Judas* would have proved a Devil? Nay, when Christ suggested that one among them were naught, they each were more afraid of themselves than of him, *Matt.* 26. 21, 22, 23. Who questioned the salvation of the foolish Virgins? the wise ones did not, they gave them the priviledge of communion with themselves, *Matt.* 25. The discerning of the Heart, and the infallible proof of the truth of saving grace, is reserved to the Judgment of Jesus Christ at his coming; the Church and best of **Saints**, sometimes hit, and sometimes miss in their Judgments about this matter: and the cause of our missing in our Judgment, is, 1. Partly, because we cannot infallibly, at all times, distinguish Grace that saveth, from that which doth but appear to do so. 2. Partly also because some Men have the Art to give right names to wrong things. 3. And partly because we being commanded to receive *him that is weak*, are afraid to exclude the least Christian, by a hid means, Hypocrites creep into the Churches; but what saith the Scripture? *I the Lord search the heart, I try the reins:* And again, *All the Churches shall know that I am he that searches the reins and hearts, and I will give to every one of you according to your works*, Jer. 11. 20. chap. 17. 10. Rev. 2. 23. To this searcher of hearts, is the time of infallible discerning reserved, and then you shall see how far Grace that is not saving, hath gone; and also how few will be saved indeed. The Lord awaken poor Sinners by my little Book.

I come now to make some brief Use and Application of the whole; and my first Word shall be to the open **Profane**: Poor Sinner, thou readest here, that but a few will be saved, that many that expect Heaven, will go without Heaven; what saist thou to this, poor Sinner? Let me say it over again: There are but few to be saved, but very few; let me add, but few Professors; but few eminent Professors; what saist thou now Sinner? *If Judgment begins at the house of God, what will the end of them be that obey not the Gospel of God?* This is *Peter's* Question; canst thou answer it, Sinner? yea, I say again, if Judgment must begin at them, will it not make thee think, what shall become of me? And I add, when thou shalt see the Stars of Heaven to tumble down to Hell, canst thou think that such a Muck-heap of Sin as thou art, shalt be lifted up to Heaven? *Peter* asks thee another Question, to wit, *If the righteous scarcely be saved, where shall the ungodly and sinners appear?* 1 Pet. 14. 18, 19. Canst thou answer this Question, Sinner? Stand among the righteous thou maist not; (*the ungodly shall not stand in the Judgment, nor Sinners in the Congregation of the righteous*, Psal. 1. 5.) Stand among the wicked thou then wilt not dare to do; where wilt thou appear, Sinner? To stand among the Hypocrites will avail thee nothing: *The Hypocrite shall not come before him*, that is, with acceptance, but shall perish, *Job* 13. 16. Because it concerns thee much, let me over with it again: When thou shalt see less Sinners than thou art, bound up by Angels in bundles, to burn them, where wilt thou appear, Sinner? Thou maist wish thy self another man, but that will not help thee, sinner. Thou maist wish, *would I had been converted in time*; but that will not help thee neither. and if, like the wife of *Jeroboam, thou shouldst feign thy self to be another Woman*, the Prophet, the Lord Jesus would soon find thee out; what wilt thou do, poor Sinner? Heavy Tidings, heavy Tidings will attend thee, except thou repent, poor Sinner! 1 *Kings* 14. 2, 5, 6. *Luke* 13. 3, 5. O the dreadful state of a poor Sinner, of an open profane Sinner! Every body that hath but common sense, knows that this man is in the broad way to Death, yet he laughs at his own **Damnation**.

Shall I come to Particulars with thee?

1. *Poor unclean* **Sinner**, the Harlot's House is *the way to Hell, going down to the Chambers of Death*, Prov. 2. 18. chap. 5. 5. chap. 7. 27.

2. *Poor* **swearing**, *and* **thievish** *Sinner*, God hath prepared the Curse, *that every one that stealeth shall be cut off, as on this side, according to it; and every one that sweareth, shall be cut off on that side, according to it*, Zech. 5. 3.

3. *Poor* **Drunken Sinner**, what shall I say to thee? *Wo to the Drunkards of* Ephraim, *wo to them that are mighty to drink wine, and men of strong drink*; they shall not inherit the Kingdom of Heaven, *Isa.* 28. *chap.* 5. 11, 12. 1 *Cor.* 6. 9, 10.

4. *Poor covetous worldly Man*, God's Word says, that *the covetous the Lord abhorreth; that the covetous man is an Idolater; and that the covetous shall not inherit the Kingdom of God*, Psal. 10. 3. Ephes. 5. 5. John 2. 15. 1 Cor. 6. 9, 10.

5. And thou **Lyar**, what wilt thou do? *All Lyars shall have their part in the Lake that burneth with Fire and Brimstone*, Rev. 21 8, 27,

I shall not enlarge, poor **Sinner**, let no man deceive thee; *for because of these things cometh the wrath of God upon the Children of Disobedience*, *Ephes.* 5. 6. I will therefore give thee a short Call, and so leave thee.

Sinner, awake; yea, I say unto thee, awake: Sin lieth at thy Door, and God's **Axe** lieth at thy Root, and Hell-fire is right underneath thee: I say again, awake. *Every Tree therefore that bringeth not forth good fruit, is hewn down, and cast into the fire*, Gen. 4. 7. Matt. 3. 10.

Poor Sinner, awake; **Eternity** is coming, and his Son, they are both coming to judge the world; awake, art yet asleep, poor Sinner? Let me set the Trumpet to thine ear once again. The Heavens will be shortly on a burning flame; the Earth and the Works thereof shall be burned up, and then wicked Men shall go into perdition; dost thou hear this, Sinner, 2 *Pet.* 3. Heark again, the sweet Morsels of Sins will then be fled and gone, and the bitter burning fruits of them only left; What saist thou now Sinner? Canst thou drink Hell-fire? Will the Wrath of God be a pleasant Dish to thy Taste? This must be thine every day's Meat and Drink in Hell, Sinner.

I will yet propound to thee God's ponderous Queſtion, and then for this time leave thee: *Can thine heart endure, or can thine hands be ſtrong in the day that I ſhall deal with thee, ſaith the Lord? Ezek.* 22. 14. What ſaiſt thou? Wilt thou anſwer this Queſtion now? or wilt thou take time to do it? or wilt thou be deſperate, and venture all? And let me put this Text in thine ear to keep it open; and ſo the Lord have mercy upon thee: *Upon the wicked ſhall the Lord rain ſnares, fire and brimſtone, and an horrible tempeſt, this ſhall be the portion of their cup,* Pſal. 11. 6. Repent ſinners.

42. Secondly, My ſecond Word is to them that are upon the Potter's wheel, concerning whom, we know not, as yet, whether their **Convictions**, and **Awakenings** will end in **Converſion**, or no; ſeveral things I ſhall ſay to you, both to further your Convictions, and to caution you from ſtaying any where below, or ſhort of ſaving Grace.

1. Remember that but few ſhall be ſaved; and if God ſhould count thee worthy to be one Eph. 2. 45. of that few, what a Mercy would that be?

2. Be thankful therefore for Convictions; Converſion begins at **Conviction**, though all Conviction doth not end in Converſion. It is a great mercy to be convinced that we are **ſinners**, and that we need a Saviour; count it therefore a Mercy, and that thy convictions may end in converſion; Do thou,

1. Take heed of ſtifling of them: It is the way of poor Sinners to look upon **convictions**, as things that are hurtful; and therefore they uſe to ſhun the awakening Miniſtry, and to check a convincing Conſcience; ſuch poor ſinners are much like to the wanton Boy that ſtands at the Maid's Elbow to blow out her Candle as faſt as ſhe lights it at the Fire. Convinced **ſinner**, God lighteth thy Candle, and thou putteſt it out; God lights it again, and thou putteſt out; (*Yea, how oft is the Candle of the wicked put out?* Job 21. 17.) At laſt God reſolveth he will light thy Candle no more; and then, like the *Egyptians*, you dwell all your days in darkneſs, and never ſee light more, but by the light of Hell-fire; wherefore *give glory to God*, and if he awakens thy Conſcience, quench not thy convictions; do it, ſaith the Prophet, *before he cauſe darkneſs, and before your feet tumble upon the dark mountains*, and he turn your convictions into the ſhadow of death, and make them groſs darkneſs, *Jer.* 13. 16.

1. Be willing to ſee the worſt of thy condition; 'tis better to ſee it here than in Hell; for thou maiſt ſee thy miſery here or there.

2. Beware of little ſins, they will make way for great ones, and they again will make way for bigger, upon which, God's wrath will follow; and then may thy latter end be worſe than thy beginning, 2 *Pet.* 2. 20.

3. Take heed of bad company, and evil communications, for that will corrupt good manners. God ſaith, *evil Company will turn thee away from following him, and will tempt thee to ſerve other Gods*, Devils; ſo the anger of the Lord will be kindled againſt thee, and deſtroy thee ſuddenly, *Deut.* 7. 3.

4. Beware of ſuch a Thought as bids thee delay Repentance; for that is damnable, *Prov.* 1. 24. *Zech.* 7. 12, 13.

5. Beware of taking example by ſome poor carnal Profeſſor, whoſe Religion lies in the tip of his Tongue. Beware I ſay, of the Man whoſe Head ſwims with Notions, but his Life is among the unclean, *Job* 36. 14. *He that walketh with wiſe men, ſhall be wiſe; but a companion of fools ſhall be deſtroyed*, Prov. 13. 20.

6. Give thy ſelf much to the Word, and Prayer, and good Conference.

7. Labour to ſee the Sin that cleaveth to the beſt of thy performances, and know that all is nothing if thou beeſt not found in Jeſus Chriſt.

8. Keep in remembrance that God's eye is upon thy heart, and upon all thy ways: *Can any hide himſelf in ſecret places, that I ſhould not ſee him, ſaith the Lord? Do not I fill heaven and earth, ſaith the Lord?* Jer. 23, 24.

9. Be often meditating upon death and judgment, *Eccleſ.* 11. 9. *chap.* 12. 14.

10. Be often thinking what a dreadful end, Sinners, that have neglected Chriſt, will make at that Day of Death and Judgment, *Heb.* 10. 31.

11. Put thy ſelf often, in thy thoughts, before Chriſt's Judgment-ſeat, in thy ſins, and conſider with thy ſelf, were I now before my Judge, how ſhould I look, how ſhould I ſhake and tremble?

12. Be often thinking of them that are now in hell paſt all mercy; I ſay, be often thinking of them, thus;

1. They were *once* in the world, as I now am.

2. They once took delight in ſin, as I have done.

3. They once neglected Repentance, as Satan would have me do.

4. But now they are gone, now they are in Hell, now the Pit hath ſhut her Mouth upon them.

Thou maiſt alſo doubt thy Thoughts of the damned, thus;

1. If theſe poor Creatures were in the world again, would they ſin as they did before? would they neglect Salvation as they did before?

2. If they had Sermons, *as I have*; if they had the Bible, *as I have*; if they had good company, *as I have*; yea if they had a day of Grace, *as I have*; would they neglect it as they did before? Sinner, couldeſt thou ſoberly think of theſe things they might help (God bleſſing them) to awaken thee, and to keep thee awake to repentance, to the repentance that is to ſalvation, never to be repented of.

43. *Object.* But you have ſaid, few ſhall be ſaved, and ſome that go a great way, yet are not ſaved; at this therefore, I am even **diſcouraged**, and awakened: I think I had as good go no further, I am indeed under conviction, but I may periſh, and if I go on in my ſins I can but periſh, and 'tis ten, twenty, an hundred to one, if I be ſaved, ſhould I be never ſo earneſt for Heaven.

Anſw. That few will be **ſaved** muſt needs be a truth, for Chriſt hath ſaid it; that many go far, and come ſhort of heaven, is as true, being teſtified by the ſame hand: but what then? why then had I as good never ſeek; who told thee ſo? muſt no body ſeek, becauſe few are **ſaved**, this is juſt contrary to the Text, that bids us, *therefore* ſtrive, *ſtrive* to enter in, *becauſe the gate is ſtrait, and becauſe many will ſeek to enter in, and ſhall not be able.* But why go back

back again, seeing that is the next way to Hell, never go over hedge and ditch to Hell, if I must needs go thither, I will go the fartheſt way about; but who can tell though there ſhould not be ſaved ſo many as there ſhall, but thou mayſt be one of that few. They that miſs of Life periſh, becauſe they will not let go their ſins, or becauſe they take up in **profeſſion** ſhort of the ſaving faith of the Goſpel: They periſh I ſay, becauſe they are content with ſuch things as will not prove graces of a ſaving nature, then they come to be tryed in the fire, otherwiſe the promiſe is free and full, and everlaſting. *Him that cometh to me*, ſays Chriſt, *I will in no wiſe caſt out; for God ſo loved the World, that he gave his only begotten ſon, that whoſoever believeth in him might not periſh, but have everlaſting Life*, *John* 6. 37. wherefore let not this thought, *few ſhall be ſaved*, weaken thy heart, but let it cauſe thee to mend thy pace, to mend thy crys, to look well to thy grounds for Heaven; let it make thee fly faſter from ſin, to Chriſt, let it keep thee awake and out of carnal ſecurity, and thou maiſt be ſaved.

44. *Thirdly*, My third word is to **Profeſſors**, Sirs, give me leave to ſet my trumpet to *your* ears again a little, *when every man hath put in all the claim they can for heaven, but few will have it for their Inheritance.* I mean but few Profeſſors, for ſo the Text intendeth, and ſo I have alſo proved, *for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

Let me therefore a little expoſtulate the matter with you, O ye **thouſands** of **Profeſſors**.

Firſt, I begin with you whoſe Religion lieth only in your Tongues, I mean you who are little or nothing known from the reſt of the **Rabble** of the World, only you can **talk** better than they; hear me a word or two. *If I ſpeak with the tongue of Men and Angels, and have not Charity*, that is, love to God, and Chriſt, and Saints, and Holineſs, *I am nothing*, no child of God, and ſo have nothing to do with Heaven, 1 *Cor.* 13. A prating Tongue will not unlock the Gates of Heaven, nor blind the Eyes of thy Judge; look to it; the wiſe in heart will receive Commandments; but a prating Fool ſhall fall, *Prov.* 10. 8.

Secondly, Covetous Profeſſor, thou that makeſt a gain of Religion, that uſeſt thy Profeſſion to bring Griſt to thy Mill, look to it alſo; Gain is not Godlineſs; **Judas**'s Religion lay much in the Bag, but his Soul is now burning in Hell; all Covetouſneſs is Idolatry; but what is *that*, or what will you *call it*, when Men are religious for filthy Lucre ſake, *Ezek.* 33. 31.

Thirdly, **Wanton** Profeſſors I have a word for you; I mean, you that can tell how to miſplead **Scripture**, to maintain your Pride your Banqueting, and abominable Idolatry; Read what *Peter* ſays, you are the ſnare and damnation of others; *you allure through the Luſt of the Fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in errour*, 2 Pet. 2. 18. Beſides, the holy Ghoſt hath a great deal againſt you, for your **feaſtings**, and eating without fear, not for health, but gluttony, *Jude* 12. Farther, *Peter* ſays, that you that count it pleaſure to riot in the day-time, *are ſpots and blemiſhes, ſporting your ſelves with your own deceivings*, 2 Pet. 2. 13. And let me ask, did God give his word to juſtifie your wickedneſs? or doth Grace teach you to plead for the Fleſh, or the making proviſion for the luſts thereof; Of theſe alſo are they that feed their bodies to ſtrengthen their luſts, under pretence of ſtrengthning frail Nature. But pray remember the Text; *Many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

Fourthly, I come next to the **Opinioniſt**, I mean, to him whoſe Religion lieth in ſome Circumſtantials of Religion; with this ſort this Kingdom ſwarms at this day; theſe think all out of the way that are not of their mode, when themſelves may be out of the way in the midſt of their **Zeal** for their Opinions; pray do you alſo obſerve the Text, *Many, I ſay unto you, will ſeek to enter in, and ſhall not be able.*

Fifthly, Neither is the **Formaliſt** exempted from this number; he is a man that hath *loſt all* but the *ſhell* of Religion; he is hot indeed for his form; and no marvel, for that is his *All* to contend for; but his Form being without the power and ſpirit of godlineſs, it will leave him in his ſins; nay, he ſtandeth now in them, in the ſight of God, 2 *Tim.* 3. 5. *and is one of the many that will ſeek to enter in, and ſhall not be able.*

Sixthly, The **Legaliſt** comes next, even him that hath no Life but what he makes out of his Duties; this Man hath choſen to ſtand and fall by *Moſes*, who is the condemner of the world, *There is one that accuſeth you, even* Moſes, *in whom ye truſt*, John 5. 45.

Seventhly, There is in the next place, the **Libertine**, he that pretendeth to be againſt Forms and Duties, as things that gender to bondage, neglecting the order of God: This Man pretends to pray always, but under that pretence, prays not at all; he pretends to keep every day a Sabbath, but this pretence ſerves him only to caſt off all ſet times for the worſhip of God. *This is alſo one of the many that will ſeek to enter in, and ſhall not be able*, Tit. 1. 16.

Eighthly, There is the **Temporizing Latitudinarian**; he is a man that hath no God but his Belly, nor any Religion but that by which his belly is worſhipped; his Religion is always like the Times, turning this way and that way, like the Cock on the Steeple; neither hath he any Conſcience but a benumm'd and ſear'd one, and is next door to a down-right Atheiſt; *and alſo is one of them many that will ſeek to enter in, and ſhall not be able.*

9ly. There is alſo the *wilfully* **ignorant** Profeſſor, or him that is afraid to know more, for fear of the Croſs; he is for picking and chuſing of Truth, and loveth not to hazard his All for that worthy Name by which he would be called: When he is at any time overſet by Arguments, or Awakenings of Conſcience, he uſes to heal all, by, *I was not brought up in this Faith*; as if it were unlawful for Chriſtians to know more than hath been taught them at firſt converſion, there are many Scriptures that lie againſt this Man, *as the mouths of great Guns*, and *he is one of the many that will ſeek to enter in, and ſhall not be able.*

Tenthly, We will add to all theſe, the Profeſſor that would prove himſelf a Chriſtian, by

by **comparing** himſelf with others, inſtead of comparing himſelf with the word of God. This man comforts himſelf becauſe he is as holy as ſuch, and ſuch; he alſo knows as much as that old Profeſſor, and then concludes he ſhall go to Heaven: as if he certainly knew, that thoſe with whom he compareth himſelf would be undoubtedly ſaved, but how if he ſhould be miſtaken, nay may they not both fall ſhort; but to be ſure he is in the wrong that hath made the compariſon, 2 *Cor.* 10. 12. and a wrong foundation will not ſtand in the day of Judgment. This man therefore *is one of the many that will ſeek to enter in and ſhall not be able.*

Eleventhly, There is yet another Profeſſor, and he is for God and for *Baal* too, he can be **any thing**, for *any* Company: he can throw ſtones with both hands, his Religion alters as faſt as his company; he is a frog of *Egypt*, and can live *in* the water, and *out* of the water, he can live in religious company and again as well out, *nothing* that is *diſorderly* comes a miſs to him, he'll *hold* with the *Hair*, and *run* with the *Hound*, he carries *fire* in *one* hand, and *water* i' th' *other*; he is a very *any* thing but what he *ſhould* be: *This is alſo one of the many that will ſeek to enter in, and ſhall not be able.*

Twelfthly, There is alſo *that* **Free-willer** who denies to the Holy Ghoſt the ſole work in converſion, and *that Socinian*, who denieth to Chriſt that he hath made to God ſatisfaction for ſin; and *that* **Quaker** who takes from Chriſt the two natures in his Perſon, and I might add as many more; touching whoſe damnation) they dying as they are) the Scripture is plain: *theſe will ſeek to enter in and ſhall not be able.*

45. But *Fourthly*, if it be ſo, what a ſtrange diſappointment will many Profeſſors meet with at the day of Judgment: I ſpeak not now to the open Profaner, every body (as I have ſaid) that hath but common underſtanding between good and evil, knows that they are in the broad way to Hell and Damnation, and they muſt needs come thither, nothing can hinder it, but Repentance unto Salvation, except God ſhould prove a lier to ſave them, and 'tis hard ventring of that.

Neither is it amiſs, if we take notice of the Examples that are briefly mentioned in the Scriptures concerning Profeſſors that have miſcarried.

1. *Judas* periſhed from among the Apoſtles, *Acts* 1. 2. *Demas* as I think periſhed from among the Evangeliſts, 2 *Tim.* 4. 10. 3. *Diotrephes* from among the Miniſters, or them in office in the Church. *Joh.* 9. 10. 4. And as for Chriſtian Profeſſors, they have fell by heaps, and almoſt by whole Churches, 2 *Tim.* 1. 15. *Revel.* 3. 4. 15, 16, 17. 5. Let us add to theſe, that the things mentioned in the Scriptures about theſe matters, are but brief hints, and *items* of what is afterwards to happen; as the Apoſtle ſaid; *ſome mens ſins are open before hand, going before unto Judgment, and ſome men they follow after*, 1 Tim. 5. 24. So that, fellow-profeſſor, let us fear, leſt a promiſe being left us of entring into this reſt, any of us ſhould ſeem to come ſhort of it: O to come ſhort! nothing kills it, nothing will burn like it. I intend not diſcouragements, but awakenings; the Churches have need of awakening, and ſo have all Profeſſors; do not deſpiſe me therefore; but hear me over again: What a ſtrange diſappointment will many Profeſſors meet with at the Day of God Almighty? A Diſappointment, I ſay, and that as to ſeveral things.

1. They will **look** to eſcape Hell, and yet fall juſt into the mouth of Hell: What a diſappointment will here be?

2. They will look for Heaven, but the gate of Heaven will be ſhut againſt them: what a Diſappointment is here?

3. They will expect that Chriſt ſhould have compaſſion for them; but will find that he hath ſhut up all bowels of compaſſion from them: What a Diſappointment is here?

Again, Fifthly, As this Diſappointment will be fearful; ſo certainly it will be very full of **Amazement.** 46.

1. Will it not amaze them to be unexpectedly excluded from Life and Salvation.

2. Will it not be amazing to them to ſee their own Madneſs and Folly, while they conſider how they have dallied with their own Souls, and took lightly for granted, that they had that Grace that would ſave them, but hath left them in a damnable ſtate.

3. Will they not alſo be amazed one at another, while they remember how in their Lifetime they counted themſelves Fellow-heirs of Life. To allude to that of the Prophet; *They ſhall be amazed one of another, their faces ſhall be as flames*, Iſa. 13. 8.

4. Will it not be amazing to ſome of the **Damned** themſelves, to ſee ſome come to *hell* that then they ſhall ſee come *thither*? To ſee Preachers of the Word, **Profeſſors** of the Word, Practiſers in the Word, to come thither; What wondring was there among them at the Fall of the King of *Babylon*, ſince he thought to have ſwallowed up all becauſe he was run down by the *Medes* and *Perſians*? *How art thou fallen from Heaven*, Lucifer, *Son of the Morning*? How art thou cut down to the ground that didſt weaken the Nations? If ſuch a thing as this, will with amazement ſurprize the damned, what an amazement will it be to them to ſee ſuch an one as he, *whoſe head reached to the clouds*, to ſee him come down to the Pit, and periſh for ever like his own dung. *Hell from beneath is moved for thee, to meet thee at thy coming; it ſtirreth up the dead for thee, even all the chief ones of the Earth*, Iſa. 14. They that ſee thee, ſhall narrowly look upon thee, and conſider thee, ſaying, *Is this the Man?* Is this he that profeſſed, and diſputed, and forſook us; but now he is come to us again? Is this he that ſeparated from us, but now is he fallen with us into the ſame eternal damnation with us?

Sixthly, Yet again, one Word more, if I may awaken Profeſſors. 1. Conſider, though the poor **carnal** world ſhall certainly periſh, yet they will want theſe things to aggravate their ſorrow, which thou wilt meet with in every thought that thou wilt have of the condition thou waſt in when thou waſt in the world. 47.

1. They will not have a Profeſſion to bite them when they come thither.

2. They

2. They will not have a taſte of a loſt heaven, to bite them when they come thither.

3. They will not have the thoughts of, *I was almoſt at heaven*, to bite them when they came thither.

4. They will not have the thoughts of, how they cheated Saints, Miniſters, Churches, to bite them when they come thither.

5. They will not have the dying thoughts of falſe Faith, falſe Hope, falſe Repentance, and falſe Holineſs, to bite them when they come thither. *I was at the gates of Heaven, I looked into Heaven, I thought I ſhould have entred into Heaven; O how will theſe things ſting! They will, if I may call them ſo, be the ſting of the ſting of Death in Hell-fire.*

48. Seventhly, Give me leave now in a word, to give you a little advice.

1. Doſt thou love thine own Soul? then pray to Jeſus Chriſt for an awakened heart, for an heart ſo awakened, with all the things of another world, that thou maiſt be allured to Jeſus Chriſt.

2. When thou comeſt there, beg again for more Awakenings about Sin, Hell, Grace, and about the Righteouſneſs of Chriſt.

3. Cry alſo for a Spirit of diſcerning, that thou maiſt know that which is ſaving Grace indeed.

4. Above all Studies, apply thy ſelf to the Study of thoſe things that ſhew thee the evil of Sin, the ſhortneſs of Mens Life, and which is the way to be ſaved.

5. Keep company with the moſt godly among Profeſſors.

6. When thou heareſt what the nature of true Grace is, defer not to ask thine own heart if this Grace be there? And here take heed,

1. That the Preacher himſelf be found, and of good Life.

2. That thou takeſt not ſeeming Graces for real ones, nor ſeeming fruits for real Fruits.

3. Take heed that *a Sin and thy Life goes not unrepented of*; for that will make a *flaw* in thine *Evidence*, a *wound* in thy *Conſcience*, and a *breach* in thy *Peace*; and a hundred to one, if at laſt, it doth not drive all the Grace in thee into ſo dark a corner of thy heart, that thou ſhalt not be able, for a time, by all the torches that are burning in the Goſpel, to find it out to thine own comfort and conſolation.

FINIS.

Some Golpel Truths opened,

According to the

SCRIPTURES.

OR,

The Divine and Humane Nature of CHRIST JESUS,

His coming into the World; his Righteouſneſs, Death, Reſurrection, Aſcenſion, Interceſſion, and ſecond coming to Judgment, plainly Demonſtrated and Proved.

AND ALSO,

Anſwers to ſeveral Queſtions, with profitable Directions to ſtand faſt in the Doctrine of Jeſus the SON of MARY, againſt thoſe bluſtering Storms of the Devils Temptations, which do at this Day, like ſo many Scorpions, break looſe from the Bottomleſs Pit, to bite and torment thoſe that have not taſted the Vertue of Jeſus, by the Revelation of the Spirit of God.

Publiſhed for the good of Gods Choſen Ones, by that Unworthy Servant of CHRIST,

JOHN BUNYAN, of *BEDFORD*,

By the Grace of GOD, Preacher of the GOSPEL of his Dear SON.

Jeſus ſaith, I am the way, the truth, and the life: no Man cometh to the Father, but by me, Jo. 14. 6. *Neither is there Salvation in any other,* Acts 4. 12.

The Author to the Reader.

SEEING *the Lord hath been pleaſed to put it into mine heart, to write a few things to thee* (Reader) *touching thoſe things which* are moſt ſurely believed *by all thoſe that are, or ſhall be ſaved,* Luke 1. 1. Acts 13. 38. *I think it meet alſo, to ſtir up thy heart by way of remembrance, touching thoſe things that are the* hinderances *of thy* believing *the things that are neceſſary to the welfare of thine immortal ſoul. And indeed, this is the only thing neceſſary; it is better to loſe all that ever thou haſt, than to have thy ſoul and body for ever caſt into Hell: And therefore, I beſeech thee to conſider with me a few things touching the Stratagems, or ſubtile* Temptations *of the Devil, whereby he lyeth in wait, if by any means he may, to make thee fall ſhort of eternal life,* 1 Pet. 5. 8.

And

And first of all, he doth endeavour by all means to keep thee in love with thy sins and pleasures, knowing that he is sure of thee, if he can but bewitch thee to live and die in them, 1 Cor. 6. 9, 10. 2 Thes. 2. 12. *Yea, he knows that he is as sure of thee, as if he had thee in Hell already,* John 3. 19 *And that he might accomplish his design on thee in this particular, he laboureth by all means possible to keep thy Conscience asleep in security and self-conceitedness, keeping thee from all things that might be a means to awaken and rowse up thine heart: As first, he will endeavour to keep thee from hearing of the word, by suggesting unto this and the other worldly business which must be performed; so that thou wilt not want excuse to keep thee from the* **Ordinances** *of Christ, in Hearing, Reading, Meditation, &c. or else, he seeks to disturb, and distract thy mind when thou art conversant in these things, that thou canst not attend to them diligently, and so they become unprofitable; or else if thou art a little more stirred, he labours to rock thee asleep again, by casting thee upon, and keeping thee in evil Company, as among Rioters, Drunkards,* **Jesters,** *and other of his instruments, which he imployeth on purpose to keep thee secure, and so ruine thy Soul and Body for ever and ever.*

If not thus, then peradventure he will seek to perswade thee it is but a melancholly fit, and will put thee upon the works of thy Calling, or thy **Pleasures,** *or Physick; or some other trick he will invent such as best agreeth with thy nature: And thus thy heart is again deaded, and thou art kept in carnal security, that thou mightest perish for ever. But if notwithstanding these, and many cunning slights more which might be named, he connot so blind, and benumb thy conscience, but that it doth see and feel sin to be a burden, intolerable and exceeding sinful: Then in the second place, his design is to drive thee to* **Dispair,** *by perswading thee that thy sins are too big to be pardoned, he will seek by all means possible to aggravate them by all the circumstances of time, place, person, manner, nature, and continuance of thy sins, he will object in thy soul, thou hast out sinned grace, by rejecting so many Exhortations, and Admonitions, so many Reproofs, so many tenders of Grace; hadst thou closed in with them it had been well with thee, but now thou hast stood it out so long, that there is no hope for thee: Thou mightest have come sooner, if thou didst look to be saved, but now it is too late. And withal, that he might carry on his design upon thee to purpose, he will be sure to present to thy conscience, the most sad sentences of the Scripture; yea, and set them home with such cunning Arguments, that if it be possible, he will make thee despair, and make away thy self, as did* Judas.

But if he be prevented in this his intended purpose; the next thing he doth beset thee with, is to make thee rest upon thy own **Righteousness,** *telling thee, that if thou wilt needs be saved, thou must earn Heaven with thy fingers ends; and it may be, he represents to thy soul such a Scripture;* If thou do well, shalt thou not be accepted? *And thou having (but in the strength of nature) kept thy self from thy former grosser polutions, and it may be from some more secret sins, art ready to conclude, now thou* **dost well;** *now God accepts thee; now he will* **pardon,** *yea, hath pardoned thee; now thy Condition is good, and so goest on till thou meetest with a searching Word, and Ministery, which tells thee, and discovers plainly unto thee, that thou doest all this while deceive thy self, by a vain hope and confidence; for tho' thou seek after the Law of Righteousness, thou hast not yet attained to the Law of Righteousness, nor yet canst, because, thou seekest it not by Faith,* but as it were, by the Works of the Law, *Rom.* 9. 31, 32. *Here again, thou art left in the mire, and now peradventure thou seest, that thou art not profited by the Works of the Law, nor thy own Righteousness: And this makes thee stir a little, but in process of time, (through the subtil sleights of the Devil, and the wickedness of thine own heart;) thou forgettest thy trouble of* **Conscience,** *and slipest into a notion of the Gospel, and the grace thereof, and now thou thinkest thy self cock-sure: Now thou art able to say,* He that lives and dies in his sins, shall be Damned for them: He that trusts in his own Righteousness, shall not be saved: *Now thou canst cry,* Grace, Grace, its freely by Grace, its through the Death of the Man Christ Jesus, that sinners do attain unto eternal Life, *Heb.* 9. 14. *This, I say, thou hast in the notion, and hast not the power of the same in thine heart, and so it may be thine head is full of the knowledge of the Scriptures, though thine heart be empty of sanctifying Grace. And thus thou doest rejoyce for a time: Yet because thou hast not the root of the matter within thee,* in time of **Temptation** thou fallest away, *Luke* 8. 13.

Now being in this condition, and thinking thy self to be wondrous well, because of that Notion of the Truth, and that notion thou hast in the things of God: I say, being in this state, thou art lyable to these Dangers.

First, *Thou art like to* **perish** *if thou die with this notion in thine head, except God out of his rich Grace do work a saving work of Grace and Knowledge in thy heart; for know this, thou mayest understand glorious Mysteries, and yet be a Cast-away,* 1 Cor. 13. 1, 2, 3. Or else,

Secondly, *Thou art liable to the next Damnable* **Heresie** *that the Devil sendeth into the World. See and consider,* Luk. 8. 13. 2 Tim. 2. 18. *I say, thou doest lie liable to be carried away with it, and to be captivated by it; so that at last, through the Delusions of the Devil, thou mayest have thy Conscience seared as with an hot iron, so hard, that neither Law, nor Gospel, can make any entrance thereinto, to the doing of thee the least good. And indeed, who are the Men that at this day are so deluded by the* Quakers, *and other pernicious Doctrines? But those who thought it enough to be Talkers of the Gospel, and Grace of God, without seeking and giving all diligence to make it sure unto themselves? And for* this cause God hath sent them strong Delusions, that they should believe a Lye: That they all might be damned, who believed not the truth, but had pleasure in Unrighteousness, *as it is written,* 2 Thes. 2. 11, 12. *And indeed if you mark it, you shall see, that they be such kind of People, who at this day are so carried away with the* Quakers *Delusions; namely, a Company of loose* **Ranters,** *and light Notionists, with here and there a Legalist, which were shaking in their Principles from time to time, sometimes on this Religion, sometimes on that: And thus these* Unstable Souls *are deluded and beguiled at last,* 2 Pet. 2. 14. *So that these who before (as one would have thought) had something of God in them, are now turned such enemies to the glorious truths of the Gospel, that there is none so obstinately erroneous as*

they. And indeed it is just with God, to give *then over to believe a Lye, 2 Thes. 2. 11. who before were so idle that they would not receive the Truth of God into their hearts,* in the love of it. *And to be bewitched by the Devil to obey his Temptations, and be damned, who would not obey the* truth, *Gal. 3. 1. that they might be saved.*

But you will say, what Lyes *are those, that the* Devil *beguileth poor* Souls *withal? I shall briefly* 7.
tell you some of them, but having before said, that they especially are liable to the danger of them, who slip into high Notions, and rest there; taking that for true faith which is not. I shall desire thee seriously to consider this one Character of a Notionist. *Such an one, whether he perceives it or not, is puffed up in his fleshly mind, and advanceth himself above others, thinking but few may compare with him for Religion and knowledge in the Scriptures, but are ignorant and foolish in comparison of him: (Thus knowledge puffeth up, 1 Cor. 8. 1.) whereas when Men receive truth in the love of the truth, the more the head and heart is filled with the knowledge of the Mystery of Godliness, the more it is emptied of its own things, and is more sensible of its own vileness, and so truly humbled in its own eyes.*

And further, a Notionist, though he fall from his former strictness and seeming holiness, and appear more loose, and vain in his practises, yet speaks as confidently of himself, as to assurance *of Salvation, the love of God, and union with God, as ever. But now to return, and declare some of those Lyes which the* Devil *perswades some of these Men to believe.*

1. *That* Salvation *was not fully, and compleatly wrought out for poor sinners by the Man Christ Jesus, though he did it gloriously,* Acts 13. 38, 39, *by his death upon the Cross, without the Gates of* Jerusalem, Heb. 13. 12. *compared with* Jo. 19. 20.

2. *This is another of his lyes wherewith he doth deceive poor sinners, bidding them follow the* Light *that they brought into the World with them, telling them, that light will lead them to the Kingdom; for (say they) it will convince of sin, as swearing, lying, stealing, covetousness, and the rest of the sins against the Law,* Rom. 3. 20. But the Law is not of *Faith,* Gal. 3. 12. *And then I am sure, that it, with all its motions and convictions, is never able to justifie the soul of any poor sinner.* For as many as are of the works of the Law are under the Curse; for it is written, Cursed is every one that continueth not in all things that are written in the Book of the Law to doe them, *Gal.* 3. 10. but that no man is justified by the Law is evident, for, The just shall live by faith, *ver.* 11. *Now because I am not altogether ignorant of the delusion of the Devil touching this grace of* Faith *also, I shall therefore in short give thee (reader) a brief, yet true description from the Scripture.* 1. *What true justifying faith is, and what it lays hold upon.* 2. *I shall shew who it doth come from.* 3. *That every one hath it not.* 4. *What are the fruits of it. First therefore true faith is a fruit, work, or gift of the Spirit of God.* (Gal. 5: 22. 2 Thes. 1. 11. *and* 1 Cor. 12. 9.) *whereby a poor soul is enabled through the mighty operation of God* (Col. 2. 12.) *in a sence of its sins and wretched estate to lay hold on the righteousness, blood, death, resurrection, ascension, intercession, and coming again of the Son of God which was crucified without the gates of* Jerusalem, *for eternal life;* Jo. 3. 16, 18. *compared with* Mat. 3. 17. Gal. 2. 20. Rom. 5. 8, 9, 10. Ro. 3. 25. Act. 16. 31. Heb. 13. 12. *according to that saying in* Heb. 11. 1. *Now faith is the substance of things hoped for, and the evidence of things not seen, that is, the things that are hoped for faith sees, lays hold upon, and embraces them,* Heb. 11. 13. *as if they were present; yea, it seals up the certainty of them to the soul. Therefore saith the Apostle, it is the evidence, or testimony, or witness, of those things that are not seen as yet with a bodily eye: which are obtained by the blood of the man Christ Jesus,* Heb. 9. 14. *compared with* Heb. 10. 12. 19, 20. *by which the soul sees as in a glass the things that God hath laid up for them that fear him,* 1 Cor. 13. 12. 2 Cor. 3. 18.

Secondly, If you would know who this Faith *comes from, read* Ephes. 2. 8. For by grace ye are saved (*saith the Scripture*) through faith, and that not of your selves it is the gift of God. *Again, in* Phil. 1. 29. *it is thus written.* For unto you (*that are believers*) it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake: *And thus much do the Apostles hold forth to us in their prayer, or request to the Lord Jesus, when they say,* Lord increase our faith, Luke 17. 5. *and he is therefore called* the Author and Finisher of our Faith, Heb. 12. 3. *also we find in* Jam. 1. 17. *that,* Every good and perfect gift is from above, and cometh down from the Father of Lights, *&c. and therefore faith comes from God, for true justifying faith is a good gift, and perfect in respect of the Author God, in respect of its object, Christ; and in respect of the nature, though not in respect of the degree, and measure of it in us: even as a grain of gold, is as perfect gold, as a pound of gold, though not so much.*

All men have not faith, *This the Apostle witnesseth in so many words, as we find,* 2 Thes. 3. 2. *and* Deut. 32. 20. *Also in* Tit. 1. 15. *To them that are defiled and unbelieving is nothing pure,* &c. *It appeareth also in this, that all do not attain salvation, which they must needs do if they had true justifying faith; compare* Luke 13. 24. *and* 1 Jo. 5. 19. *with* Mar. 16. 16. *And* Heb. 4. 3. *with* ver. 6. *and* 11. they that believe shall be saved.

4. *The fruits of it are, first, to purifie the heart,* Acts 15. 9. *and* 1 Jo. 3. 3. *and that, as I said before, by laying hold on what Jesus Christ had done and suffered for sinners,* Acts 13. 38, 39.

2. *It fills the soul with peace and joy, in that it lays hold on the things that are obtained for it,* Rom. 5. 1. 2 Tim. 1. 9. 10. 1 Pet. 1. 8.

3. *It makes the Soul to wait patiently,* for the glory that is to be revealed at the second appearing of the man Christ Jesus, whom God hath raised from the dead; which hath also delivered it from the wrath to come, *as in* Tit. 2. 13, 14. 1 Pet. 4. 13. *and* 5. v. 1. 4. 1 Thes. 1. 10.

But how (may some say) doth the Devil *make his delusions take place in the hearts of poor creatures?* 8.
Answ. *Why,* 1. *he labours to render the doctrine of the Lord Jesus, and Salvation by him alone, very odious and low: and also his ordinances, as hearing, reading, meditation, use of the Scriptures,* &c. *telling poor sinners that these things are but poor, low, carnal, beggerly, empty Notions; preached up by the*

Clergy men,

Clergy-men, who are the Scribes and Pharisees of this Generation; who have the letter, but not the Spirit of God in them; which lead men into the form, but not into the power of the Lord Jesus: And with this perswasion, he also represents the ungodly and base carriage, or behaviour of some, who have taken in hand to preach the Doctrine of the Lord Jesus Christ, and thereby he doth render the Gospel of our Lord Jesus the more contemptible and base. But Woe, woe, woe, be to them by whom such offences come, Mat. 18. 7. Lu. 17. 1, 2.

2. *He pretends to lead them up into some higher light, mysteries, and revelations of the Spirit, into which but a very few have attained or can attain, also bewitching their affections, and taking them with an earnest pursuit after these his pretended truths; perswading them, that they shall be as God himself, able to discern between good and evil,* Gen. 3. 5. *And in this he is exceeding subtile and expert, as having practised it ever since the days of* Adam. *These things being thus considered, and in some measure hungred after, and the rather because they are good (as they think) to make one wise* Gen. 3. 6. *The poor Soul is all on the sudden possessed with a desperate Spirit of delusion, which carries it away headlong with some high, light, frothy* **Notions**, *and spiritual wickedness (which drown it in perdition and destruction) that doth feed and tickle the heart a while, to the end it may make way for a farther manifestation of it self in the poor deluded soul; which when it hath attained to, it doth then begin to bring the soul into a clearer sight of those things, which it was loth it should know at the first; but having fitted the soul by degrees, for a further possession of it self, at last it begins to hold forth its new Gospel; shewing the soul a new* **Christ**, *and new Scriptures. The new and false Christ, is a Christ crucified within, dead within, risen again within, and ascended within in opposition to the Son of* Mary, *who was Crucified without, Dead without, risen again without, and ascended in a Cloud away from his Disciples into Heaven (Acts 1. 9, 10, 11.) without them.*

Now this new and false Christ, hath a new and false faith belonging to his **Gospel**, *which faith is this, to apprehend this Christ Crucified within, Dead within, Risen again within, and Ascended within. But ask them for a Scripture that doth positively prove their Doctrine, they also have a Scripture, but it is within, it doth bear witness within, and if they had not that, (though that be of the Devils making,) I am sure they would have none out of Gods Holy Scriptures, for they will allow of no Crucified Christ, but he that was Crucified without the Gates of* Jerusalem: (a) *Dead and Buried in the Sepulchre of* Joseph of Arimathea: (b) *was raised again out of that Sepulchre into which* Joseph *had laid him:* (c) *Who went before his Disciples into* Gallilee: (d) *And to* Emaus: (e) *Shewed them his Hands and his Feet,* (f) *where the Nails had gone through: Did eat and drink with them after his Resurrection: Was seen of them on earth forty days after his Resurrection:* (h) *and after that ascended away in a Cloud, out of the sight of his Disciples into Heaven:* (i) *Which Christ ever lives to make intercession for us:* (k) *Who will come again also at the end of the World to Judgment.* (l) *Who also is the same that hath obtained eternal Redemption for us:* (m) *This I say, or rather the Scriptures say, is* **Gods Christ**, *Mat.* 16. 16. in whom he is well pleased, *Mat.* 3. 17. *neither doth God own any other, or allow of any other:* For there is none other Name under Heaven given among Men, whereby we must be saved, *than the Name of Jesus of* Nazareth, Acts 4. 10. *compared with* v. 11, 12. *But as I told you before, the way to be thus deluded, is first to render Gods Christ odious and low, with a pretence of some further light and Revelations; and thus* professing themselves to be wise, they became Fools, *Rom.* 1. 22. *But you will say, Doth not the Scripture make mention of a Christ within?* Col. 1. 27. *and* 2 Cor. 13. 5. Rom. 8. 10. *I Answer.* * 1. *God's Christ was, and is, true God, and true Man; he was born of the Virgin* Mary, *true God, and true Man,* Mat. 1. 23. *and* They shall call his Name *Emanuel,* which being Interpreted, is God with us, *or God in our Nature, according to* 1 Tim. 3. 16. *God was manifested in the flesh; and* 1 Joh. 1. 14. The word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of Grace and Truth. *And in* Heb. 1. 14. Forasmuch then as the Children are partakers of flesh and blood, he, *that is, God,* Heb. 1. 8. also himself likewise took part of the same, that through death he must destroy him that had the power of Death, that is, the Devil. *Now as he was thus true God, and true Man, so he became our Redeemer, and Saviour. Compare the first and second Chapters to the* Hebrews *together, and you may clearly see that this is a glorious truth, that he who is the first and the last,* Rev. 1. 17. 18. *and* 2. 8. *humbled himself, and made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of Men: And was this all? No, he humbled himself unto death, even the Death of the Cross,* Phil. 2, 7, 8. *compared with* Revel. 1. 17, 18. *and* Rev. 2. 8. *with* Gal. 1. 4. *Now after this Christ of God, true God, and true Man, had wrought out eternal redemption for us poor miserable sinners,* Heb. 9. 14. *compared with* 1 Tim. 1. 15. *I say, after he had done this, he ascended up into Heaven, and there ever lives to make intercession for us. Now this Christ, having thus compleatly wrought out our Salvation, sends his Disciples abroad to preach the same to poor sinners,* Acts 2. *and* 2 Cor. 5. 19, 20. 1 Cor. 1. 17. *and so many as were ordained to eternal life, when they heard the word, or the Gospel preached by the Apostles, which Gospel was this Christ,* 1 Cor. 1. 17. *compared with* ver. 23. *I say, so many as were ordained to eternal life, when they heard the word, the Holy Ghost, or Spirit of Christ fell upon them,* Acts 10. 44. *compared with* Acts 13. 48. *which did lead them into the Redemption and glorious things that the Lord Jesus had laid up and prepared for them,* Joh. 16. 13, 14, 15. 1 Cor. 2. 9. *Which Spirit was the earnest of their inheritance until the redemption of the purchased possession to the praise of his glory,* Eph. 1. 13, 14. *This earnest of their inheritance was a glorious encouragement to them that had it, to hope for the glory that was to be revealed at the appearing of Jesus Christ, which is the meaning of that place in* * Col. 1. 27, *And that will be seen clearly if we truly compare it with* Eph. 1. 13, 14. *before cited. Now this Spirit, which sometimes is called the Spirit of Christ,* 2 Cor. 13. 5. *This Spirit, I say, being given to all those that were ordained to eternal life, it must needs follow, that those that had not this Spirit, but did live and die without it, were not ordained to eternal life, and so were none of Christs: but were Reprobates,* Rom. 8. 9.

(a) Heb. 13. 12. Jo. 16. 20. (b) Jo. 19. 38, 39, 40, 41. (c) Jo. 20. 1. 12. (d) Mark 16. 7. (e) Luke 24. 16. (f) Luke 24. 39, 40. (h) Acts 1. 3. (i) Act. 1. 9, 10, 11. (k) Heb. 7. 24, 25. Act. 10. 42. & 17. 31. 2 Pet. 3. 10, 11. (m) Acts 13. 37, 38, 39. Rom. 3. 25. Eph. 1. 7. Rev. 1. 5. Heb. 1. 2. & 9. 14.

* Though I shall go seemingly about in answer to this Question, yet it will be very profitable to them who shall weigh and consider the several sentences hereof.

* The Spirit of Christ is the earnest of that inheritance that Christ as he was God and Man did obtain. Col. 1. 27. Ephes. 1. 13, 14.

Rom. 8. 9. *for the Spirit of Christ is the distinguishing Character betwixt a Believer and an Unbeliever, he that hath it, and is led by it, is a Child of God,* Rom. 7. 14. *but he that hath it not is none of Christs.*

* The Objection answered.

*So then, The * Answer that I give to the Question, is this. The* Spirit *of Christ that is given to believers, is the* Earnest, *or hope of that Inheritance that Christ hath already purchased, and is now preparing for so many as he hath given, or shall give this Holy Spirit unto. And for the proof hereof,* Read Eph. 1. 13, 14. In whom *(saith the Scripture)* ye also trusted after that ye heard the word of truth, the Gospel of your Salvation. In whom also after that ye believed, ye were sealed with the Holy Spirit of Promise, which is the earnest of our Inheritance: *(which inheritance is the eternal redemption that was purchased by Christ for poor sinners,* Heb. 9. 14.) until the redemption of the purchased possession, unto the praise of his glory. *Again,* Gal. 5. 5. for ye through the Spirit, wait for the hope of righteousness by faith. *And* Col. 1. 27. *the Apostle speaking of this great mystery, saith,* To whom God would make known what is the riches of the glory of this Mystery among the Gentiles, *which is Christ, in you the hope of glory, which glory was then revealed to the Saints no otherwise then by faith, as the Apostle saith,* We rejoyce in the hope of the glory of God, Rom. 5. 2. *Which hope is begotten by the Spirits shedding abroad the love of God in our hearts,* ver. 5. *which hope is not yet seen, that is, not yet actually enjoyed; for we are saved by hope;* but hope that is seen is not hope; for what a Man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it, Rom. 8. 24, 25. *And as I say, the cause of Believers hope is this, Christ, or the Spirit of Christ in them, the hope of glory. And indeed he may well hope for glory to come, who hath already an earnest thereof given him of God, and that earnest no less than the Spirit of the Lord Jesus,* Rom. 8. 16, 17. 9.

But now, this Spirit, which is the Cause of a Believers hope, all Men have not, Jude 19. Eph. 2. 12. Rom. 8. 9. Jo. 14. 16, 17. *Therefore what a sad Doctrine is that which saith, follow the* Light *that Christ hath enlightened every Man withal, which cometh into the World, which light is the Conscience* * Joh. 8. 9. *that convinceth of Sins against the Law; and that you may see clearly if you mind that Scripture,* John 8. 9. *which saith, That the* Pharisee *which had neither the love of God, nor yet his word abiding in them,* John 5. 38, 43. *when they had heard Christ speaking thus to them,* He that is without sin among you, *&c.* being convicted by their own Consciences, went out one by one, beginning at the eldest, even to the least. *But the Devil, that he might be sure not to miss of his design, labours by all means to render the Scriptures also odious and low, telling them of the* Scriptures *within; which Christ never taught, nor yet his Disciples: But they being given up of God to a reprobate mind, have given themselves over, rather to follow the suggestions of the Devil, than the Holy Scriptures which God hath commanded us to betake our selves to,* Isa. 8. 20. *compared with* John 5. 39. *which Scripture is called the sword of the Spirit,* Eph. 6. 17. *which weapon our Lord Jesus himself held up, to overcome the Devil withal,* Matt. 4. 4, 7, 10. Luke 4. 4. 8, 12. *But this design (as I told you) the Devil carries on, by pretending to shew them a more excellent way which they may attain to, if they be but wise, and follow what is made known unto them from the Light within them.*

It is the spirit of the Devil that doth render the Scriptures contemptible and low.

But (Reader) that thou mayest be able to escape the snare of this cunning hunter, I shall lay thee down some few directions, which if the Lord give thee grace to follow, thou shalt escape these wicked Delusions. 10.

And first of all, I admonish thee to be very serious touching thine estate and condition; and examine thine own heart by the rule of the word of God, whether or no, thou hast as yet any beginnings of desiring after Religion: And if thou findest that thou hast lived until now in ignorance, and hast not set thy self to remember thy Creator as thou art commanded, Eccles. 12. 1. *then I beseech thee consider that thou art under the wrath of Almighty God, and hast been so ever since thou camest into the world,* Eph. 2. 1, 2: *being thou in thy first Parents didst transgress against thy Maker,* Rom. 5. 18. Therefore as by the offence of one, *that is, of* Adam, ver. 14. judgment came upon all Men unto Condemnation. *Besides the many* Sins *thou hast committed ever since thou wast born: Sins against the Law of God, and sins against the Gospel of the grace of God: Sins against the long suffering, and forbearance of God, and sins against his judgments: Sins of Omission and sins of Commission, in thoughts, words and actions: Consider, I say, thy condition; yea, get a very great sense of thy sins that thou hast committed; and that thou mayest so do, Beg of God to convince thee by his Holy Spirit, not only of sins against Law, but also of that damning sin, the sin of unbelief.*

2. *If thou by Grace art but brought into such an estate as to see thy self in a lost condition because of sin, without the Lord Jesus, then in the next place have a care of resting on any* Duty *done, though it be never so specious; I say have a care of making any stay any where on this side the Lord Jesus Christ: But above all, strive to believe, that that very Man that was born of the Virgin* Mary, *did come into the world on purpose to save thee, as well as other poor Sinners: I say, thou must not be content till thou art enabled to say,* Gal. 2. 20. He loved me, and gave himself for me. *And that thou maist be sure to attain to this most precious* Rev. 22. 17 *Faith, (for so it is) be much in applying the freest Promises to thy own Soul; yea, those that have no conditions annexed to them, as these, or other like,* Jer. 31. 3. Jer. 3. John 6. 37. *also* Joh. 14. 19. Hos. 14. 3. *I say, labour to apply to thy own Soul in particular, the most glorious and freest Promises in the Book of God. And if at any time the Devil besets thee by his* Temptations, *(for so is his wonted manner to do, and so much the more, as he sees the labour to get out of his reach;) I say, when he assails thee with his fiery darts, be sure to act Faith on the most free Promises, and have a care that thou dost not enter into any dispute with him; but rather resist him by those blessed Promises that are laid down in the Word of God: And withal, be sure to meditate upon the Blood of the Man Christ Jesus, who also is the true God, and read those Scriptures that do most fully and clearly speak of it; as,* 1 John 1. 7. Eph. 1. 7. Heb. 9. 14. Rom. 3. 25.

But

But if thou say (as it is often the speech of poor Souls lying under a sense of Sin, and the apprehensions of wrath due to it) I cannot apply the Promises to mine own Soul; and the reason is, because my **Sins** *are so great, and so many. Consider, and know it for a Truth, that the more and greater thou seest thy sins to be, the more cause hast thou to believe; yea, thou must therefore believe because thy Sins are great:* David *made it an encouragement to himself, or rather the Spirit of the Lord made it his encouragement, to crave, yea to hope for pardon, because he had greatly transgressed,* Psal. 25. 11. For thy Name sake, O Lord, (*saith he*) pardon mine Iniquity, for it is great. *As if he had said, O Lord, Thy Name will be more glorified, the riches of thy Grace will be more advanced, thy Mercy and Goodness will more shine, and be magnified in pardoning me who am guilty of great iniquity, than if thou pardonest many others who have not committed such heinous Offences. And I dare say, the reason why thou believest not, is not because thy Sins are great, but because thou dost reason too much with that wicked Enemy of Man's Salvation, and givest way too much to the fleshly reasoning of thine own heart. For Christ hath said,* He that cometh unto me, I will in no wise cast out, *John* 6. 37. *And again,* Though thy sins be as red as Scarlet, they shall be as white as Snow, *Isa.* 1. 18. *And Christ calleth those that labour, and are heavy laden, to come to him, with promise to give them rest,* Mat. 11. 28. *Wherefore thou must not say, my sins are too big; but thou must say, because I am a great sinner, yea, because I have sinned above many of my companions, and am nearer to Hell and eternal damnation then they, because of my sins, therefore will I cry unto the Lord, and say, O Lord, Pardon my sins, for they are great.*

11. *Now that thou mayest not be deceived in a matter of so great concernment, have a special care of these three things. First, have a care of putting off thy* **trouble** *of Spirit the* **wrong way**, *which thou maist do three ways. First, when thy Conscience flieth in thy face, and tells thee of thy sins, thou dost put off Convictions the wrong way, if thou dost stop thy Conscience by promising to reform thy self, and lead a new Life, and getteſt off thy guilt by so doing: For though thou maist by this means stlil and quiet thy Conscience for a time, yet thou canst not hereby satisfie and appease the wrath of God; Yea, saith God to such,* Though thou wash thee with Nitre, and take thee much Sope, yet thine Iniquity is marked before me, *Jer.* 2. 22.

2. *If when thou art under the guilt of thy Sins, thou puttest off Convictions by thy Performances or* **Duties**, *and so satisfiest thy Conscience, then also thou dost put off thy Convictions the wrong way: For God will not be satisfied with any thing less than the Blood, Righteousness, Resurrection, and Intercession of his own Son,* Acts 4. 12. *And thou shouldest not satisfie thy self with any less than God would have thee to satisfie thy self withal; and that is the water of Life,* Isa. 55. 1, 2. *which water of Life thy Duties and all thy Righteousness is not;* for it is but menstruous Rags, *Isa.* 64. 6.

3. *Have a care that when thou art under conviction, thou doest not satisfie thy self with a* **Notion** *of the free grace of the Gospel; My meaning is, do not content thy self with any measure of knowledge that thou canst attain unto, or bottom thy peace upon it, thinking thou art now well enough, because thou canst speak much of the Grace of God, and his Love in Christ to poor sinners. For this thou mayest have, and do; and yet be but a Companion for* Demas, *yea, for* Judas *and the rest of the damned multitude: As the Apostle saith,* For all this thou mayest be but as sounding brass, and as a tinckling Cymball; *that is, nothing but a sound,* 1 Cor. 13. 1, 2, 3.

12. *But Secondly, If thou wouldest not be deceived, then have a care to avoid false* **Doctrines**, *which are according to the spirit of the Devil, and not after Christ.*

As first, If any Doctrine doth come unto thee, that tells thee, Except thou art circumcised after the manner of Moses, *thou canst not be saved: That is, if any Man come unto thee, and tells thee, thou must do such and such works of the* **Law**, *to the end thou mayest present thy self the better before God, do not receive him:* For to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness, *Rom.* 4. 5.

Nothing can make us accepted with God but the Merits of Jesus Christ. The *Ranters* Doctrine is false.

2. *If any come unto thee, and bring such a Doctrine as this; That thou mayest be saved by* **Grace**, *though thou walk in the imaginations of thy own wicked heart: His Doctrine also is deviliſh, do not receive him,* Deut. 29. 19, 20, 21, 22, 23.

3. *But if any come unto thee, and doth in truth advance the* **Blood, Righteousness, Resurrection,** *Intercession, and second Coming of that very Man in the Clouds of Heaven, that was bron of the Virgin* **Mary**; *and doth press thee to believe on what he hath done (shewing thee thy lost condition without him) and to own it as done for thee in particular, and withal doth admonish thee, not to trust in a bare Notion of it, but to receive it into thy heart, so really, that thy very heart and soul may burn in* **Love** *to the Lord Jesus Christ again: and doth also teach thee, that the Love of Christ should and must constrain thee, not to live to thy self: but to him thau loved thee, and gave himself for thee,* 2 Cor. 5. 14, 15. Eph. 4. 20, 21, 22, 23. 1 Cor. 7. 23. Ye are bought with a price, Be not ye the Servants of Men. *If his Conversation be also agreeable to his Doctrine, a believing, honest, loving, self-denying, courteous Conversation, (he also is a true Christian.) Receive that Doctrine* * *and receive it really; for it is the* **Doctrine** *of God, and of Christ,* Gal. 4. 4. Gal. 1. 4. Eph. 1. 7. Rev. 1. 5. Acts 13. 38. John 1. 19. Acts 4. 12. Acts 10. 40, 41, 42. *and* 1 Thes. 1. 10. Mark 13. *ult.* 2 Pet. 1. 5, 6, 7, 8, 9, 10. *Considering the end of their Conversation Jesus Christ, yesterday, and to day, and the same for ever,* Heb. 13. 7, 8.

* The Doctrine is true, and of God, whatever the Man be.

13. *Again, If thou wouldst not be deceived, then, beware of slighting any known Truth that thou findest revealed, or made known to thee in the* **Gospel**; *but honour and obey it in its place, be it (as thou thinkest) never so low,* John 14. 15.

2. *Have a care that thou do not undervalue, or entertain low thoughts of God,* **Christ** *the* **Son** *of* Mary, *and the holy Scriptures, but search them,* John 5. 39. *And give attendance to the reading of them,* 1 Tim. 4. 13. *For, I will tell thee, he that slights the Scriptures, doth also slight him of whom they testifie. And I will tell thee also, that* for this cause, God hath given up many to strong delusions,

lusions, that they might believe a Lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousnes, 2 *Thes.* 2. 11, 12.

Therefore I say unto thee, In the Name of the Lord Jesus, the Son of Mary, *the Son of God, the very Creator of Heaven and Earth, and all things that are therein; have a care of thy self; for the* Devil *doth watch for thee day and night,* 1 Pet. 5. 8. *Thine own heart also doth labour to deceive thee, if by any means it may,* Jer. 17. 10. *Therefore do not thou trust it; for if thou do, thou wilt not do wisely,* Prov. 28. 26. *I say therefore, have a care that thou labour in the strength of the Lord Jesus, to escape all these things; for if thou fall into any one of them, it will make way for a farther income of Sin and the Devil, through whose deceitfulness thy heart will be hardned, and thou wilt be more uncapable of receiving instruction, or reaping advantage, by and from the Ordinances of Jesus Christ: The rather therefore, give all diligence to believe in the Christ of God, which is the Son of* Mary, *and be sure to apply all that he hath done, and is doing, unto thy self, as for thee in particular; which thing if thou dost, thou shalt* never *fall.*

And now Reader, I shall also give thee some few Considerations, and so I shall commit thee to the Lord.

1. *Consider, That God doth hold out his* Grace, *and Mercy freely, and that to* every *one,* Rev. 22. 17. Isa. 55. 1, 2, 3, 6, 7.

2. *Consider, That there is no way to attain to this free Mercy and Grace, but by him that was born of the Virgin* Mary; *for he himself saith, I am the way, the truth, and the life; no man cometh to the Father but by me,* John 14. 6. *compared with* Matt. 1. 20, 21.

3. *Consider, if thou striveſt to go over any other way, thou wilt be but a thief and a robber,* John 10. 1. *compared with* v. 9. *And know that none of these (so continuing) shall enter into the Kingdom of Heaven,* 1 Cor. 6. 9, 10.

4. *Consider, that if the Devil should be too hard for thee, and deceive thee, by perswading thee to embrace, or entertain a new* Gospel, *which neither Christ nor his Disciples did allow of, it would make thee gnash Teeth when it is too late.*

5. *Consider, that though thou hast been deluded by Satan to this day, yet if now thine eyes be opened, to see and acknowledge it, though as yet thou hast been either exceedingly wicked,* (a) *or an idle,* (b) *luke-warm,* hypocritical *Professor;* (c) *and hast stood it out to the last;* (d) *for all this there is hope; and if now thou receive the Truth in the love of the Truth, being as willing to be rid of the Filth of Sin, as the Guilt of it, thou shalt be* saved.

(a) 1 Tim. 1. 13. (b) Mat. 20. 6, 7. (c) Rev. 3. 17, 18, 19. (d) Ezek. 18. 21, 22.

6. *Consider, that the Lord will call thee to* Judgment *for all thy Sins past, present, and what else thou shalt practise hereafter, especially for thy rejecting and trampling on the Blood of his Son, the* Man *Christ Jesus: And if thou dost not agree with thine Adversary, now, while thou art in the way,* he will deliver thee to the Judge, and the Judge will deliver thee to the Officer, and if he cast thee into prison, I tell thee, thou shalt not come out thence till thou hast paid the very last Mite, Luke 12. 58, 59.

And therefore I beseech thee to consider; Here is at this time Life and Death, Heaven and Hell, everlasting Joy, and everlasting Torment set before thee. Here is also the way to have the one, and the way to escape the other. Now if the Lord shall do thee any good by what I have spoken, I hope it will be a means to stir me up to thank the Lord that ever he did use such a Sinner as I am, *in the work of his Gospel. And here I shall close up what I have said, desiring thee (if thou be a Christian) to pray for him who desires to continue*

Thy Servant in the Lord Jesus
Christ, though less than the
least of all Saints,

JOHN BUNYAN.

SOME

SOME THE

EPISTLE

Writ by

Mr. BURTON,

Minister at Bedford.

To the Reader,

1. READER, thou hast in this small Treatise, set before thee, the several pieces of that great and glorious mystery, Jesus Christ, God manifested in the flesh: And if thou art enlightned by the spirit of Christ, here thou mayest see by that spirit how Jesus Christ the Son of God, the Son of *Mary*, is both true God and true Man, both Natures making but one Christ one Jesus, where speaking first of his being God, and then of his taking upon him the nature of Man; afterward in the 8 and 9 verses, he saith, he (meaning this Jesus) humbled himself, *&c.* and God (meaning the Father) hath highly exalted him, *&c.* speaking of both natures God and Man as together making but one Christ; who is the Saviour, and is to be believed and trusted in for Salvation not only as God, but as man also; and those who do not thus make him the object of their faith, will surely fall short of pardon of sin, and of salvation, through this man (speaking of Christ as crucified at *Jerusalem*) is preached unto you forgiveness of sins: and saith he, there is one Mediator between God and men, the man Christ Jesus; and this discovers the damnable errors of those commonly called *Socinians*, who on the one hand deny him that was born of the Virgin *Mary* to be true God as well as true man: and this is also quite contrary to those commoly called *Familists*, *Ranters*, *Quakers* or others, who on the other hand either deny Christ to be a real Man without them, blasphemously fancying him to be only God manifest in their flesh; or else make his humane nature with the fulness of the Godhead in it, to be but a Type of God to be manifest in the Saints, and so according to their wicked imagination, his humane nature was to be laid aside after he had offered it up upon the cross without the Gate at *Jerusalem*, contrary to *Acts* 1. 1,2,3,9,10, 11 Verses, compared with the last chapter of *Luke*, where it is clearly held forth that the man Christ rose again out of the grave with the same body which was crucified and laid in the Grave, and was taken up above the clouds into heaven with the same real body, and that he shall again descend from Heaven in that same glorious body of flesh, as *Acts* 1, 9, 10, 11. And this sure truth of Christ being the Saviour and Mediator, as Man, and not only as God, will also shew serious believers what to think of some, who though they will not (it may be) deny that Christ is a real man without them in the Heavens as well as God, yet do own him to be the Saviour only as God, first dwelling in that Flesh that was born of the Virgin, and then dwelling in Saints, and thus both beginning and perfecting their Salvation within them, and so indeed do hold Christ as Man, to be only (I say to be only) the saved or glorifyed one of God, together with the Saints his Members, only something in another and more glorious manner and measure than the

As *Phil.* 2. 5,6,7,8,9, verses.

Act. 13. 38, 39.

1 *Tim.* 2. 5.

Luke 24, 39, 40, 50, 51.

Saints; and theſe high-flown People are in this very like to *Familiſts* and *Quakers*, undervaluing the Lord Jeſus Chriſt, God-man, and though they may ſpeak much of Chriſt, yet they do not rightly and ſavingly lay him for their Foundation. Now as a help againſt all theſe dangerous things, thou haſt here the main things of Chriſt laid down before thee briefly, and fully proved by the Scriptures: Firſt of his being true God out of Fleſh from eternity, and then of his taking Fleſh, or the nature of Man upon him in the Womb of the Virgin, and ſo his fulfilling the Law, his dying for Sins at *Jeruſalem*, his riſing again without, his aſcending into Heaven without, and not into a fancyed Heaven only within, as ſome ſay; his interceding in Heaven for all his, and his coming again in his Body of Fleſh to judge the World. And if thou art yet in a ſtate of Nature, though covered over with an out-ſide Profeſſion, here thou may'ſt find ſomething (if the Spirit of Chriſt meet thee in reading) to convince thee of the ſad condition thou art in, and to ſhew thee the righteouſneſs thou art to fly to by Faith, and to truſt in for Salvation, when convinced of Sin; which is a Righteouſneſs wrought by that God-man Jeſus Chriſt without thee, dying without thee at *Jeruſalem* for ſinners: Here alſo thou may'ſt ſee the difference between true and falſe Faith. If thou art a true Believer, as theſe things are the Foundation of thy Faith, ſo they may be of great uſe for thee to meditate upon, and to exerciſe thy Faith in, particularly in Meditation, and in this way to ſeek daily for a higher Faith in theſe Truths, to be given into thy Heart from Heaven; and there is a great need of this, for though theſe Truths be commonly known amongſt Profeſſors to the notion of them, yet very few know or believe them aright: Nay, it may well be ſaid in this Age, that, if the Faith of the true Saints was well ſifted, and Tradition, Notion and the Apprehenſions of their own Reaſon and Fancy was ſifted out, moſt of them would be found to have very little knowledge of, and Faith in, theſe common Truths.

Secondly, Theſe Truths being put thus together, and plainly proved by the *Scriptures*, may be a great help (through the Spirit concurring) to ſtrengthen thee againſt all thoſe damnable Hereſies which are ſpread abroad, which deny the Lord Jeſus Chriſt either plainly or more cunningly and myſteriouſly. And thirdly, the more 3.
thou art rooted and ſet down from Heaven in the Faith of theſe Truths of Chriſt, to believe fully the glorious reality of them, and their intereſt in them, the more heavenly peace and joy
thou wilt have, and alſo thou wilt 1 Pet. 1. 7, 8.
hereby attain the more true Holineſs and Purity of Heart and Life, purify- Acts 15.9.
ing their Hearts by Faith: And then the more thou haſt of the right Faith of Chriſt, and of his things in thy heart, the more ſtrong and valiant wilt thou be in ſpirit to do any Work private or publick for Jeſus Chriſt, like *Stephen*, who being full of Acts 6. 8.
Faith and of the Holy Spirit, was alſo full of Power. In this Book thou haſt alſo laid down from the Scriptures how Jeſus Chriſt is without the Saints as Man, and yet dwelleth within them, that is, ſomething of his Divine Nature or his Bleſſed Spirit dwells within them, which Spirit is ſometime called Rom. 8.9.
the Spirit of Chriſt. He that hath not the Spirit of Chriſt, *&c.* and ſometime called Chriſt; *If Chriſt be in you*, &c. Rom. 8.10.
and alſo how we may know whether it be Chriſt and the Spirit of Chriſt within, or a falſe Spirit, calling it ſelf Chriſt, and that is thus; If it be indeed Chriſt within, that is, the Spirit of Chriſt God-man; why then it teaches that Man or Woman in whom it is, to apply, and truſt in Chriſt without for Salvation; Chriſt as born of the Virgin *Mary*, as fulfilling the Law without them, as dying without the Gate of *Ieruſalem* as a ſacrifice for ſin, it teaches them to truſt in the Man Chriſt as riſing again out of the Grave without them, as aſcending into, and interceding in Heaven without for them; and as to come from that Heaven again in his Fleſh to judge the World. Thus the man Chriſt himſelf ſaith, *When he* (the Spirit of Truth) Joh.
is come, &c. *he ſhall glorifie me.* He ſhall 13.
make you more to prize, admire and glorifie me, who am both God and Man, and who ſhall be abſent from you touching my Body. Then follows, For he ſhall take of mine, (of my glorious things)

and

and ſhew them to you; he ſhall take my Divine and Humane Nature, my Birth, my Perſon and Offices, my Obedience, Death, Satisfaction, my Reſurrection, Aſcenſion and Interceſſion, and of my ſecond coming in the Clouds with my mighty Angels to Judgment, and ſhall ſhew them, or clear them up to you: He ſhall take of my Salvation, which I have wrought for you in my own Perſon without you: And he ſhall take of my Glory and Exaltation in the Heavens, and ſhew to you. Now to mind this one thing, and to be ſet down in a right Underſtanding of it, by the Spirit, from the Scriptures, will be of great concernment to thee and me; for, for want of this, many Profeſſors have ſplit themſelves, ſome looking only on what Chriſt hath done and ſuffered without them, reſting in an Hiſtorical, Traditional, and indeed a fancyed Faith of it, without looking for the Spirit of Jeſus Chriſt to come with Power into their Hearts, without which they cannot rightly know, nor rightly believe in Chriſt the Son of God without them, ſo as to have any ſhare or intereſt in
Rom. 8. 9. him, If any Man have not the Spirit of Chriſt, he is none of his: Others have been depending too much upon ſomething they call Chriſt, and the righteouſneſs of Chriſt within them, in oppoſition to Chriſt and his righteouſneſs without them, from which all true Saints have their juſtification and comfort, it being received through the operation of the Spirit which dwells in them; and however theſe may talk much of Chriſt within them, yet it is manifeſt, that it is not the Spirit of Chriſt, but the Spirit of the Devil; in that it doth not glorifie, but ſlight and reject the Man Chriſt and his righteouſneſs which was wrought without them: Reader, in this Book thou wilt not meet with high flown airy Notions, which ſome delight in, counting them high Myſteries, but the ſound plain, common, (and yet ſpiritual and myſterious) truths of the Goſpel, and if thou art a Believer, thou muſt needs reckon them ſo, and the more, if thou haſt not only the faith of them in thy heart, but art daily living in the ſpiritual ſenſe and feeling of them, and of thy Intereſt in them. Neither doth this Treatiſe offer to thee doubtful controverſial things, or matters of opinion, as ſome Books chiefly do, which when inſiſted upon the weightier things of the Goſpel have always done more hurt than good: But here thou haſt things certain, and neceſſary to be believed, which thou canſt not too much ſtudy. Therefore pray, that thou mayeſt receive this word which is according to the Scriptures in Faith and Love, not as the word of Man, but as the word of God, without reſpect of Perſons, and be not offended becauſe Chriſt holds forth the glorious Treaſure of the Goſpel to thee in a poor earthen Veſſel, by one who hath neither the greatneſs nor the wiſdom of this World to commend him to thee; for as the Scripture ſaith, Chriſt, (who was low and contemptible in the World himſelf) ordinarily
1 Cor. 1. 26, 27, 28. chuſeth ſuch for himſelf, and for the doing of his work. Not many wiſe Men after the Fleſh, not many mighty, not many noble are called: But God hath choſen the fooliſh things of the World, *&c.* This Man is not choſen out of an Earthly, but out of the Heavenly Univerſity, the Church of Chriſt, which Church, as furniſhed with the Spirit, Gifts and Graces of Chriſt, was in the beginning, and ſtill is, and will be to the end of the World, that out of which end the Word of the Lord, and ſo all
1 Cor. 12, 27, 28. true Goſpel Miniſters muſt proceed, whether learned or unlearned, as to humane learning. And though this Man hath not the Learning or Wiſdom of Man, yet, through Grace he hath received the teaching of God, and the learning of the Spirit of Chriſt, which is the thing that makes a Man both a Chriſtian and a Miniſter
Iſa. 50. 4. of the Goſpel. The Lord God hath given me the Tongue of the Learned, *&c.* compared with *Luke* 2. 18. Where Chriſt, as Man, ſaith the Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor, &c. *He hath, through Grace taken theſe three heavenly Degrees,* to wit, *Union with Chriſt, the anointing of the Spirit, and experience of the Temptations of Satan, which do more fit a Man for that weighty Work of preaching the Goſpel, then all Univerſity Learning and Degrees that can be had.*

My

2. My end in writing theſe few Lines is not to ſet up Man, but having had experience with many other Saints of this Mans fondneſs in the faith, of his Godly Converſation, and his Ability to Preach the Goſpel, not by humane Art, but by the Spirit of Chriſt, and that with much ſucceſs in the converſion of Sinners when there are ſo many carnal empty Preachers both Learned and unlearned; I ſay having had experience of this, and judging this Book may be profitable to many others, as well as to my ſelf: I thought it my Duty upon this account (though I be very unfit for it) to bear Witneſs with my Brother to the plain and ſimple (and yet glorious) Truths of our Lord Jeſus Chriſt. And now Reader, the Lord give thee and me a right underſtanding in theſe things, that we may live and die not with a Traditional Notional dead Faith, but with a right ſpiritual lively Faith of Chriſt, in our heart, wrought by the mighty Power of God; ſuch a Faith as may make Jeſus Chriſt more real and precious to us than any thing in the World, as may purifie our Hearts, and make us new Creatures, that ſo we may be ſure to eſcape the Wrath to come, and after this Life enjoy eternal Life and Glory through the Lord Jeſus Chriſt, to whom be glory for ever and ever. *Amen.*

Farewell,

Thine to ſerve thee in the Lord Jeſu,

JOHN BURTON.

SOME

SOME
Gospel-Truths Opened, &c.

15. *Forasmuch as many have taken in hand to set forth their several Judgments concerning the Son of the Virgin* Mary, *the Lord* Jesus Christ; *and some of those many having most grosly erred from the simplicity of the Gospel, it seemed good to me, having had some knowledge of these things, to write a few words, to the end, if the Lord will, Souls might not be so horribly deluded by those several corrupt Principles that are gone into the world concerning him.*

NOW, that there is such a thing as a Christ, I shall not spend much time in proving of; only I shall shew you, that he was first promised to the Fathers, and afterward expected by their Children: But before I do that, I shall speak a few words concerning God's fore-ordaining and purposing, that a Christ, a Saviour should be, and that before the World began. Now God in his own wisdom and counsel, knowing what would come to pass, as if it were already done, *Rom.* 4. 17. He knowing that Man would break his Commandments, and so throw himself under eternal destruction, did in his own purpose **fore-ordain** such a thing as the rise of him that should fall, and that by a **Saviour**, *Eph.* 1. 4. *According as he hath chosen us in him,* (meaning the Saviour) *before the foundation of the world.* That is, God seeing that we would transgress, and break his Commandment, did before **chuse** some of those that would fall, and give them to him that should afterward purchase them actually, though in the account of God, his blood was shed before the world was, *Rev.* 13.8. I say in the account of God his son was slain? that is, according to God's purpose and conclusion, which he purposed in himself before the **World** was; as it is written, 2 *Tim.* 1. 9. *Who hath saved us, and called us with an holy Calling, according to his own purpose and Grace which was given us in Christ before the world began.* As also, in 1 *Pet.* 1. 20. Where the Apostle speaking of Christ, and the Redemption purchased by him for Sinners, saith of him, *Who verily was fore-ordained before the foundation of the world, but was manifest in these last days for you who by him do believe in God that raised him from the dead,* God having thus purposed in himself, that he would save some of them that by transgression had destroyed themselves, did with the everlasting **Son** of his Love, make an Agreement, or **Bargain**, that upon such and such terms, he would give him a company of such poor **Souls** as had by transgression fallen from their own Innocency and Uprightness, into those wicked Inventions that they themselves had sought out, *Eccles.* 7. 29. The Agreement also how this should be, was made before the foundation of the world was laid, *Tit.* 1. 2. The Apostle, speaking of the Promise, or Covenant made between God and the Saviour (for that is his meaning,) saith on this wise, *In hope of eternal Life, which God that cannot lie, promised before the world began.* Now this Promise, or Covenant was made with none but with the Son of God, the Saviour: And it must needs be so; for there was none with God before the world began, but he by whom he made the world; as in *Prov.* 8. from v. 22. to *v.* 31. which was and is the Son of his Love.

This **Covenant**, or Bargain, had these Conditions in it.

First, that the **Saviour** should take upon him flesh and blood, the same nature that the Sons of men were partakers of (sin only excepted) *Heb.* 2. 14. *Heb.* 4. 15. And this was the Will or Agreement that God had made with him: And therefore when he speaks of doing the will of God, *Heb.* 10. 5. he saith, *a Body hast thou prepared me,* (as according to thy Promise, *Gen.* 3. 15. which I was to take of a woman,) and in it I am *come to do thy will, O God, as it is written of me in the Volume of thy Book,* v. 7.

2. The Saviour was to bring **everlasting** Righteousness to justifie Sinners withal, *Dan* 9. 24, 25. The Messias, or Saviour, shall bring in everlasting righteousness, and put an end to iniquity, as it is there written. To make an end of Sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. This, I say, was to be brought into the world by the Saviour, according to the Covenant, or Agreement,

that was between God and Christ before the world began, which God, that cannot lie, promised at that time, *Tit.* 1. 2.

Tit. 1. 2.

3. He was to accomplish this everlasting Righteousness by spilling his most precious **Blood**, according to the Terms of the Covenant, or Bargain; and therefore when God would shew his People what the Agreement was that he and the Saviour had made, even before the Covenant was accomplished and sealed actually. See for this *Zech.* 9. (where he is speaking of him that should be the Saviour,) *v.* 11. *And as for thee also* (meaning the Saviour) *by the blood of thy Covenant*; or as some render it, whose Covenant is by Blood (which is all to one purpose.) *I* (meaning God) *have sent forth the Prisoners out of the Pit wherein there was no water*. The meaning is this: As for thee also, seeing the Covenant, or Bargain that was made between me and thee before the world was, is accomplished in my account, as if it were actually and really done, with all the conditions that were agreed upon by me and thee; I have therefore, according to that Agreement that was on my part, sent forth the Prisoners, and those that were under the Curse of my Law, out of the Pit wherein there is no water; seeing thou also hast compleatly fulfilled in my account whatsoever was on thy part to be done, according to our agreement. And thus is that place to be understood in *John* 17. 9. *I pray for them, I pray not for the world, but for those that thou hast given me* (which I covenanted with thee for) *thine they were, and thou gavest them me*, (but on such and such conditions as are before mentioned, *Zech.* 9.) And again, *According as he hath chosen us in him*, (that is, in Christ,) *before the foundation of the world, that we should be holy and* * *without blame before him in love*. Now, seeing this was thus concluded upon by those that did wish well to the Souls and Bodies of poor Sinners, after the world was made by them, and after they had said, *Let us make Man after our own Image, after our Likeness*, Gen. 1. 26. And after Man, whom God had made upright, had by transgression fallen from that state into which God at first placed him, and thrown himself into a miserable condition by his transgression, then God brings out of his love that which he and his Son had concluded upon, and begins now to make forth that to the world, which he had purposed in himself before the world began, *Eph.* 1. 4, 9. 2 *Tim.* 1. 9. Now the first discovery that was made to a lost Creature of the love of God, was made to fallen *Adam*, Gen. 3. 15. Where it is said, *I will put enmity between thee and the Woman, and between thy seed and her seed*, which is the Saviour, *Gal.* 4. 4. It shall break thy head, and thou shalt bruise his heel. This was the first discovery of the love of God to lost Man: This was the Gospel which was preached to *Adam* in his generation; in these words was held forth to them in that generation, that which should be farther accomplished in after-generations.

When these words were spoken, the Covenant was not actually sealed; for that was done when the Blood of Christ was let out upon the Cross.

* To be holy, and without blame, is that which God intended for us in that glorious Covenant; and by it alone we are holy and without blame before him in love; for we are compleat in him alone with whom the Covenant was made. Col. 2. 10. Tit. 1. 2.

16. 2. Another Discovery of the **Love** of God in the Gospel, was held forth to *Noah*, in that he would have him to prepare an Ark to save himself withal; which Ark did type out the Lord that was to come, and be the Saviour of those whom he before had covenanted for with God the Father. *And God said to* Noah, *the end of all Flesh is before me; make thee an Ark of Gopher wood*, Gen. 6. 13, 14. And Chap. 7. 1. *The Lord said unto* Noah, *come thou and all thy house into the Ark, for thee have I seen righteous before me in this generation.*

3. God breaks out with a farther discovery of himself in love to that generation in which *Abraham* lived, *Gen.* 12. 3. Where he saith, *And in thee*, (that is, from thee shall Christ come through, in whom) *shall all the Families of the earth be blessed.* This was also a farther manifestation of the good will of God to poor lost sinners; and through this discovery of the Gospel, did *Abraham* see that which made him rejoyce, *John* 8. 56.

4. When the time was come that *Moses* was to be a Prophet to the People of his generation, then God did more gloriously yet break forth with one Type after another; as the Blood of Bulls, and Lambs, and Goats: Also Sacrifices of divers manners, and of several things, which held forth that **Saviour** more clearly which God had in his own purpose and decree determined to be sent; for these things (the Types) were a shadow of that which was to come, which was the substance, *Heb.* 9. 9, 10. *Heb.* 10. 1, 5, 6, 7. Now when these things were thus done, when God had thus signified to the world, what he intended to do in after-times, presently all that had faith to believe that God would be as good as his word, began to look for, and to expect that the Lord should accomplish and bring to pass what he had promised, what his hand and counsel had before determined to be done.

17. Now *Abraham* begins to look for what God had promised and signified; namely, that he would send a **Saviour** into the world, in his appointed time, which thing being promised, *Abraham* embraces, being perswaded of the certainty of it; as in *Heb.* 11. 13. And this did fill his heart with joy and gladness, as I said before; for *he saw it, and was glad*, John 8. 56.

2. *Jacob* also, while he was blessing his Sons, concerning things to come, breaks forth with these words, *I have waited for thy Salvation.* He was also put in expectation of Salvation to come by this **Saviour**.

3. *David* was in earnest expectation of this, which was held forth by Types and Shadows in the Law; for as yet the Saviour was not come, which made him cry out with a longing after it, O *that the Salvation of* Israel *were come out of* Sion, *Psal.* 53. 6. And again, O *that the Salvation of* Israel *were come out of* Sion, *Psal.* 147. The thing that *David* waited for, was not in his time come, though before his time it was promised; which makes him cry out, O that it were come, that it were come out of *Sion!* Where, by the way, take notice, that the true Salvation and **Saviour** of *Israel* was to come out of *Sion*, that is, out of the Church of God, touching the flesh, as it is written, *A Prophet shall the Lord your God raise up unto you of your Brethren like unto me*, Deut. 18. 15, 18. And again, *I have laid help upon one that is mighty; I have exalted one chosen out of the people*, Psal. 89. 19. And, *Rom.* 9. 5. *Whose are the Fathers, of whom as concerning the*

the flesh, Christ came, who is over all, God blessed for ever. Christ, as concerning the flesh, did come of the Fathers.

4. *Isaiah* did propheſie of this, that God would thus save his People; yea, he breaks forth with theſe words, *But* Iſrael *ſhall be ſaved with an everlaſting Salvation*, Iſa. 45. 17. He alſo tells them how it ſhall be accompliſhed in that 53*d. Chap.* Yea, he had ſuch a glorious taſte of the reality of it, that he ſpeaks as though it had been actually done.

5. In the days of *Jeremiah*, this that God had promiſed to the Fathers, was not yet accompliſhed; in *chap.* 23. 5. he ſaith, *Behold the days come, ſaith the Lord, that I will* (mark, it was not yet done) but I will (ſaith God) *raiſe unto* David *a righteous Branch, and a King ſhall reign and proſper. In his days* Judah *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely; and this is his Name wherewith he ſhall be called, The Lord our Righteouſneſs.*

6. He was alſo to come in *Zechariah*'s time, *Zech.* 3. 8. Where he ſaith, *For behold I will bring forth my Servant the Branch.*

7. He was not come in the time of *Malachy* neither, though he was indeed at that time near his coming. For he ſaith himſelf, *Behold, I will ſend my Meſſenger*, (meaning *John* the Baptiſt,) *Iſa.* 40. *v.* 3. *Luke* 1. 76. *and he ſhall prepare the way before me; And the Lord whom ye ſeek, ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant, whom ye delight in. Behold he ſhall come, ſaith the Lord of Hoſts.*

8. Old *Simeon* did alſo wait for the conſolation of *Iſrael* a long time, *Luke* 2. 25. Where it is ſaid, *And behold there was a Man in* Jeruſalem, *whoſe Name was* Simeon, *the ſame was a juſt Man, and devout, waiting for the conſolation of* Iſrael. That is, waiting for him that was to be the Saviour, as is clear, if you read with underſtanding a little farther: *And it was revealed to him by the Spirit, that he ſhould not ſee Death before he had ſeen the* * *Lord Chriſt*, v. 26.

*God has a Chriſt, one diſtinct from all other things whatſoever that is called Chriſt, whether they be Spirit or Body, or both Spirit and Body, and this is ſignified, where he ſaith, the Lord Chriſt.

And thus have I in brief ſhewed you, 1. That there is ſuch a thing as Chriſt. 2. That this Chriſt was promiſed and ſignified out by many things before he did come. 3. How he was waited for, and expected before the time that God had appointed in the which he ſhould come.

18. *The Second Thing that I will (through the ſtrength of Chriſt) prove, is this, that he that was of the Virgin, is he that is the Saviour.*

And firſt, I ſhall lay down this for a Truth; That it is not any Spirit only by, and of it ſelf, without it do take the Nature of Man, that can be a Saviour of Man from eternal vengeance.

Or thus: That that will be a Saviour of Man, muſt in the nature of Man ſatisfie and appeaſe the juſtice and wrath of God. And the Arguments that I do bring to prove it by, are theſe.

1. Becauſe it was Man that had offended; and Juſtice required that Man muſt give the ſatisfaction: And therefore, when he that ſhould be the Saviour, was come, *he took upon him the form of a Servant, and was made in the likeneſs of Men*, Phil. 2. 7. And in *Heb.* 2. 14. *Becauſe the Children were partakers of fleſh and blood; he alſo himſelf likewiſe took part of the ſame:* To what end? *That through Death he might deſtroy him that had the power of Death, that is the Devil.* And is that all? No; but alſo that *he might deliver them who through fear of Death, were all their life time ſubject to bondage.*

The Second Argument is this; becauſe, if a Spirit only could have made ſatisfaction for the Sin of Mankind, and have ſubdued Satan for Man, without the nature of Man, either there had been weakneſs in God when he made that Promiſe to fallen *Adam, That the Seed of the woman ſhould break the Serpent's head*; (for there hath been no need of, and ſo no room for that promiſe) or elſe God having made it, would have appeared unfaithful, in not fulfilling his Promiſe, by redeeming the World without it.

3. If a Spirit only could have made Satisfaction, and ſo have ſaved Man; then Chriſt needed not to have come into the world, and to have been born of a woman, *Gal.* 4. 4. But in that he muſt come into the world, and muſt be born of a woman, it is clear, that without this, he could not have been a Saviour: For he was made of a woman, made under the Law, to this end, that he might redeem them that were under the Law; implying, No Subjection to this (*viz.* the taking of the Nature of Man) no redemption from the Curſe of the Law. But Chriſt hath delivered from the Curſe of the Law (all that believe in his Name) being in their Nature made a Curſe for them.

And this is the reaſon, why the fallen Angels are not recovered from their damnable eſtate, becauſe, he did not take hold of their * nature, *For he took not on him the nature of Angels, but he took on him the ſeed of* Abrahm, *Heb.* 2. 16.

19.

Now then, ſeeing this is the very truth of God, I ſhall next prove, that Jeſus that was born of the Virgin, to be the Saviour: And firſt, I ſhall prove it by comparing ſome place of the Old and New Teſtament together, and by ſome Arguments drawn from the Scriptures.

And firſt, ſee *Gen.* 3. 15. where he is called the ſeed of the Woman, ſaying, *I will put enmity between thee and the Woman, and between thy ſeed and her ſeed*; and ſo was Jeſus, *Gal.* 4. 4. where it is ſaid, God ſent forth his Son made of a Woman, or born of a Woman.

2. This Woman muſt be a Virgin, *Iſa.* 7. 14. where it is ſaid, *a Virgin ſhall conceive and bare a Son, and ſhall call his Name* Emanuel. And Jeſus is he that was the fulfilling of this Scripture, *Matth.* 1. 22, 23. *Now all this was done that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Behold a Virgin ſhall conceive, and bring forth a Son, and they ſhall call his Name* Emanuel.

3. The Saviour muſt be of the Tribe of *Judah*. And this *Judah* Propheſied of, on his Death-bed, ſaying, Judah, *thou art he whom thy Brethren ſhall praiſe, or honour, thine hand ſhall be on the neck of thine enemies, thy Fathers Children ſhall bow down before thee.* Gen. 49

And

Gal. 3. 13. * They that are redeemed muſt have *redemption* wrought out for them through their Natures; for except that nature that ſinned do bring in recovery from the Curſe that is due to it for its ſin, that nature that ſinned muſt ſuffer for its own ſin.

And again, Mac. 5 2. *But thou* Bethlehem Ephratah, *though thou be little among the thousands of* Judah, *yet out of thee shall he come, that is to be ruler in* Israel. *Jesus also came of the Tribe of* Judah, and that will clearly appear, if you read, *Mat.* 1. *Matthew* he begins first with *Abraham*, *v.* 2. and thence to *Judah*, *v.* 3. from *Judah* to *David*, *v.* 6. From *David* to *Zerobabel*, *v.* 13. then to *Jacob* the Father of *Joseph*, the Husband of *Mary*, of whom was born Jesus, *ver.* 16.

Now Mary was one of the same House also, and for this consider, Jesus came from the Loyns of *David*; see *Mat.* 1. but that he could not do, if Mary had not been of the seed of *David*: For Christ came from her, not from him, for *Joseph knew her not till she had brought forth her first-born*, Mat. 1. 25. Again, the Angel told her, that he was the Son of *David*, saying, *And the Lord God will give unto him the throne of his Father* David, *Luke* 1. 32.

And again, The *Jews* knew this very well, or else they would have been sure to have laid it open before all the world; for they sought by all means to disown him. And though they did through the devilishness of their unbelief disown him, yet could they find no such thing as to question the right of his Birth from *Mary*. If it had been to be done, they would no doubt have done it; they did not want malice to whet them on; neither did they want means so far as might help forward their malice; without manifest and apparent injury; For they had exact Registers, or Records of their Genealogies, so that, if they had had any colour for it, they would sure have denied him to have been the Son of *David*. There was reasoning concerning him when he was with them, *John* 7.27.43. and I do believe, part of it was about the Generation of which he came. And this was so commonly known, that the blind Man that sat by the way side could cry out, *Jesus thou Son of* David, *have mercy on me*; *thou Son of* David, *have mercy on me*, Luke 18. 38, 39. It was so common, that he came from the Loyns of his Father *David* according to the flesh, that it was not so much as once questioned. And when *Herod* demanded (*Matt.* 2. 4, 5, 6.) of the chief Priests and Scribes of the People where Christ should be born, *They said unto him, in* Bethlehem *of* Judea: *For thus it is written by the Prophet, And thou* Bethlehem *in the Land of* Judea, *art not the least among the Princes of* Judah, *for out of thee shall come a Governour that shall rule my People* Israel: (For out of thee) Mark that; if *Mary* had not been of *Judah*, Christ had not come out of *Judah*, but Christ came out of *Judah*; therefore *Mary* is also a Daughter of *Judah*. And this is evident, as saith the Scripture, *for our Lord sprang out of* Judah, *Heb* 7. 14.

20. Again, when Christ the Saviour was to come into the World, at that time the Scepter was to depart from Judah, according to the Prophesie of *Jacob*. *The Scepter shall not depart from* Judah, *nor a Lawgiver from between his feet until* Shiloh *come*, Gen. 49. 10.

Now the Scepter was then departed from those that were *Jews* by nature, and also the Law giver, and *Herod* who was a stranger, and not of *Judea*, was King over them, as *Cæsar*'s Deputy; and *Cæsar Augustus* impoled Laws on them.

The stubborn *Jews* also confessed the Scepter to be departed, when before *Pontius Pilate* a Roman Governour of *Judea*, they cryed out against Christ: *We have no King but* Cæsar, Joh. 19. 15.

Nay farther, the *Jews* from that day to this, have been without a King of their own Nation to govern them: they never had the Scepter swayed since by any of themselves, but have been a scattered despised People, and have been as it were liable to all dangers, and for a long time driven out from their Countrey, and scattered over all the Nations of the Earth, as was propheſied concerning them, *Jer.* 14. 9. *Zech.* 5. 14, 15. And yet these poor Souls are so horribly deluded by the Devil, that though they see these things come to pass, yet they will not believe. And one reason among many, of their being thus deluded, is this, they say that the word *Scepter* in *Gen.* 49. is not meant of a Kingly Government; but the meaning is, (say they) a Rod, or Persecutions shall not depart from *Judah* till Shiloh come: Now they do most grosly mistake that place; for though I am not skilled in the Hebrew Tongue, yet through Grace, I am enlightned into the Scriptures; whereby I find that the meaning is not persecutions, nor the rod of afflictions, but a Governor or Scepter of the Kingdom shall not depart from *Judah* till *Shiloh* come. And that this is the meaning of the place, weigh but the very next words of the same *Verse*, and you will find it to be the Scepter of a King that is meant; for he addeth, *nor a Law-giver from between his feet*. Mark it, The Scepter, nor a Lawgiver; the Legislative power depending on the Scepter of the Kingdom, shall not depart from *Judah* till *Shiloh* come. According to that Scripture, written in *Isa.* 7. 16. *For before the Child shall know to refuse the evil, and chuse the good, the Land which thou abhorrest shall be forsaken of both her Kings*: which Scripture hath been fulfilled from that same time.

But a word to the Jews Exposition of the *Scepter* to be a Rod, or Persecutions; saying, that persecutions shall not depart from *Judah* till *Shiloh* come. This cannot be the meaning of the place; for the *Jews* have had rest oftentimes, and that before *Shiloh* did come; at one time *they had rest fourscore years*, Judges 3. 30. Again, *And the Land had rest from war*, Josh. 14. 15. And again, *And the Lord gave them rest round about, according to all that he sware unto their Fathers, and there stood not up a Man of all their Enemies before them*, Josh. 21. 44. *And the Land had rest forty years*, Judg. 3. 11. There was rest many a time from persecution and from the rod, though it were but for a season; but the Scepter, or Kingdom, did not depart from *Judah*, and a Law-giver from between his feet till *Shiloh* came.

Again, To prove that Jesus is the Christ, 21. it is clear from the hand of God against the Jews, for putting him to death. What was the reason why they did put him to death, but this, He did say that he was the Christ the Son of God? *Luke* 22. 70. *Then said they all, Art thou the Son of God? And he said, ye say that I am*: that is, I am he as you say, I am the Son of God; yea, the only begotten Son of the Father, Joh. 9. 37. Joh. 17. 9

ther, and I was with him before the world was.

Now the *Jews* did put him to death for his thus owning his own; that is, for not denying of his Sonship, but making himself equal with God; therefore did they put him to death, *John* 19. 7.

Now God did, and doth most miserably plague them to this very day for their crucifying of him: But I say, Had he not been the Christ of God, God's Son, he would not have laid Sin to their charge, for crucifying him; but rather have praised them for their Zeal, and for taking him out of the way, who did rob God of his honour, in that he made himself equal with God, and was not. He would have praised them for doing the thing that was right, as he did *Phineas* the Son of *Eleazar*, for executing Judgment in his time, on the Adulterer and Adulteress, *Numb.* 25. 8.

But in that he said he was the Son of God, and accounted it no robbery so to call himself, *Phil.* 2. And seeing that they did put him to death, because he said he was the Son of God; and in that God doth so severely charge them with, and punish them for their Sin in putting him to death, for saying that he was the Son of God, it is evident that he was and is the Son of God, and that Saviour that should come into the world. For his Blood hath been upon them to this very day for their hurt, according to their desire, *Mat.* 27. 25.

22. Again, **Jesus** himself doth in this day hold forth that he is the **Christ**, where he saith, the Time is fulfilled, and the Kingdom of Heaven is at hand, *Mark* 1. 15. What time is this that Jesus speaks of? Surely, 'tis that of **Daniel**'s seventy weeks, spoken of in *Chap.* 9. 24. where he saith, *Seventy weeks are determined upon thy people to finish transgression, and to make an end of sin, and to make reconciliation or satisfaction for iniquity, and to bring in everlasting righteousness, and to anoint the most holy*: This time, that here *Daniel* speaks of, is it that Christ saith hath an end; and the Argument that he brings to perswade them to believe the Gospel, is this, *The Kingdom of God is at hand*, (according as was propheſied of it by *Daniel*,) repent, and believe the Gospel. Repent, and believe that this is the Gospel; and that this is the truth of God, consider, that *Daniel* had a Revelation of these Days from the Angel of God, and also the time in which it should be accomplished: namely, seventy weeks was the determined time of the *Messias* his coming, from the time when the Angel spake these words to *Daniel*: Seventy weeks, that is about 490 years, if you reckon every day in the said twenty weeks for a year: a day for a year; a day for a year; for so is the holy Spirit's way sometime to reckon days, *Ezek.* 4 6. And this the *Jews* were convinced of, when Christ saith to them, *Ye Hypocrites, ye can discern the face of the Sky, but can you not discern the Signs of the times?* Mat. 16, 3. Do you not see that those things that are spoken of as forerunners of my coming, are accomplished? Do you not see that the Scepter is departed from *Judah*? Do you not see the time that *Daniel* spake of, is accomplished also? *There shall no sign be given you but the sign of the Prophet* Jonah; *O ye hypocritical Generation! Ver.* 4.

Another Argument to prove that **Jesus** is the **Christ**, is this, By his power; the blind see, the lame walk, the deaf hear, the dumb speak, the dead are raised up, the Devils are dispossessed. In *Isa.* 35. 4. It is thus propheſied of him, *Behold your God will come with a vengeance; even God with a recompence, he will come and save you.* But how shall we know when he is come? Why, *then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, then shall the lame man leap as an Hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break forth, and streams in the desart, ver.* 5, 6. Now when *John* would know whether he were the Christ or no, Jesus sends him this very answer, *Go, and tell* John (saith he) *what you hear and see; the blind receive their sight, and the lame walk, the Lepers are cleansed, the deaf hear, the dead are raised, and the poor have the Gospel preached unto them*, Mat. 11. 3, 4, 5. 23.

Another argument that doth prove this **Jesus** to be the **Christ**, is this, namely, he to whom it was revealed that he should see him, though he waited long for him. So soon as ever he did but see that sweet Babe that was born of the Virgin *Mary*, he cried out, *Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy Salvation, which thou hast prepared before all people*, as it is in Luke 2. 26, 27, 28, 29, 30, 31. The Propheteſs *Anna* also, so soon as she had seen him, *gave thanks to the Lord, and spake of him to all those that waited for redemption in* Israel, *ver.* 36, 37, 38. 24.

Another Argument is the Sign of the Prophet *Jonah*. He, even *Jonah*, was three days and three nights in the Whale's belly, *Jonah* 1. 17. And **Jesus** makes this very thing an argument to the *Jews*, that he was the true *Messias*, where he saith, *A wicked and adulterous generation seeketh after a sign*, that is, they would have me to shew them a Sign, to prove, that I am the Saviour, *and there shall no sign be given to them, but the sign of the Prophet* Jonah, *for as* Jonah *was three days and three nights in the whales belly, so shall the Son of Man be three days and three nights in the heart of the earth*, Mat. 12. 39, 40. And this, the Apostle makes mention of to be accomplished, where he saith The Jews *slew Jesus, and hanged him on a tree, Acts* 10. 39. *and laid him in a Sepulchre*, Mat. 27. *But God raised him up the third day, and shewed him openly, Acts* 10. 40. 25.

Another Scripture argument to prove that **Jesus** is the **Christ**, is this, that there was not one of his bones broken; which thing was foretold and typed out by the Paschal Lamb, where he saith, *Thou shalt not leave any of it until the morning, nor break a bone of him*, Exod. 12. 46. Numb. 9. 12. which thing was fulfilled in the Son of the Virgin, (though contrary to the customs of this Nation,) as it is written, *Then came the Souldiers, and brake the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs*, John 19. 31, 32. *that the Scripture should be fulfilled, a bone of him shall not be broken*, ver. 36. 26.

Another

27. Another Scripture demonstration is, in that they did fulfil the saying that was written, *They parted my raiment among them, and for my vesture they did cast lots*, Psal. 22. 18. But this was also fulfilled in **Jesus**, as it is written: *Then the Soldiers, when they had crucified Jesus, took his garments, and made four parts, to every Soldier a part, and also his coat. Now the coat was without seam; They said therefore among themselves, let us not rent it, but let us cast lots whose it shall be; that the Scripture might be fulfilled which saith, They parted my rayment among them, and for my vesture they did cast lots*, John 19. 23, 24.

Again, the Scripture saith, they shall look on me whom they have pierced, *Zech.* 12. 10. But the Soldier thrust a Spear into his side, *that it might be fulfilled which was written, They shall look on him whom they have pierced*, John 19. 34, 35, 36, 37.

28. Now then, seeing this is the truth of God that **Jesus** that was born of the Virgin, is the Christ of God; how horribly are those deceived who look on Jesus the Son of *Mary*, to be but a shadow or type, of something that was afterward to be revealed; whereas the Scriptures most lively hold him forth to be the Christ of God, and not a shadow of a spirit, or of a body afterwards to be revealed, but himself was the very substance of all things that did any way type out Christ to come; and when he was indeed come, then was an end put to the Law for righteousness, or justification to every one that believeth; *Christ is the end of the Law for righteousness to every one that believeth*, as it is written, *Rom.* 10. 4. That is, he was the end of the Ceremonial **Law**, and of that commonly called the Moral **Law**, the substance of which is laid down, *Exod.* 20. from the first to the 17th. *verse*, though that **Law**, as handed out by Christ, still remains of great use to all believers, which they are bound to keep for sanctification, as Christ saith, *Mat.* 5. 19. *verse*, to the end of the *Chapter*. But Christ Jesus hath obtained **everlasting** righteousness, having fulfilled all the Law of God in the body of his flesh, wherein he also suffered on the Cross without the Gates, and doth impute this righteousness to poor Man, having accomplished it for him in the body of his flesh, which he took of the Virgin, *Gal.* 4. 4. God sent forth his Son made of a Woman*, made under the Law, that is, to obey it, and to bear the Curse of it, being made a Curse for us, *Gal.* 3. 13. to redeem them that were under the Law, that is, to redeem such as were ordained to life eternal, from the Curse of the Law. And this he did by his Birth, being made or born of a Woman; by his Obedience, yea, by his perfect Obedience he became the Author of eternal Salvation to all them that obey him, *Heb.* 5. 8, 9. and by his doing and suffering, did compleatly satisfie the Law and the Justice of God, and bring in that glorious and everlasting salvation, without which we had all eternally been undone, and that without remedy; for without shedding of his blood there was no remission.

A Believer hath no Law to fulfil for justification; only believe on what the Man Christ Jesus hath done and be saved.

* That is, born of the Virgin.

See *Heb.* 9. 22. and compare it with *Heb.* 8. *v.* 3. where he saith it is of necessity that this Man hath somewhat also to offer, which Man was Jesus, *c.* 7. 22.

Secondly, Seeing Jesus Christ, the Son of the Virgin *Mary*, was and is the Christ of God: And that Salvation came in alone by him, for there is Salvation in no other, *Acts* 4. 12. then how are they **deceived**, that think to obtain Salvation by following the Convictions of the **Law**, which they call **Christ** (though falsely) when alas, let them follow those Convictions that do come from the Law, and conscience set on work by it; I say, let them follow all the Convictions that may be hinted in upon their Spirits from that Law, they shall never be able to obtain Salvation by their obedience to it, *for by the Law is the knowledge of sin*, Rom. 3. 20. And *It is not of works least any man should boast*, as those fond Hypocrites call'd **Quakers** would do. And again, *If righteousness comes by the Law, then Christ is dead in vain*, Gal. 2. 21. *But that no man is justified by the works of the Law, it is evident, for the just shall live by faith*, Gal. 3. 10. Which living by **Faith**, is to apply the Lord Jesus Christ his Benefits, as Birth, Righteousness, Death, Blood, Resurrection, Ascension, and Intercession, with the glorious benefits of his second coming to me, as mine, being given to me, and for me, and thus much doth the Apostle signifie, saying; *The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me*, Gal. 2. 20. 29.

Gal. 2. 16. John 1a. 15. Heb. 9. 12. Gal. 3. 10.

Again, Seeing Gods Christ which was with him before the World was, *John* 17. *ver.* 5. took upon him flesh and blood from the Virgin *Mary*, (who was espoused to *Joseph* the Carpenter) and in that humane nature yielded himself an offering for sin, (for it was the body of his flesh by which sin was purged, *Col.* 1. 22.) I say, seeing the Son of God, as he was in a body of flesh, did bring in Salvation for sinners, and by this means, as I said before, we are saved, even by Faith in his Blood, Righteousness, Resurrection, *&c.* How are they then **deceived** who own **Christ** no otherwise than as he was before the World began, who was then without flesh and blood (for he took that in time of the Virgin, *Gal.* 4. 4. *Heb.* 2. 14.) I say, they are wickedly deluded, who own him no otherwise but as he was before the World was: For in their owning of him thus and no otherwise, they do directly deny him to be come in the flesh, and are of that **Antichristian** Party which *John* speaks of, *Joh.* 4. 3. *Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist, whereof you have heard that it should come, and even now already it is in the world.* Now because the Enemy doth most notably wrest this Scripture, as they do others, to their own **Damnation**, I shall speak something to it; and therefore, when he saith, every Spirit that confesseth not that Jesus Christ is come in the **flesh**, is not of God, his meaning is, Every **Spirit** that doth not confess that that **Christ** that was with the Father before the World was, did in the appointed time of the Father come into the World, took on him a body from the Virgin, and was very Man as well as very God, and in that body of flesh did do and suffer whatsoever belonged to the Sons of Men for the breach of the Holy Law of God, and impute his glorious righteousness which he fulfilled in that body of his 30.

his flesh, to the souls that shall believe, on what he hath done, and is a doing in the same body. And that this is the mind of the Spirit of God, consider, First, he himself saith, handle me and see, for a Spirit hath not flesh and bones, as ye see me have, when his Disciples had thought he had been but a Spirit, *Luke* 24. 39, 40. Now that in this flesh he died for sins: Consider Secondly, that Scripture which saith, *Who his own self* (that is, the Christ that was born of the Virgin) *did bear our sins in his own body on the tree.* See Col. 1. 22. *in the body of his flesh,* saith he, *to present you holy and unblameable, and unreproveable in his sight.* Now that he arose again from the Dead, with the body of flesh wherewith he was Crucified, consider, that forenamed Scripture, *Luke* 24. 39, 40. spoken after his Resurrection.

31. Now that he went away with the same body from them into Heaven, consider that it is said, *And he led them out as far as* Bethany, *and he lift up his hands and blessed them: And it came to pass while he blessed them, he was carried from them, and carried into Heaven,* Luk. 24. 50, 51. This is the meaning of those words therefore; Jesus Christ is come into the **Flesh**, that is, Jesus Christ hath come in the flesh that he took of the Virgin, hath brought us who were enthralled to the Law, the Devil, and Sin, to Liberty; and that by his Obedience and Death: *Forasmuch then as the children were partakers of flesh and blood* (saith the Scripture) *he, Christ also himself took part of the same*; Wherefore? *That through death he might destroy him that had the power of Death, that is the Devil, and deliver them who through fear of death, were all their time subject to bondage,* Heb. 2. 14, 15. *For he was delivered for our offences, and was raised again for our justification,* Rom. 4. 25. *For he,* even that Man, *through the power of the eternal Spirit, did offer up himself without spot to God,* and thereby, or by that offering, *obtained eternal redemption for us,* Heb. 9. 12, 14. And therefore I say again and again, look to your selves, that you receive no Christ except Gods **Christ**: For he is like to be deceived that will believe every thing that calls it self a Christ. *For many,* saith he, *shall come in my Name, and shall deceive many,* Matth. 24. 5.

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32. *Now having spoken thus much touching the Saviour, the Lord Jesus Christ, I shall, according to the assistance of the Lord Jesus, proceed, and shall speak something of his Godhead, Birth, Death, Resurrection, Ascension, and Intercession; together with his most Glorious and Personal appearing the second time, which will be to raise the Dead, and bring every Work to Judgment,* Eccles. 12. 14.

AND first I shall shew you that he (*Christ*) is very God, Co-eternal, and also Co-equal with his Father,

2. That by this Son of *Mary* (which is equal with his Father) the World was made.

3. That he in the fulness of time, was made of a Woman, made under the Law, to redeem them that were (or are) under the Law; that is, was born of a Woman: And in our nature (for he made himself of no reputation, and took on him the form of a Servant, and was made in the likeness of Men) and in our stead he did fulfil the Law in point of justification, *Rom.* 10. 4. and was Crucified for our Transgressions, 1 *Cor.* 1. 23, 24, 25.

4. That very body of the Son of *Mary* which was Crucified, did rise again from the Dead, after he had been buried in *Joseph's* Sepulchre; that he in that very Body ascended up into Heaven; and in that very Body shall come again to these ends.

1. First to judge the Quick and the Dead.
2. To receive his Saints to himself.
3. To pass Eternal Condemnation on his Enemies.

These things in brief I shall touch upon, according to the wisdom given me.

And therefore that Christ is very God, I shall first prove by plain Texts of Scripture.

2. From the Testimony of God, Angels, and Men, witnessed by the Scriptures.

3. By several Arguments drawn from Scripture, which will prove the same clearly.

1. Then to prove it by the Scriptures; tho' indeed the whole Book of Gods Holy Scripture, testifie these things plainly to be most true, yet there be some places more pregnant and pertinent to the thing then others; and therefore I shall mention some of them: As first, Mind that in *Prov.* 8. *v.* 22, &c. and there you shall find him spoken of under the Name of *Wisdom*, the same Name that is given him in 1 *Cor.* 1. 24. I say in that place of the *Proverbs* above mentioned, you shall find these Expressions from his own Mouth. *The Lord possessed me in the beginning of his way before his works of old. I was set up from everlasting, from the beginning: or ever the Earth was, when there was no depths, I was brought forth; while there was no fountain abounding with water. Before the Mountains were setled, before the Hills, was I brought forth. While as yet he had not made the Earth, nor the Fields, nor the highest places of the dust of the World. When he prepared the Heavens, I was there: when he set a compass upon the face of the depth: when he established the Clouds above; when he strengthened the Fountains of the deep: When he gave to the Sea his Decree, That the Waters should not pass his Commandment. When he appointed the Foundations of the Earth; then was I by him, as one brought up with him: And I was daily his delight, rejoycing in the habitable parts of the Earth, and my delight was with the Sons of men.* Also *John* 1. 1, 2. you have these words spoken of Christ, *In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God.* As also in *Heb.* 1. 2. the Apostle being about to prove the **Son** of **Mary** to be very **God**, saith; *He hath in these latter days spoken to us by his Son*; which Son is the Son of *Mary*, as in *Matth.* 3. But (saith the Apostle) *Heb.* 1. 8. to the Son he saith, *Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom.* A-

gain, in *John* 17. 5. you have the words of the Son of *Mary* for it, saying, *And now Father, glorifie thou me with thine own self, with the glory that I had with thee before the world was.* Again, he himself saith, before *Abraham* was, I am: And again, I and my Father are one. And in *Phil.* 2. 5. the Apostle saith, *Let the same mind be in you which was also in Christ Jesus; who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of Men.* Also *Rev.* 2. 8. Christ himself saith, *I am the first and the last, which was dead, but am alive.* And thus have I quoted some few Scriptures to prove that the Son of *Mary* is the true God.

2. I shall give you the Testimony of God himself touching the truth of this, *viz.* That **Christ**, the **Son** of the Virgin, is the true **God.** And first see *Zach.* 13. 7. and there you shall find these words, *Awake O Sword, against my Shepherd, and against the Man that is my fellow, saith the Lord of Hosts.* In this place the Lord doth call that *Man* his fellow, which he doth not do to any meer Creature. Again, in *Matt.* 3. 17. he calls him his beloved Son, saying *This is my beloved Son in whom I am well pleased.* And in the aforesaid place of the *Hebrews*, *Cap.* 1. the *Apostle* advancing the Lord Jesus, brings in this Question, *To which of the Angels, said he, at any time, thou art my Son?* Vers. 5. *But to the Son he saith*, ver. 8. *Thy Throne, O God, is for ever and ever.* And thus far of the Testimony that God himself hath given of the Son of **Mary**, Jesus Christ.

34. 3. The *Angels* do shew that he is God:
First, In that they do Obey him.
Secondly, In that they Worship him.

1. That they obey him, is clear, if we compare *Rev.* 21. 9. with *Rev.* 22. 6. In the first of these places we find, that there came one of the *Angels* of the seven Vials, which had the seven last Plagues, and talked with *John.* He came not of himself; for in that 22 *Cap. ver.* 6. he saith, *The Lord sent his Angel, to shew unto his Servants the things that must be done.* Now in the 16. verse, you may see who this Lord God is: He saith there, *I Jesus, have sent mine Angel, to testifie these things in the Churches.* * *I am the root* (as well as) *the Off spring of* David, *and the bright and morning Star.* I say this Obedience of the *Angels* doth testifie that Jesus, which is the Son of **Mary**, is the true and very God; for they do obey God only.

*Compare Rev. 1. 1.

Secondly, The *Angels* do shew that the Son of **Mary**, is the true God, in that they do not only obey him, but worship him also; yea, they are commanded so to do, *Heb.* 1. 6. where it is written, *When he bringeth his first begotten into the world, he* (i. e.) God, saith, *And let all the Angels of God worship him*, viz. the Son of *Mary.* Now the *Angels* themselves command that we worship none but God, *Rev.* 22. 8, 9. When *John* fell down to worship the *Angel*, the *Angel* said, *See thou do it not, for I am thy fellow-servant; worship God.* Now if the *Angels* should command to worship God, and they themselves should worship him that by nature is no God, they should overthrow themselves, in commanding one thing, and doing another, and so loose their own Habitations, and be shut up in chains of Darkness, to be punished with everlasting destruction from God himself at the great day. And thus much concerning the Testimony of *Angels* touching Jesus the Son of *Mary*, the Son of God, yea, very and true God, *Isa.* 9. 6.

Now followeth *David* his Testimony among other of the **Saints**, who witness Jesus the Son of *Mary* to be true God; and that you may find in *Psal.* 110. 1. where he saith, *The Lord said unto my Lord, sit thou on my right hand, till I make thine Enemies thy footstool.* Also *Isaiah* in the 9th *Chap. verse* 6. saith, *For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders, and his Name shall be called Wonderful, Councellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the Throne of* David (which is not, nor never was the heart of any Believer) *and upon his Kingdom to order it, and to establish it with judgment and justice, from henceforth even for ever. The zeal of the Lord of Hosts will do this.* Again, see *Peter's* Testimony of this Son of *Mary*; When Jesus asked his Disciples, Whom say ye that I am? *Peter*, as the Mouth of the rests said, Thou art Christ, the Son of the living God, *Matth.* 16. 16. Also when *Thomas*, one one of Christ's Disciples, would not be perswaded by the others that they had seen the Lord, except he did also see in his Hands the print of the Nails, and put his Fingers into the print of the Nails, and thrust his hand into his side, he would not believe. Saith the Son of *Mary*, Reach hither thy Fingers, and behold my Hands, and reach hither thy Hand, and thrust it into my side, and be not faithless but believing; and then *Thomas* breaks out with a mighty Faith, and a glorious Testimony for his Master; and saith, *My Lord, and my God*, John 20. 27, 28. Again, see *Paul's* Testimony of him, *Rom.* 9. 5. where speaking of the Son of *Mary*, he saith, *That Christ came of the Fathers, who is over all, God blessed for ever, Amen.* And the *Apostle John* doth also witness as much, 1 *John* 5. 20. where speaking of Jesus Christ, he saith on this wise, *And we know that the Son of God is come, and hath given us an understanding, that we might know him that is true, and we are in him that is true* (Who is that? Why, saith *John*) *even in his Son Jesus Christ.* Who is he? Why, *This is the true God, and Eternal Life.* 35.

I could here also bring in the Testimony of the very **Devils** themselves, as *Luke* 4. 41. *Luke* 8. 28. where he is by them acknowledged to be the Son of the living God: But it is needless so to do; for we have plainly proved it already.

Now followeth the several Scripture **Arguments**, which will prove that **Jesus** the **Son** of **Mary** is very **God.** 36.

And First, There is none but he that is the true God, can satisfie the Justice of the true God, for the breach of his Holy Law: But if you compare *Isa.* 53. 6. with *Matth.* 3. 17. you shall find, that Jesus the Son of *Mary* did give God a full and compleat satisfaction for the breach of his holy Law; therefore Jesus the Son of *Mary* must needs be the great and true God.

Secondly,

Secondly, He that hath power of his own to lay down his **Life**, and hath power of his own to take it up again, must needs be the true *God*; but this did Jesus the Son of *Mary* the Virgin; therefore he must needs be the true God, *John* 10. 8. *Rom.* 1. 4.

If all the *Quakers* and *Ranters* in the world, were but under the guilt of one sinful thought, it would make them to cry out with *Cain*, my punishment is greater then I can bear, *Gen.* 4. 13.

Thirdly, There was never any able to bear the **sins** of all the Believers in the World, that ever were, now are, or hereafter shall be, but the true God: But Jesus, the Son of the Virgin *Mary*, did bear them all, in his own Body on the Tree, 1 *Pet.* 2. 24. *Isa.* 53. 6. Therefore Jesus the Son of *Mary* must needs be the true God as well as Man.

Fourthly, There was never any meer Man able, by his own power, to overcome the **Devil** in all his Temptations, but he that is also the true God (for *Adam* in his state of Innocency was overcome by them, and fell under them:) But Jesus the Son of the Virgin did overcome them all by his own power; therefore (see *Gen.* 3. 15. *Isa.* 51. 9. *Isa.* 63. 5. *Matth.* 44. *Luke* 4. 12.) he is very God, as well as very Man.

Fifthly, There was never any that did call himself the true God (and was not) which did **please** God in so doing. But Jesus the Son of *Mary* did call himself the true God, or account himself equal with God (which is all one) yet God was well pleased with him, *Phil.* 2. 6, 7. *John* 8. 29. And therefore Jesus the Son of *Mary* must needs be true God as well as Man.

Mat. 3. 17.

Sixthly, There was never any that had all **Power** in Heaven and in Earth, but the true God. Jesus the Son of the Virgin *Mary*, who was espoused to *Joseph*, hath all power in Heaven and in Earth in his own hand. Therefore, *Matth.* 28. 18. he is the true and great God.

Seventhly, There was never any able to **keep** poor souls from **falling** from God, saving he that is the true God. Jesus the Son of *Mary* did, and doth this, *John* 10. 27, 28, 29, 30. *John* 17. 12. Therefore, *&c.*

Eighthly, Never could any justly call himself the **first** and the **last**, except the true God, nor truly (as the Lord did say) *I am.* But these did Jesus the Son of *Mary*; *Revel.* 1. 1. compared with *v.* 17, 18. *Rev.* 2. 8. and *John* 8. 58. Therefore Jesus must needs be true God as well as Man.

9. Never was there any that could absolutely **forgive** Sins but God, *Mar.* 27. *Luke* 5. 21. But Jesus the Son of the Virgin *Mary*, can forgive sins, *Luk.* 5. 20. *Mar.* 2. 5. Therefore Jesus the Son of *Mary* must needs be true God, as well as Man.

10. The **Scriptures** never call any the true and living God; but he that is the true God. The Scriptures call Jesus, the Son of the Virgin, the true God, *Isa.* 9. 6. 1 *John* 5. 20. Therefore he is the true and great God.

11. He that **made** all things, whether they be visible, or invisible, whether they be Thrones or Dominions, or Principalities, or Powers, must needs be the true God. But Jesus the Son of the Virgin *Mary* did make all these, *Col.* 1. 14. to the 18. *John* 1. to *v.* 16. *Hebr.* 1, 2, 3. And therefore he is the true God, as well as Man.

12. The blood of a mere finite Creature could never obtain Eternal **Redemption** for Sinners. But the Blood of Jesus, the Son of the Virgin *Mary*, hath obtained Eternal Redemption for sinners, *Eph.* 1. 7. *Heb.* 9. 12, 14. *Heb.* 10. 19, 20. Therefore the Blood of the Son of the Virgin, must needs be the Blood of God. And so the Apostle calleth it, saying to the Pastors of the Churches; *Feed the Church of God, which he hath purchased with his own blood*, Acts 20. 28. 1 *John* 3. 16.

Rom. 3. 25. Rom. 5. 9. Heb. 9. 12.

13. Never was there any that could overcome **Death** in his own power, but the true God, *Hos.* 13. 4. Jesus the Son of the Virgin *Mary* did overcome Death by himself, *Heb.* 2. 14. Therefore, *&c.*

1 Tim. 1. 10. Heb. 1. 8,

14. He that searcheth the **hearts**, and knoweth the thoughts of Men, must needs be the true God, *Jer.* 17. 10. But Jesus the Son of the Virgin doth, *Luke* 5. 22. *Luke* 9. 47. *John* 2. 24, 25. Therefore, *&c.*

15. He that by his own power commandeth the raging **Sea**, must needs be the true God, *Job* 38. 10, 11. *Prov.* 8. 29. But this did Jesus the Son of *Mary*, *Mark* 4. 39, 41. *Luke* 8. 24. Therefore, *&c.*

16. He that is the **Wisdom**, Power, and Glory of God, must needs be the true God. But Jesus the Son of the Virgin is all these, as 1 *Cor.* 1. 23, 24. *Heb.* 1. 1, 2, 3. Therefore Jesus the Son of the Virgin must needs be true God as well as Man.

The next thing that I am to prove, is this; Namely, That by this Jesus Christ, *the Son of the Virgin, the* World *was made: And here I shall be brief, having touched on it already. Only I shall lay down some of the Scriptures, that hold forth this to be a truth, and so pass to the next things that I intend to speak of.* 37.

AND therefore in the first place, see *Heb.* 1. 1, 2. where the Apostle is speaking of the Son of God, which Son was born of the Virgin *Mary*, according to these Scriptures mentioned before, *Matth.* 1. 18, to 23. *Luke* 2. *Matt.* 3. 17. where God himself saith, *This is my beloved Son*, &c. This Son of God, saith the Apostle by whom God hath spoken to us, by him also he made the Worlds. And *Col.* 1. the Apostle speaking of the deliverance of the Saints, saith, *Who hath delivered you from the power of darkness, and translated you into the Kingdom of his dear Son, in whom we have Redemption through his blood, even the forgiveness of sins.* And is that all? No, but *He is* (also) *the image of the invisible God*, v. 15. *The first born of every Creature.* And in *v.* 16, 17. *By him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him and for him. And he is before all things, and by him all*

things consist. Also *Heb.* 1. 10. it is thus written of this Son of *God*, Christ Jesus the Son of *Mary*, *And thou Lord in the beginning hast laid the foundations of the Earth, and the Heavens are the work of thy hands.* And again, *John* 1. and the first 9 verses, the Evangelist, or Apostle, speaking of the Son, saith, *In the beginning was the Word*, which Word was the Son, *Rev.* 19. 12, 13. This Word or Son was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made. *In him was life, and the life was the light of men; And the light shined in the darkness, and the darkness comprehended it not.* But in the ninth verse of this first Chapter of *John*, it is written, *That was the true light, which lighteth every one that cometh into the world.* Now seeing the Lord hath brought me thus far; and because the **Quakers** by wresting this Scripture, do not only split themselves upon it, but endeavour also to split others, I shall therefore, before I proceed any further, speak a few words to it; and they are these that follow.

The *Apostle* in these nine first Verses, or most of them, is speaking of the Divinity or Godhead of the Son of *Mary*, and shewing that he made the world: Now in this Ninth Verse he speaketh of Man as he is in his coming into the world, and not as he is a regenerate person. Now every Man as he comes into the world, receives a **Light** from **Christ**, as he is God, which light is the **Conscience**, that some call Christ, though falsly, This Light, or Conscience, will shew a Man that there is a God, and that this God is eternal, *Rom.* 1. 20. This Light doth discover this Eternal God by his works in the world; for saith the Scripture before named, *The invisible things of him* (meaning God) *from the Creation of the world are clearly seen, being understood by the things that are made; even his eternal Power and Godhead.* This Light also will reprove of Sin, or convince of, and make manifest Sins against the Law of this Eternal God: So that Man, before he is regenerate, is able by that Light to know that sins against the Law, are sins against God, as is manifested in the unconverted *Pharisees*, who, (as Christ told them) had neither the love of God, nor the word of God abiding in them, *John* 5. 38, 42. yet knew sins against the Law, to be sins; for they were offended at a woman for committing adultery, which act was forbidden, *Mat.* 5. 27, 28. by the Law; and it is said also, they were convicted of sin by their own Consciences, *John* 8. 7, 8, 9, 10.

Again, The *Apostle* writing to the *Corinthians*, and admonishiug them to walk orderly, 1 *Cor.* 11. 14. turns them to Nature it self, saying, *Doth not even Nature it self teach you?* &c. This Light surely is that, wherewith Christ, as he is God, hath enlightned every man that cometh into the world, which doth convince of sins against the Law of God. Therefore, as the *Apostle* saith, *Rom.* 1. 20. *They are left without excuse.* That is, they have their own Conscience, that doth shew them there is a God, and that this *God* is to be served and obeyed; and the neglect of this will be sure to damn them, though the obedience to the Law will not save them, because they are not able to make a full recompence to *God* for the sins that are past; neither are they able for the time to come, to yield a full, continual, and compleat obedience to the Law of this Almighty, Infinite, and Eternal God. For as many as are of the works of the Law, are under the Curse; for it is written, *Cursed is every one that continueth not in all things that are written in the Book of the Law to do them.* * *But that no man is justified by the works of the Law, it is evident: For the just shall live by faith,* Gal. 3. 10, 11.

* If works would do it, what need is there of Faith? But it is evident that works will not save, because there must be faith in the blood of Jesus the Son of *Mary*.

38. But now, though Christ, as he is God, doth give a **Light** to every one that cometh into the world, which Light is the Conscience, (as they themselves confess;) yet it doth not therefore follow that this Conscience is the Spirit of Christ, or the work of Grace, wrought in the Heart of any man whatsoever; for every one hath Conscience, yet every one hath not the Sprit of Christ: For *Jude* speaks of a company of Men in his days, who had not the Spirit of Christ, *Jude* 19. *These be they who separate themselves*, (saith he) *sensual, having not the Spirit.* Yea, Heathens, Turks, Jews, Pagans, Atheists, have that also that doth convince of sin, and yet are so far from having the spirit of Christ in them, that it is their great delight to serve their Lusts, this World their Sins; whereas the *Apostle* saith plainly, *If Christ be in you, the Body is dead because of Sin; but the Spirit is Life for righteousness sake.* So that those who are alive to their sins, have not the Spirit of Christ. Nay, let me tell you, the very Devils themselves, who were thrown from their first state for sin, 2 *Pet.* 2, 4. have such a taste of their horrible sins, that when they did but suppose that Jesus was come to put an end to their tyrannical dealing with the world, and to bring them to judgment for their sins, (to which they know they shall be brought,) it made them cry out, *Art thou come to torment us before the time? James* doth also signifie thus much unto us, where he saith, *The Devils also believe and tremble,* Jam. 2. 19. Which Belief of theirs is not a believing in Christ to save them; for they know he did not take hold on their Nature, *Heb.* 2. But they do believe that Christ will come to their everlasting torment; and the belief of this doth make these proud Spirits to tremble.

Rom. 8. 10. Jude 6. Mat. 8. 16.

39. Again, Man, at his coming into the world, hath his Conscience given him, which doth convince of sin, *John* 2, 9. *John* 8. 9. yet Man, as he cometh into the world, hath not the **Spirit** of Christ in him; for that must be received afterward, by the preaching of the Word, which is preached by the Ministers and Servants of Jesus Christ. This is God's usual way to communicate of his Spirit into the hearts of his **Elect**; and this is clear in so many words, where *Peter* preaching to a certain number, the Scripture saith, *While* Peter *yet spake these words the holy Ghost, or holy Spirit, fell on all those that heard the Word.* And again, *Gal.* 3. *ver.* 2, & 5, compared together, *Received ye the Spirit by the works of the Law;* (saith the Apostle) *or by the hearing of*

of Faith? or the Gospel, which is the word of Faith preached by us? Which Spirit, as Christ saith, the world cannot receive, because it seeth him not, neither knoweth him, though his Children shall have fellowship with him to the great comfort of their own Souls, *John* 14.16,17.

40. But now, this merciless Butcherer of Men, the **Devil**, that he might be sure to make the Soul fall short of Glory, if possible, endeavours to perswade the Soul that its state is good; that it hath the Spirit of Christ in it; and for a proof of the same, saith he, turn thy mind inward, and **listen** within, and see if there be not that within thee that doth convince of sin: Now the poor Soul, finding this to be so, all on haste (if it be willing to profess) through ignorance of the Gospel, claps in with these motions of its own Conscience, which doth command to abstain from this evil, and to practise that good; which, if neglected, will accuse and torment for the same neglect of others, (*Rom.* 2. 15.) both now and hereafter.

Now the Soul seeing that there is something within that convinceth of sin, doth all on a sudden close with that, supposing it is the Spirit of Christ, and so through this mistake, is carried away with the Teachings and Convictions of its own **Conscience**, (being miss-informed by the Devil) unto the works of the Law; under which, though it work all days, and labour with its might and main, yet it never will be able to appease the wrath of God, nor get from under the Curse of the Law, nor get from under the guilt of 1 sinful thought the right way, which is to be done by believing what another Man Rom. 5. 15 hath done by himself, *Heb.* 1. 2, 3. without us, on the Cross, without the Gates of *Jerusalem*. See for this, 1 *Pet.* 2. 24. *Heb.* 13. 12. The one saith, *He bare our sins in his own Body on the Tree*; the other saith, *It was done without the Gate.*

And thus the poor Soul is most horribly carried away headlong, and thrown down violently under the Curse of the **Law**, under which it is held all its days, if God of his meer Mercy prevent not; and at the end of its life doth fall into the very Belly of Hell.

41. Again, That the **Devil** might be sure to carry on his Design, he now begins to counterfeit the work of Grace: Here he is very subtil, and doth transform himself into an Angel of Light, 2 *Cor.* 11. 14. Now he makes the Soul believe that he is its Friend, and that he is a Gospel-Minister; and if the Soul will be led by what shall be made known unto it by the Light (or Conscience) within, it shall not need to fear but it shall do well.

Now he counterfeits the **New** Birth, perswading them that it is wrought by following the **Light** that they brought into the world with them. Now he begins also to make them run through Difficulties; and now, like *Baal's* Priests, they must lance themselves with knives, *&c.* **Now** 1656. **But now** 1691. **Quakers are Changed to the Laws of the World.** Now they must wear no Hatbands; now they must live with Bread and Water; now they must give heed to seducing Spirits, and Doctrines of Devils, which bids them abstain from Marriage, and commands them to abstain from Meats, which God hath created to be received with thanksgiving, of them which love and know the truth, as in 1 *Tim.* 4. 1, 2, 3. Now they must not speak, except their spirit moves them, (I do not say the spirit of Christ) though when it moves, they will speak such sad Blasphemies, and vent such horrible Doctrines, that it makes me wonder to see the patience of God, in that he doth not command either the ground to open her mouth, and swallow them up, or else suffer the Devil to fetch them away alive, to the astonishment of the whole World.

Object. *But you will say, Doth not the Scripture say that it is the spirit of Christ that doth make manifest or convince of sin?* John 16. 8.

Answ. Yes, it doth so. But for the better understanding of this place, I shall lay down this; namely, That there are two things spoken of in the Scriptures, which do manifest sin, or **Convince** of sin.

First, the Law, as saith the Apostle, *Rom.* 3 20. *Therefore by the deeds of the Law shall no flesh be justified in his sight*, viz. God's sight: *For by the Law is the knowledge of sin.*

Secondly, The Spirit of Christ doth make manifest, or reprove of sin, as it is written, *John* 16. 8, 9. *And when he* (the Spirit) *is come, he will reprove the world of sin, of righteousness, and of judgment; of sin because they believe not on me*, saith the Son of *Mary*, which is Christ.

Now, the Law doth sometimes by its own power manifest sin without the spirit of Christ; as in the case of *Judas*, who was convinced of the sin of Murther, which made him cry out, *I have sinned*; yet at that time he was so far from having the spirit of Christ in him, that he was most violently possessed of the Devil, *Luke* 22. 3, 4. Mat. 27. 3, 4, 5. He hanged himself immediately after.

Again, Sometimes the spirit of Christ takes the Law, and doth effectually convince of sin, of Righteousness, and Judgment to come.

Quær. *But you will say, How should I know whether I am convinced by the Law alone, or that the Law is set home effectually by the Spirit of the Lord Jesus upon my* **Conscience**? 42.

Answ. Unto this I answer. First, When the **Law** doth convince by its own power, without the help of the spirit of Christ, it doth only convince of sins against the Law; as of Swearing, Lying, Stealing, Murdering, Adultery, Covetousness, and the like. I say it doth only make manifest sins against the Law, pronouncing an horrible Curse * against thee, if thou fulfil it not, and so leaves thee; but it gives thee no strength to fulfil it compleatly, and continually, (which thou must do, if thou wilt be saved thereby.) Now thy own strength being insufficient for these things, having lost it in *Adam*, thou art a breaker of the Law. Here the Law finds thee in thy Sins, and condemns thee for thy sins: But gives thee no power to come wholly out of them; neither doth it shew thee thy right Saviour, to save thee from them *(which is the Son of the Virgin *Mary*, the Man Christ Jesus) *but commands thee upon pain of eternal damnation, to continue in all things that are written in the book of the Law to do them*, Gal. 3. 10. And therefore if thou hast been convinced of *Gal. 3. 10.

* For a proof here of take the carriage of the Pharisees towards our Saviour, who while they trusted in *Moses*, Crucified *Jesus*, 1 Cor. 2. 8.

no

no other Sins, but what are against the Law, for all thy Convictions and Horrour of Conscience, thou mayest be but a Natural Man at the best, *and so under the Curse*, Gal. 3. 10.

Objection. But, perhaps thou wilt say, I am not only convinced of my sins against the Law, but I have also some power against my sins, so that I do in some considerable measure, abstain from those things that are forbidden in the Law.

This thou mayest have, and do, as thou thinkest perfectly, as those blind Pharisees called **Quakers**, do think that they also do, and yet be but a natural Man: And therefore, I pray consider that place in *Rom.* 2. 14. the Apostle there speaks on this wise, concerning the Gentiles obedience to the Law, *For when the Gentiles, which have not the Law, do by Nature the things contained in the Law, these having not the Law, are a Law unto themselves, which shew the work of the Law written in their hearts.* Which work of the Law, Christ as he is God, hath enlightned every one withal, that cometh into the World, *John* 1. 19. which as the *Quakers* say, doth convince of Sin, yet of no other than sins against the Law: And therefore must needs be all one light, or Law; for *the Law is light*, Prov. 6. 23. and gives *the knowledge of Sin*, Rom. 3. 20. And therefore as I said before, so say I now again, If thy Convictions are no other than for the sins against the Law, though thy obedience be the strictest that ever was wrought by any Man (except the Lord Jesus the Son of *Mary*) thou art at the best but under the Law, and so consequently under the Curse, and under the wrath of God, *Gal.* 3. 10. *John* 3. 36. whether thou believest it or not.

43. But now the second thing how thou shouldest
Answ. 2. know, whether the Spirit of Christ doth effectually set home the Law upon thy Conscience, or not; And therefore to speak directly to it; If the Spirit of the Lord Jesus, the Son of God, doth set home the Law effectually; then the same **Spirit** of Christ shews thee more sin then the **Sins** against the Law. For first it shews thee, *That all thy righteousness is but as filthy rags*, Isa. 64. 6. Thou seest all thy Praying, Meditation, Hearing, Reading, Alms-Deeds, Fasting, Reformation, and whatsoever else thou hast done, doest, or canst do being an Unbeliever, deserves at the hands of God his Curse, and Condemnation, and that for ever: And therefore thou art so far from trusting to it that in some measure thou even loatheſt it, and art ashamed of it, as being a thing abominable,
Phil. 3. 8. both in Gods sight, and thine own. Thou counteſt thy own performances, when at best, and thine own righteousness, *A Bed too short to stretch thy self upon; and a covering too narrow to wrap thy self in*, Isa. 28. 20.

And these things thou seest not overly, or slightly, and as at a great distance, but really, and seriously, and the sense of them sticks close unto thee.

Secondly, It shews thee that thou hast no **Faith** in the Man Christ Jesus by nature, and that though thou hadst no other sins, yet thou art in a perishing State because of unbelief, according to that 16th of *John*, ver. 9: *of Sin, because they believe not on me.* If therefore thou hast been convinced aright by the Spirit, thou hast seen that thou hadst no faith in Christ the Son of *Mary*, the Son of God, before Conversion. It shews thee also, that thou canst not believe in thine own strength, though thou wouldest never so willingly, yea, though thou wouldest give all the World (if thou hadst it) to believe, thou couldest not. In the next place, it will shew thee, that if thou doest not believe in the Man Christ Jesus, And that with the faith of the *operation of God*, * thou wilt surely perish, and that without remedy. Also it shews thee that if thou hast not that righteousness, which the Man Christ Jesus accomplished in his own person for sinners, I say, if thou be not cloathed with that, instead of thine own, thou art gone for ever; and therefore saith Christ, (speaking of the Spirit) *when he is come, he shall reprove the world of Sin, and of righteousness too*, That is, The Spirit shall convince Men and Women of the sufficiency, of that righteousness that Christ in his Humane Nature hath fulfilled: So that they need not run to the Law for righteousness; *for Christ is the end of the Law for righteousness, to every one that believeth*, Rom. 10. 4. Again, if the Spirit of Jesus setteth home the Law upon thy Conscience, thou wilt freely confess, that although the Law Curseth, and Condemneth thee for thy sins, and gives thee no power either to fulfil it, or to come out of thy sins: Yet God is just in giving that Law, And *the Law is holy, and the Commandment holy, and just, and good*, Rom. 7. 12.

Because faith is the gift of God, *Eph.* 2. 8. *Phil.* 1. 29. * *Col.* 2. 12.

John 16. 8.

Lastly, It also convinceth of Judgment to come; *He (viz. the Spirit) shall reprove the world of Sin, of Righteousness*, yea, *and of Judgment too.*

* Then doth the soul see, that that very Man, that was born of the Virgin *Mary*, Crucified upon the Cross without the gates of *Jerusalem*, *shall so come again; even that same Jesus, in like manner, as he was seen to go up from his Disciples.* Yea, they that are thus convinced by the Spirit of Christ, know that God hath appointed a day, in which he will Judge the World in righteousness by that Man whom he hath ordained, which is the Man Christ Jesus: For it is he that is ordained of God *to be the Judge of Quick and Dead*, Acts 10. 42.

* Acts 24. 25.

Acts 1. 11.

Acts 17. 31

44. And now, O Man, or Woman, whoever thou art, that art savingly **Convinced** by the Spirit of Christ, thou hast such an endless desire after the Lord Jesus Christ, that thou canst not be satisfied or content with any thing below the **Blood** of the Son of God to purge thy Conscience withal; even that blood that was shed without the gates, *Heb.* 13, 12. Also thou canst not be at quiet, till thou doest see by true **Faith**, that the **Righteousness** of the Son of **Mary** is imputed unto thee, and put upon thee, *Rom.* 3. 21, 22, 23. Then also thou canst not be at quiet, till thou hast power over thy *Lusts*, and Corruptions, till thou hast brought them into Subjection to the Lord Jesus Christ. Then thou wilt never think that thou hast enough faith. No, thou wilt be often crying out, *Lord, give me more precious faith, Lord, more faith in thy righteousness, more faith in thy blood and death, more faith in thy resurrection*; And *Lord, more faith in this, that thou art now at the right hand of thy Father in thy humane Nature, making intercession for me a miserable sinner.* And then O poor Soul,

Heb. 9. 14.

John 16. 8, 9. 1 Tim. 2. 5. Heb. 7. 24. 25.

Soul, if thou comest but hither, thou wilt never have an itching ear after another **Gospel.** Nay, thou wilt say, If a *Presbyter*, or *Anabaptist*, or *Independent*, or *Ranter*, or *Quaker*, or *Papist*, or Gal. 1. 8. *Pope, or an Angel from Heaven, Preach any other Gospel, let him be accursed*, again and again. And thus have I briefly shewed you.

Rom. 1. 20. *First*, How Christ, as he is God, doth enlighten every Man that comes into the World.

Secondly, What this light will do, *viz.* shew them that there is a God, by the things that are made; and that this God must be Worshipped.

Thirdly, I have shewed you the difference between that **Light**, and the Spirit of Christ the Saviour.

Fourthly, I have also shewed you how you should know the one from the other, by their several effects.

As *First*, the first Light convinces of sins, but of none other then sin against the Law; neither doth it shew the Soul a Saviour, or deliver (for Joh. 6. 44. that is the work of the Spirit) from the Curse Joh. 16. 24. wherewith it doth Curse it: But I shewed you, that when the Spirit of Christ comes, and works effectually, it doth not only shew Men their sins against the Law: But also shews them their loss condition, if they believe not in the righteousness, *Blood, Death, Resurrection, and Intercession of Jesus Christ the Son of* Mary, *the Son of God.* And thus much I thought necessary to be Mat. 3. 17. Heb. 1. 5. spoken at this time, touching the Nature of **Conviction.**

Now in the Third place.

45.

Though I have spoken something to this thing already, namely, concerning our Lord the Saviour, yet again, in few words, through Grace, I shall shew, that he was made, that is, Born of a Woman, and made under the Law, to Redeem them that are under the Law. My meaning is, *That God is our* **Saviour.**

And for this, see *Isa.* 45. 15. where you have these words; *Verily, thou art a God that hidest thy self, O God of* Israel, *the Saviour*, and *ver.* 21, 22. you have these words. Who hath told it from antient times? Have not I the Lord? And there is no God besides me: *a just God and a Saviour, and there is none besides me. Look unto me, and be ye saved all the ends of the Earth:* Why, who art thou? for *I am God, and there is none else.* Also in *Isa.* 54. 5. *For thy maker is thine Husband, the Lord of Host is his Name: and thy Redeemer the Holy one of* Israel, *the God of the whole Earth shall be be called*; read also *ver.* 6, 7, 8. of that *Chapter.* I could abundantly multiply Scriptures to prove this to be truth, but I shall only mind you of two or three, and so pass on. The first is in *Jude*, ver. 25. *To the only wise God our Saviour be glory*, and *Acts* 1 Joh. 5. 20. 20. 23. *Joh.* 3. 16.

46. *Object.* But you will say, How is God a Saviour of Sinners, seeing his Eyes are so pure that he cannot behold iniquity, *Habak.* 1. 13.

For answer hereunto. First, when the fulness of time was come wherein the Salvation Gal. 4. 4. of sinners should be actually wrought out, *God sent forth his Son*, (which Son is equal with the Father) *made of a Woman, made under the Law*, (that is, he was subject to the power and curse of the **Law**) to this end, *to Redeem them that are* or were, *under the Law*, that is, to deliver us from the Curse of the Law, being made a Curse for us. Joh. 1. 1. Joh. 17. 5. Joh. 10. 30. Gal. 3. 12. 13.

From whence take notice, that when the Salvation of sinners was to be actually wrought out, then God sent forth the everlasting Son of his Love into the World, clothed with the Human Nature, according to that in *Joh.* 1. 14. *Heb.* 2. 14. And 1 *Tim.* 3. 16. which saith, *God was manifested in the Flesh*, that is, took Flesh upon him.

2. This Son of God, which is equal with the Father, did in that Flesh, which he took upon him, compleatly fulfil the whole Law: So that the Apostle saith, Christ is the very end of the Law for **Righteousness** to every Rom. 10. 4. one that believes. This **Righteousness**, which this Christ did accomplish, is called the *Righteousness of God*, Rom. 3. 22. This **Righteousness** of God, is by the Faith of Jesus Christ, unto all, and upon all them that believe: My meaning is, it is imputed to so many as shall by Faith lay hold on it. This is also part of Rom. 3. 22 the meaning of that Speech of the Apostle: Gal. 3. 27. *As many as were* **Baptized** *in Christ, have put on Christ.* That is, by Faith have put on the Righteousness of Christ, with the rest of that which Christ hath bestowed upon you, having accomplished it for you. This is also the meaning of the Apostle, *Col.* 2. 9, 10. where he saith, *For in him* (that is the Son of *Mary*, *Chap.* 1. 13, 14.) *dwelleth all the fulness of the Godhead bodily. And ye are compleat in him.* That is, in his Obedience and Righteousness. Which also the Apostle himself doth so hard press after, *Phil.* 3. 6, 7, 8. saying, *Doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, which Lord* was Crucified by the *Jews*, as it is in 1 *Cor.* 2. 8. *for whom*, that is for Christ, *I have suffered the loss of all things* (as well the Righteousness of the Law, in which I was blameless, as all other Phil. 3. 6. things) *and do count them but* Dung, *that I may win Christ: And be found in him, not having on mine own Righteousness, which is of the Law, but that which is through the faith of Christ, the Righteousness which is of God by Faith*; which is Rom. 3. 20 unto all, and upon all them that believe. That place also in the ninth of *Daniel, ver.* 24, 25. holdeth forth as much, where Prophecying of the *Messias*, he saith, that it is he that came to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting Righteousness. Now that the Righteousness of the Son of *Mary* is it, mind the 26. *verse*; where he saith thus, and after Threescore and two Weeks shall *Messiah* be cut off, That is, *Christ shall be Crucified.* But not for himself, That is, not for any sin that he hath committed; for he committed none. Then surely, it must be for the sins of the People, *Joh.* 11. 50. as the high Priest said, it is expedient that one Man should Die for the People, which Man was the true *Messias*, *Dan.* 9. 24. which also is the Son of *Mary*, *Mat.* 1. 18, 19, 20, 21, 22. And the Son of God, *Mat.* 3. 17. And also the true God, 1 *Joh.* 5. 20.

And

And this *Messias*, this Son of the Virgin, this Son of God, this True God, did not Die for himself, for he had not offended; Neither did he fulfil the Law or finish transgression, and bring in everlasting Righteousness for himself, for he had not sinned, 1 *Pet.* 2. 22. therefore it must of necessity follow, that this Righteousness of God, this everlasting **Righteousness**, is imputed to all, and upon all them that believe, *Rom.* 3. 22. 2 *Cor.* 5. 19. 20, 21.

47. But Secondly, this *Messias*, this Son of *Mary*, this Son of God, this true God, he was put to **Death** for the sins that his Children had committed, according to that saying. Herein perceive we the love of God, in that he laid down
1 Joh. 3. 16 his Life for us. Also in *Acts* 20. the Apostle
Acts 20. 28 speaking to the Pastors of the Churches, faith,
Zac. 12. 10 Feed the Church of God, which he hath purchased with his own **blood**.

Now, I would not be mistaken. I do not not think, or say, that he Died in his **Divine** Nature, but as it is written, he in his own Bo-
1 Pet. 2. 24 dy on the Tree did bear our sins; which Tree was the Cross, *Col.* 2. 14. And as the Apostle saith again, Who when he had by himself purged our sins, sate down on the Right Hand of
Heb. 1. 3. the Majesty on High. And again, the Apostle speaking of his Glorious God, saith on this wise, *Col.* 1. (being before speaking of his God-
Col. 1. 19, head) in the 19. ver. *For it pleased the Father*
20, 21, 22. *that in him should all fulness dwell; and* (having made peace by the Blood of his Cross) *by him to reconcile all things to himself: By him I say, whether they be things in Earth, or things in Heaven. And you who were sometimes alienated, and Enemies in your minds by wicked works, yet now hath he reconciled.* But how? Why in *ver.* 22. he tells you, that it is *in the body of his Flesh, through Death, to present you holy and unblamable, and unreprovable in his sight.* That is, Christ, who is the true God, after that he had finished all actual Obedience on Earth, did in the pow-
Joh. 19. 22. 30. er and strength of his Godhead, * yield up himself to the wrath of his Father, which was
Isa. 63. 3. due to poor sinners (and that willingly) accor-
* See *Heb.* 9. 14. and read that verse with under-standing. ding to that saying in 1 *Pet*, 3. 18. *For Christ also hath once suffered for sinners, the just for the unjust*: That is, the Son of God for poor sinners; *that he might bring us to God, being put to Death in the Flesh, but quickned in the Spirit.* Again, 1 *Pet.* 4. 1. *Forasmuch then as Christ hath suffered for us* (not for himself) *in the Flesh, in his*
Dan. 9. 26. *own Body* (which he took of the Virgin, 1 *Pet.*
Rom. 6. 10 2. 24.) *let us arm our selves with the same mind.* That is, let us Die to sin as he did, that we might live to God as he did, and doth. And thus have I briefly shewed you.

1. That the Son of *Mary* is very God.
2. That he made the World.
3. That he is our Saviour, and how.

Col. 1. 22. 4. That he Died for **sinners**, and how. Namely, and in his Divine Nature, but in his Humane, in his own Body, and in his own Flesh, redeeming his Church with his own Blood, *Act.* 20. 28. and with his own Life, 1 *Joh.* 3. 16. *John.* 10. 18.

We shall now pass on to some other things (the Lord willing) touching his Burial, Resurrection, Ascention, Intercession, Second coming, Resurrection of the Body, and Eternal Judgment

His **Burial** *proved.*

48. And first, I shall prove by several Scriptures that he was **buried**, and so pass on. First, therefore see that place, *Mat.* 27. *ver.* 57. and so forward. After that Jesus the Son of God had been Crucified a while, he gave up the Ghost; that is, he Died; and after he had been a while Dead, *Joseph* of *Arimathea* went into *Pilate*, and begged the Body of Jesus, and *Pilate* gave consent thereto. And *Joseph* took the Body of Jesus, and wrapped it in clean Linnen. and laid it (*viz.*) the Body of Jesus in his own Tomb, and rolled a Stone upon the Mouth of the Sepulchre, and departed, *Matt.* 27. 57, 58, 59, 60. Also in *Luke* 24. 51, 52, 53. The Apostle *Paul* also teacheth so much, 1 *Cor.* 15. 3, 4. where he saith, *For I delivered unto you first of all that which I also received, how that* **Christ** *Died for our sins according to the Scriptures. And that he was Buried.* Again, in *Acts* 13. 29. the Apostle speaking there of Jesus Christ, saith, *And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre.* And so much touching the Burial of Jesus Christ the Son of God.

In the next place I am to prove, That that very Man, whom the Jews did Crucifie between two Thieves, called Jesus Christ, did **rise** again. That very Man, with that very Body wherewith he was Crucified upon the Cross, did rise again out of the Grave, in which he was laid. And this I shall prove by Scriptures, by the testimony of Angels, by Christs own words after he was risen, and by the testimony of the Apostles in the Scripture.

First therefore consider, *Psal.* 16. *ver.* 10. where the Prophet speaks on this wise of Christs Resurrection; For *thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy one to see Corruption.* Which words the Apostle *Peter* cites in *Acts* 2. from *ver.* 22. to 32. also *Isa.* 26. 19. in the Person of Christ, saith, *Thy Dead Men shall Live, together with my Dead Body shall they rise.* See also *John* 20. 15. 16. where mention is made of his appearing unto *Mary Magdalen*, and he called her *Mary*, and she called him Master; which signifies that he was risen, and that she knew him after his Resurrection; for he was come out of the Grave, see *ver.* 6, 7, 8. Again, another Scripture is that in *Luke* 24 1, 2, 3. The Disciples of Jesus coming to the Sepulcre, thinking to anoint the Body of Jesus, found the Stone that was on the mouth of the Sepulchre rolled away: and when they went in, they found not the Body of the Lord Jesus; and at this they were troubled and perplexed, *ver.* 4. But as two of them went up to *Emmaus*, and were talking of what had befallen to Jesus, Jesus himself drew near, and went with them, *ver.* 15. Another Scripture is that in *Mark* 16. *ver.* 9. which saith on this wise, Now when Jesus was risen early the first day of the week, he appeared first to *Mary Magdalen*, out of whom he had cast seven Devils. Where take notice how the Holy Ghost lays it down in these words, out of whom he had cast seven Devils. To intimate to us the certainty, that it was the same Jesus that was Born of the Virgin *Mary*, who did many miracles,

and

and Cured many Diſeaſes, who did alſo caſt ſeven Devils out of *Mary Magdalen*, that did riſe again. Yea, ſaith the Holy Ghoſt, it was the ſame Jeſus that did work ſuch a wonderful miracle on *Mary*, he appeared to her firſt, out of whom he had caſt ſeven Devils. And let theſe Scriptures ſuffice to prove the Reſurrection of the Son of God.

Secondly, you ſhall have the teſtimony of the holy **Angels** alſo by the Scriptures. And firſt look into *Mark* 16. 3,4,5,6, and 7, *ver.* the words are theſe, *And they* (viz. the Diciples) *ſaid among themſelves, Who ſhall roll away the ſtone* They had a good mind to ſee their Lord, but they could not, as they thought, get away the ſtone which covered the mouth of the Sepulchre. And when they looked (that is, towards the Sepulchre) they ſaw the ſtone rolled away, for it was great; and entring into the Sepulchre, they ſaw a Young-Man, that is, an Angel, ſitting on the right ſide, Cloathed with a long white Garment. And they, the Diſciples, were affrighted. And he ſaid unto them, be not afraid (you have no cauſe for it) you ſeek Jeſus of *Nazareth* which was Crucified; He is not here, he is riſen, behold the place where they laid him. What Scripture can be plainer ſpoken then this? Here is an Angel of the Lord ready to ſatisfie the Diſciples of Jeſus, that he was riſen from the Dead. And leſt they ſhould think it was not the right Jeſus he ſpoke of, yes, ſaith he, it is the ſame Jeſus that you mean; you ſeek Jeſus of *Nazareth*, do you not? Why he is riſen, he is not here. But do you ſpeak ſeriouſly, and in good earneſt? Yea ſurely, if you will not believe me, behold the place where they laid him. This Scripture, or Teſtimony, is very clear to our purpoſe. But again, the next place is in *Mat.* 28. *ver.* 3,4,5,6,7. In the third *verſe* there is an Angel (as before) bearing witneſs of the Reſurrection of Jeſus. His Countenance was like Lightning, and his Raiment white as Snow, and for fear of him the Keepers did ſhake, and became as Dead Men. And the Angel anſwered and ſaid unto them, (*viz.* to the Women who came to ſeek Jeſus) Fear you not: but let them that ſeek to keep the Lord in his Grave fear * if they will; for you have no ground of fear, who ſeek Jeſus who was Crucified; He is not here, for he is riſen; he cannot be in Body here and riſen too: If you will not believe me, come, ſee where the Lord lay, and go quickly and tell his Diſciples that he is riſen from the Dead, and behold, he goeth before you into *Galilee*, there ſhall you ſee him. But ſhall we be ſure of it? Yea, ſaith the Angel, Loe, it is *I* that have told you. See how plainly this Scripture alſo doth teſtifie of Chriſt his Reſurrection. Here, ſaith the Angel, you ſeek a Saviour, and none will content you but he, even the ſame that was Crucified: Well you ſhall have him, but he is not here. Why, where is he then? He is riſen from the Dead. But are you ſure it is the ſame that we look for? Yea, it is the ſame that was Crucified, *ver.* 5. But where ſhould we find him? Why, he goeth before you into *Galilee*, where he uſed to be in his Life time, before he was Crucified: And that you might be ſure of it there to find him, know that he is an Angel of God that hath told you, *ver.* 7. And thus have you in brief the Teſtimony of the Angels of God, to witneſs that Jeſus the Son of the Virgin, the Son of God, is riſen from the Dead.

* They are they that had need to fear and tremble; for they deny faith of the Son of God.

Object. *But you will ſay, might they not be deceived? Might not their Eyes dazel, and they might think they did ſee ſuch a thing, when indeed there was no ſuch matter?*

Anſw. Well, becauſe it is ſo difficult a matter, to be perſwaded of the truth of this thing, that Chriſt is raiſed again out of the Grave, that very Man, with that very Body; though theſe things that have been already ſpoken, might be enough (through Grace) to ſatisfie, yet becauſe of the unbelief of ſome, we ſhall turn to ſome more of thoſe infallible proofs that are ſpoken of in *Act.* 1. 3. to prove the point yet more clear. And therefore firſt of all, do but ſee how the Lord doth deal with an unbelieving Diſciple, *John* 20, *ver.* 23, 24, 25, 26, 27, 28. You ſhall ſee in the 23. *ver.* Chriſt after his Reſurrection, is talking with his Diſciples, but *Thomas was not with them.* But when the Diſciples ſaw him again, they ſaid unto him, *We have ſeen the Lord*, ver. 25. but *Thomas* would not believe them. Another time Jeſus comes to his Diſciples again, and then *Thomas* was with them; then ſo ſoon as the Lord had ſaid, *Peace be unto you*, he turned himſelf to *Thomas*, and ſaid to him; Thomas, *Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thruſt it into my Side, and be not Faithleſs but Believing*, ver. 27. As much as if the Lord ſhould have ſaid, * Come *Thomas*, thou haſt doubted of the truth of my Reſurrection very much; thou ſayeſt that thou wilt not believe, except thou do feel with thy Fingers the print of the Nailes, and do thruſt thy Hand into my Side. Come *Thomas*, reach hither thy Finger, and behold my Hands, and ſee if there were not the Nailes driven through them; and reach hither thy Hands and thruſt them into my Side, and feel if I have not the very hole in it ſtill, that was made with the Spears that the Souldier did thruſt into it, and be not ſo full of unbelief, but believe that my Reſurrection is a glorious Truth.

* O how doth the Lord condeſcend to the end he might ſtrengthen the faith of one that is weak.

Another Infallible proof, is that in *Luke* 24. from the 36. to the end of the 44, *verſe*. In *ver.* 36. it is ſaid that the Lord, (even while they were talking) *ſtood in the midſt of them, and ſaid, Peace be unto you*: But they were ſo far from being at Peace, that *they were terrified, and ſuppoſed that they had ſeen a Spirit.* And Jeſus ſaid unto them, *Why are ye troubled, and why do thoughts ariſe in your Hearts?* What, do you think that I am a Spirit? Do you think your Eyes dazle? *Behold my Hands and my Feet.* Look well upon me, and ſee my Hands, and the holes in them, and likewiſe my Feet, and the holes in them, and know that it is *I* my ſelf, and not a Spirit, as you ſuppoſe, Know, that it is *I* my ſelf, and not another. Doth your Hearts fail you? Then take hold of me with your Hands, yea, *handle me and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have. And when he had ſpoken theſe things, he ſhewed them his Hands and his Feet*: As if he had ſaid,

Come my Disciples, take special notice of me; do not be daunted, nor affrighted, but consider that it is I my self. Well, they could not believe as yet, but wondered that such a thing as this should be: And while they were thus wondering he will give them another infallible proof; And he said unto them, have you here any Meat? *ver.* 41. As if the Lord had said, Come my Disciples, I see that you are very full of unbelief, if you have here any Meat, you shall see me Eat before you all. And they gave him a piece of a broiled Fish, and of an Honey Comb, *and he did Eat before them.* Again, *ver.* 42. the Lord strives with another Infallible proof against their doubting, saying, My Disciples, do you not remember what Discourse you and I had before I was Crucified, how that I told you, that all things must be fulfilled, which were written in the Law of *Moses*, and in the Prophets concerning me? Another Infallible proof was, that appearance of his at the Sea of *Tiberias*, where he came to them on the shore, and called them, and provided for them a Dinner, and wrought a notable miracle while he was there with them at that time, Namely, the catching of 153 great Fishes, and yet their Net brake not. Which as it was a great miracle, so it did also shew his Power and Authority over his Creatures. Besides his Eating and Drinking with his Disciples after his Resurrection; and also his Preaching to them, *Acts* 1. 3. This is not the least, *viz.* that he was with his Disciples on Earth 40 days which was almost six weeks, speaking to them the things concerning his Kingdom: which was a mighty confirmation of their Faith in his Resurrection.

4. Mar. 8. 31. Mar. 14. 21.

5. Joh. 21. read that whole chapter, Act. 10. 41.

I shall now briefly touch two or three Scriptures, the which hold forth his Disciples testimony of his **Resurrection.** And the first is in *Acts* 10. 40, 41. In which place, the Apostle speaking of the Lord Jesus, saith, *Him God raised up the third day, and shewed him openly*, yet not *to all the People, but to witnesses chosen before of God*, even *to us* (saith the Apostle:) who *did Eat and Drink with him after he was risen from the Dead.* Again *Act.* 4. 10. and *Act.* 13. 29, 30, 31. The words run thus. (the Apostle speaking of Jesus, saith) *And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a* Sepulchre. *But God raised him from the Dead, and he was seen many days of them which came up with him from* Galilee *to Jerusalem, who are his witnesses unto the People.* And thus far touching his Resurrection from the Dead.

See 1 Cor. 15. 1, 2, 3, 4, 5, 6, 7, 8.

50.

In the next place, I am to prove that this very man, Christ Jesus, the Son of the Virgin, in his very Body, the same Body that was Crucified, is above the Clouds and the Heavens. And though this is made light of by those Men called **Quakers**, and other Infidels of this generation: Yet I am sure that it will prove true to their cost, who reject it as erroneous and vain. But to prove it, First I shall prove that he is ascended. Secondly, that he is ascended above the Clouds, and the Heaven.

For the first, that he is ascended, see *Eph.* 4. 8, 9, 10. Wherefore (saith the Apostle) *when he Ascended up on high, he led Captivity Captive, and gave gifts unto Men. Now that he Ascended, what is it but that he Descended first into the lower parts of the Earth; he that Descended is the same that also Ascended (again) up far above all Heavens.*

Again, read *Joh.* 20. 17. where Christ after his Resurrection from the Dead, saith to *Mary Magdalen, Touch me not, for I am not yet Ascended to my Father:* That is, I have not yet ascended with this my Body wherewith I was Crucified on the Cross. *But go to my Brethren and tell them* (meaning his Disciples) *that I do Ascend to my Father and your Father, to my God and your God.* Joh. 20. 17.

Object. *But in that place* (may some say) *Eph.* 4. 10. *He that Descended, is said to be the same that* **Ascended**: *Now there was no Human Nature with God in Heaven before the World was; Therefore if he be but the same that was with the Father from all Eternity, then the Humanity of the Son of* Mary *is not Ascended into Heaven.* 51.

Answ. First, for answer, It is clear from, *Joh.* 1. 1. that the word or Son of God, as he was a Spirit, was with the Father before the World was. But now, in the fulness of time that is, when that time that the Father and he had concluded on, was come, God sent forth his Son (which was with him before the World was, *Joh.* 7. 5.) made of a Woman, that is Born of a Woman. And he took on him the form of a Servant, and was made in the likeness of Men, *Phil.* 2. 6, 7. Now as he was Born of a Woman, as he was in the likeness of Men, So he ascended to the Right Hand of his Father, in our Nature. And for this, I pray turn to *Act.* 1. and there you shall find, that he is the same that was Born of the Virgin, that very Man that was Crucified; if you compare *ver.* 3. with *ver.* 9, 10, 11. you will find it so to be. Now in *ver.* 9. after he had spoken many things while they beheld, that is, while his Disciples looked on him, he was taken up, that is, he was taken up from them into Heaven, as in *verse* 11. and a Cloud received him out of their sight. And while they looked up stedfastly towards Heaven, as he went up (which Heaven, was not within them; if it had, they needed not to have looked toward the Clouds and the Heaven without them,) behold two Men stood by them, not in them, in White Apparel, which also said (that is, the two Men, or Angels which stood by them said) Ye Men of *Galilee*, why stand ye gazing up into Heaven? Here again, they did not look within them, but stood gazing or looking after the Lord Jesus, the Son of *Mary*, who was carried away from them in a Cloud, *ver.* 9. But why (say the Angels) do you stand gazing so much into Heaven: your Master will come again after a certain time. For, This same Jesus, Namely, which was Crucified, which rose again, and hath been with you these 40 days, which also you see go into Heaven, shall so come, (namely in a Cloud) as ye have seen him go into Heaven. But shall he not lose his Body before he come again? No say the Angels, he shall so come, that is, as ye have seen him go; in like manner, that is, with the same Body. Or else I am sure he cannot come in the same manner, if he lose his Body before he comes again;

Tit. 1. 2. Gal. 4. 4. Act. 1. 9, 10. 11. See Mat. 25. 19. Mat. 13. 34. Acts 1. 3.

again; for he went thither with that body. But that same Jesus that was Crucified, is he that went, or **Ascended** up into Heaven. If you compare *Luke* 24. *v.* 39, 40, 41. 42, 43. with the 50. and 51. *verses* of the same *Chapter*, you may clearly find it so to be. And therefore if he come again in like manner, he must come again with the same body wherewith he was Crucified.

52. Object. *But you will say, The Scripture saith, he that descended is the same that* **Ascended**, *which to me (say you) implies, none but the spirits ascending.*

Answ. For answer, We do not say, (as I said before) that it is another that ascended, but the very same. That is, the very same Christ, that was with the Father from everlasting, did come down from Heaven. That same Christ also that came down from Heaven did ascend up thither again: Only, he descended without a Body from Heaven, and took flesh and blood upon him from the Virgin. And though he descended without a Body, yet (he) the very same Christ, that descended without a Body, the same did ascend again with a Body, even that very Body that he took of the Virgin *Mary*, See *Luke* 24. from 39. to the 51. *verses*. Now let me give you a Similitude, for it is warrantable; for both Christ and his Apostles did sometimes use them, to the end, souls might be better informed. The similitude is this. Suppose there come into thine House a Man that is naked, and without clothing, though he go out of thy House again well clothed, yet the same Man that came in without clothing, is the same Man also that goes out of thy House, though very well clothed. Even so it is in this case. The Lord Jesus came into the Womb of the Virgin, Spirit, *Mat.* 1.18. but he came out of the Womb clothed with a **body**, and went up into Heaven again clothed with a Body. Compare *Luke* 24. 39. with *Act.* 1. 11. and *Acts* 2. 30, 31.

Act. 2. 30, 31. Joh. 15. 1. 1 Cor. 9. 24, 25.

Now also I shall lay down some few things to be considered, for the better clearing of it.

1. 1. Consider, that he did say to his Disciples, Mat. 25. 19 that he would go away from them: *John* 14. 3. *John* 16. 7. Yea, saith he, I go and prepare a place for you) and then I will (after a long time) come again and take you to my self, that where I am, that is, whither I am going, there ye may be also. Now I say, If Christ had not gone from his Disciples (for that was his meaning) touching his bodily presence; I say, if he had not gone away from them, in respect of his bodily presence, he had said more then he had performed; which is horrible blasphemy once to assert; which going of his, is his going into Heaven. See 1 *Pet.* 3. 22.

53. 2. Secondly, Consider, that there it was that he was to receive *the* **Promise** *of the Father*, Luke 24. 49, 50, 51. which promise was the shedding forth in an abundant manner the Blessed Holy Ghost. And for this see *Acts* 2. 33. *Therefore being by the right hand of God* (which is in Heaven) *exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For* David *is not ascended into the Heavens, but he saith himself, The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool. Therefore let all the house of* Israel *know assuredly* (for 'tis very true) *that God hath made that same Jesus whom you have Crucified, both Lord and Christ.*

3. Thirdly, Consider, that if he were on earth, he could not be a Priest, *Heb.* 8. 4. Now the Man Christ Jesus is a Glorious Priest, *Heb.* 7. 24. in the Heavens, *Heb.* 9, 24. And therefore he is able to save to the uttermost, all that come to God by him, seeing he ever liveth to make intercession for them. (That Man *v.* 25.)

4. Fourthly, If he be not gone into Heaven, both his own, and his Apostles Doctrine is false; yea, the witness of the Angels also, 1 *Pet.* 3. 22. *Act.* 1. 9, 10, 11. which to think were damnable Infidelity in any Man.

Fifthly, Know that he is gone into Heaven, because the Scriptures say he is; which is the very truth of God, spoken by his Holy Apostles and Prophets: Yea, holy Men of God, spake them as they were moved by the Holy Ghost. Eph. 6. 9. 1 Pet. 3. 22 Heb. 9. 24.

Sixthly, Consider, If thou sayest that that man is not gone into Heaven, then thou must also conclude, that he is still in the Grave: And if so, then thou sayest, that the Prophets, Apostles, Angels, Christ, God, and all are Lyars, who have testified these things in the Scriptures for glorious truths, *Isa.* 26. 19. *Acts* 10. *v.* 40, 41, 42. and 13. *v.* 30, 34, 36, 37, 38. *Acts* 1. 9, 10, 11. And as the Apostle saith of himself, and the rest of the Apostles and Ministers of Jesus Christ, *And we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be the dead rise not. But now is Christ risen, and become the first fruits of them that sleep. For as by Man came death, by* Man *came also the Resurrection from the dead*, 1 Cor. 15. 15, 20, 21. 1 Pet. 3. 22 Heb. 9. 24. Rev 1. 17, 18. Rev. 2. 8.

54. Secondly, Now I am to prove, that he is above the Clouds and the Heavens, my meaning is, he is above the lowest **Heavens**: For there are 3 as appears in 2 *Cor.* 12. 1, 2, 3, 4. I knew a Man in Christ (saith *Paul* there) caught up into the third Heaven: Now,

The Scripture speaking of highest implys a lower.

Heaven in Scripture, is taken sometimes metaphorically, and sometimes properly.

First, Metaphorically it is taken for the *Church* and People of God; as in *Rev.* 12. 12.

Secondly, Properly, it is taken for the material Heaven, where the Sun, Moon, and Stars are placed; as in *Genesis* 1. *v.* 8, 14, 15, 16, compared together; above which Heaven, Jesus the Son of *Mary* is ascended.

Therefore I pray you consider with me a little: John 14. 2, 3. Joh. 16. 7. Acts 1. 9, 10, 11.

And first, That when he went into this Heaven into which he is gone, he went AWAY from his Disciples, as it is written, *If I go not away, the Comforter will not come*; so that he did not go into a Heaven within them in his person, and humane nature. If so, he must needs go into that Heaven without above the Clouds and the Stars, *Gen.* 1. 8, 5, 16.

2. Consider, he was caught away in a Cloud, yea, and was caught upwards from them, as it is *Acts* 1. 9, 10, 11. and carried away into Heaven, yea, and his Disciples stood gazing or looking up after him into Heaven, which Heaven must needs be that above the Clouds.

1. If you consider the posture of the Disciples, they looked upwards after the Cloud that did take him away.

2. Consider the manner of his going, it was in a Cloud.

3. He was received out of their sight.

4. And so received up into Heaven; which heaven must needs be above the Clouds, where God is in his special presence. But further.

Job 22.12 13,14.

3. Consider, that those Believers that are alive at this day in the body, *are absent from the Lord*, 2 Cor. 5. 6. but now, if the Man Christ were ascended into that heaven within them, he would neither be *absent from them*, nor they from him; but in that he is *absent* from them touching his bodily presence, and they *from him* touching the same, it is evident, that that heaven into which he is ascended, must needs be without above the Clouds.

4 Consider, that that heaven into which the Man *Christ* is ascended, must contain in till the time of restitution of all things, as in *Acts* 3.21. into which heaven he hath been ascended above sixteen hundred years by computation. And I am sure there is not a Saint that doth live in the World half so long, before he fall asleep, and be gathered to his Fathers; so that that heaven into which he is ascended, is not **within**, but must needs be that above the Clouds. But,

5. Consider, that he that ascended from his Disciples, was a Man, with **Flesh** and Bones, not a Spirit only; *for handle me, and see*, (saith he) *for a spirit hath not flesh and bones, as ye see me have*, Luke 24. 39, 50, 51. *verses*. Now let the Adversaries shew by the Scriptures that there is any place in them called heaven, that is able to contain a Man of some four or five Foot long, the space of fifteen or sixteen Hundred Years; besides that, therefore, it must needs be that heaven without, which is above the Clouds and Stars.

6. Consider, That Heaven into which the Lord Jesus that Man is ascended must not contain him always; for, saith the Apostle, 1 *Thes.* 4. 16. *The Lord himself shall Descend from Heaven with a shout, with the Voice of an Archangel.* So that there is another descending from that Heaven into which he is ascended; and his descending from that Heaven is this end, namely, to take his People to himself, as it is *ver.* 17. so that it is clear, that it is not any Heaven **within** thee, into which the Man Christ that was Born of the Virgin *Mary* is ascended, but it must needs be that Heaven without which is above the Clouds. 1. If thou consider, that

Heb. 12. 22.

the place into which he ascended, even the Heaven into which he is entred, is the same place where all the Deceased Saints are in their Spirits: Therefore saith *Paul*, *I desire to depart, and to be with Christ which is better.* Now *Paul* did not in this place, *Paul* 1. 23. mean the enjoyjoying of Christ only in the Spirit; for that he enjoyed in great measure when he spake these words; but he spake of a Dying, and Being with Christ after this Life is ended; as is clear if you compare the 20, 21, 22, 23, 24, 25, and 26, *verse* together, being absent from him while he was here in the Body, 2. *Cor.* 5. 6. *For whilst at home in the Body, we are absent from the Lord.*

So that that Heaven into which the Man Christ is ascended, is not into his Church on Earth; but into Heaven without, above the Clouds and the Stars. And this *David* doth Propheſie of, *Psal.* 47. 5. where he saith *God is gone up with a shout, the Lord with the Sound of a Trumpent.* Now Christ, as God merely could not go up, being no less in one place then another; but as God Man, or in his humane Nature he went up; as will clearly appear, *Eph.* 4. 8, 9, 10. where he speaketh of his Triumph over all the Enemies of his People at his Resurrection and Ascention into Heaven above the Clouds.

1 Tim. 2. 5. Joh. 16. 6, 7. Joh. 14. 1, 2, 3.

8. When Christ doth descend from that heaven into which he is now ascended, his Saints and he will meet one another, just in the Air, according to the Scripture, 1 *Thes.* 4: 16, 17. *for* (saith he) *the Lord will descend from Heaven with a shout, with the Voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first*, (that is, they shall come out of their Graves) *and then we which shall be saved alive* (at that day) *and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord.*

Pray mark here a little, and see what Heaven the Man Christ is ascended into, and see if it be not the Heaven without, above the Sun, Moon, and Stars.

When Christ and his Saints do meet a second time together, the one ascends and the other descends; the one is caught up in the Clouds towards the Heaven, the other descends from heaven towards the Earth, and they must needs meet one another just in the Air, that is, between the heaven and the Earth. So then the one coming from heaven, and the other from the Earth, and their meeting being in the Air, which is between heaven and Earth, is an undeniable demonstration, that that heaven into which the Man Christ is ascended, must needs be that heaven without, above the Sun, Moon and Stars. And thus much touching the Son of *Mary*, his ascending up into the heaven without above the Clouds, *Act.* 1. 9, 10, 11. *Act.* 3. 21. and 1 *Pet.* 3. 22.

Phil. 2. 20. 1 Thes. 1. 10.

In the next place,

55.

Now I shall prove the **Intercession** of the Man Christ Jesus to be in the heaven that I have been speaking of; though some have mocked at it, and others have called it jugling, which names here I shall not mention, only I shall admonish them, that they do not blaspheme the truth and Son of God in his intercession.

I shall quote some of the Scriptures that hold out his truth and so pass on,

And first of all, see *Psal.* 16. 4. where *David* Prophecying of the intercession of Christ, saith, *Their sorrows shall be multiplyed that hasten after another God*, (speaking of the wicked) *their drink Offerings of blood will I not offer, nor take up their Names into my lips.* Now, compare this with *Heb.* 8. 4. where he saith, *If he were on earth, he should not be a Priest.* And *Heb.* 9. 24. *For Christ is not entred into the holy places made with hands* (meaning the Temple which *Solomon* Built) *which are Figures of the true: But into heaven it self, now to appear in the presence of God for us. Wherefore he is able to save to the uttermost, them*

that

that come to God by him: seeing he ever lives to make Intercession for them, Heb. 7.25.

But you will say, is there a Man made mention of here? Yes, for the Scripture saith, *There is one God, and one Mediator between God and Men, the Man Christ Jesus.* And in that 8th. to the *Heb.* made mention of before; where the Apostle is speaking of Christs Priestly Office, as he is in the Heavens, compared with other Priests that are on Earth; he saith *ver.* 3. *for every High Priest is ordained to offer Gifts and Sacrifices; wherefore* (speaking of Christ) *it is of necessity that this Man have somewhat also to offer: For if he were on Earth, he should not be a Priest seeing there are Priests that offer according to the Law,* (which Law was the Law of *Moses*, *Chap.* 9. from 19. to 23. where also he is speaking of the Priesthood of the Priests under the Law, and their Offering of the Blood of *Bulls* and *Goats*, (*verse* 12. compared with *verse* 19,20,21.) And of the Lord Jesus the High Priest of Saints, and of his blood (*ver.* 14. compared with *ver.* 24.) Now as Men under the Law did offer up the Blood of *Bulls* and *Goats*, so the Man Christ Jesus did offer up his own Blood to his Father; and this you may clearly see, if you compare *Heb.* 9. 14. where he saith, *How much more shall the Blood of Christ, who through the Eternal Spirit offered himself without spot to God; purge your Consciences from Dead works to serve the living God*, with *Heb.* 10. 12. where he saith, *But this Man* (*meaning the Son of the Virgin*) *Chap.* 2. 14. compared with *Mat.* 1. 21. *after he had offered one Sacrifice for sins for ever, sate down at the right Hand of God.* Again, *Heb.* 7. the *Chap.* I mentioned before, you shall find his intercession plainly held forth, if you read *ver.* 22. and so on, where the Scripture saith, *By so much was Jesus made the surety of a better Testament. And truly they were many Priests* (meaning the Priests under the Law) *because they were not suffered to continue by reason of Death,* (That is, the High Priest under the Law, could not live ever in this World, *Because it was appointed to all Men once to Die.*) But when he speaks of Christ Jesus, he saith on this wise, *But this Man, because he continueth ever, hath an unchangeable Priesthood; wherefore he* (this Man) *is able to save to the uttermost, them that come to God by him, seeing he* (this Man) *ever liveth to make intercession for them.* And thus in brief have I proved through the assistance of the Lord, the Intercession of the Son of *Mary*, which is also the Son of God. And this concerning Christ's Priestly Office, might serve also for a proof of his being in the Heaven without, above the Stars. But all Men may see (unless they be blind) that these are the truths of our Lord Jesus Christ, and of God his Father; and that those Men that oppose them (as the Quakers do) are very violently possessed of the Devil, and besides themselves; and have neither the truth of God, nor his Spirit in them, 2 *Joh. ver.* 9, 10. *Joh.* 5. 38. 42.

1 Tim. 2.5.

Rev. 2.8. Rev. 17.18.

56. And now through the assistance of the Lord, I shall come to the last that I promised, and that is to prove, That this very Man Christ, will come to Judge the Quick and the Dead.

And first, I shall prove the Truth it self, *viz.* That that Man shall come again to judge the World, Quick, and Dead.

Secondly, I shall shew you that his coming will be very shortly.

Thirdly, what shall be done at his coming.

Fourthly, Who shall stand when he shall come, and who not. For the first,

That that Man that was Born of the Virgin *Mary* shall come again to Judge the Quick and the Dead; read 2 *Tim.* 4. 1. *I* (saith *Paul*) *charge thee therefore before God* (speaking to him, even to *Timothy*, and so to all believers) *and the Lord Jesus Christ, who will Judge the Quick and the Dead at his appearing and Kingdom.* Now if you would know who this Lord Jesus is, look into *Act.* 10. 28. and you shall see it was Jesus of *Nazareth*; would you know who that was? read *Mat.* 2. towards the end, and you shall see it was the Son of *Mary* the Virgin, who was Espoused to *Joseph* the *Carpenter.* But read *Act.* 10. *ver.* 38, 39, 40, 41, 42. you shall find these words, *God anointed Jesus of* Nazareth *with the Holy Ghost, and with the Power, who went about doing good, and healing all that were Oppressed of the Devil; for God was with him: And we are witnesses of all things that he did, both in* Jerusalem, *and in the Land of the* Jews; *whom they slew, and Hanged on a Tree,* even Jesus of Nazareth; *him God raised up the third day, and shewed him openly, not to all the People, but unto witnesses, chosen before of God; even to us who did Eat and Drink with him, after he Rose from the Dead. And he commanded us to Preach unto the People,* (that is, God commanded us) *and to testifie* (that is, to be bold in our Preaching) *that it is he* (namely, Jesus of *Nazareth*, whom the *Jews* did thus Crucifie) *which was ordained of God to be Judge of Quick and Dead.* This is he also that is spoken of in *Act.* 17. 30, 31. *The times of this ignorance God winked at* (meaning Mens being without the Gospel) *but now commandeth all Men every where to repent, because he hath appointed a day* (which day is the day of Judgment, *Mat.* 12. 36.) *in the which he will Judge the World in Righteousness, by that Man* (namely Jesus of *Nazareth*) *whom he hath ordained,* (compare this with that in *Act.* 10. 38, 39, 40, 41, 42. *whereof he hath given assurance to all Men,*) that is, hath given a sure sign unto all Men *in that he hath raised him* (that is, in that he hath raised Jesus of *Nazareth*) *from the Dead.* This also is Christ's own meaning, *Mat.* 24. where speaking of his second coming, he styleth himself the Son of Man, saying; and then shall appear the sign of the Son of Man, and so shall the coming of the Son of Man be, *ver.* 27. So shall also the coming of the Son of Man be, *ver.* 37. So shall also the coming of the Son of Man be, *ver.* 39. Where, by the way it is observable to see how the Lord of Life and Glory doth in this Chapter, where he speaketh of his second coming, for the most part stile himself the Son of Man. Sure he doth it to this end, because he will not have his Humanity and the Doctrine thereof, to be raised out from under Heaven: For he knew, that in the last days, there would come Mockers walking after their own Lusts, and saying, where is the promise of his coming, 2 *Pet.* 3. 3. I could multiply Scriptures to prove this Doctrine

ctrine of his second coming, as *Heb.* 9. *ver.* last 2 *Pet.* 3. 2 *Thes.* 1. 6, 7, 8. *Luke* 21. *Mat.* 24. *Mat.* 25. *Rev.* 22. 7. 12. and the last, 2 *Cor.* 5. 10. *Rom.* 14. 10. *Act.* 24, 25. But,

Secondly, I will shew you that his coming will be shortly. It is true, no Man can tell neither the day nor the hour, yet so far as the Scriptures will give us light into the nearest of his coming, so far we may go. And if you read *Mat.* 24. you shall see many signs of his coming spoken of. 57.

1. There is falling away from the faith spoken of. And that hath been fulfilled and is fulfilling every day.

2. Wars and Rumors of Wars is another sign that is coming doth draw nigh, even at the Doors.

3. The Love of many waxing cold, is another sign that it is nigh, even the coming of Christ: And how cold is the Love of many at this day? They that were hot two or three Year ago, are now grown lukewarm and cold. They are cold in the Lords appearing: they are cold in the profession of the Gospel. They are cold in Love to the Saints, they are cold in the Worship of God; Yea, very cold, which is a notable Demonstration that the coming of the Lord draweth nigh.

4. The **Stars** falling from Heaven; (That is **Professors** falling from the Faith which once they professed) is another sign that the coming of the Lord is at hand: And how many **Professors** do you see now a days, fall from the Doctrine of God, and his Son Jesus Christ, as though there were no such thing as a World to come, and no such thing as a Lord Jesus Christ, and his second coming.

Mat. 25. 1, 2, 3, 4, 5, 6, 7.

5. Many poor Souls will go on in their profession with Lamps without Oyl, just before his second coming. And the Lord knows that most of the Professors of this Generation, are such kind of professors, yea, very foolish **Professors**, which is another sure sign, that the coming of the Lord draws nigh.

These things I do but hint in, though I enlarge upon them.

Luk. 18. 8.

6. When the time of Christ's second coming is at hand, there will be but a very little * **faith** in the World. And the Lord knows, that there be many; who are now as high as *Lucifer*, that at that day for want of Faith will be thrown down to the sides of the pit: even in very Belly of Hell.

* Lay 1 Jo. 3. 3. to thy Heart, and compare thy condition with it, and thou wilt find this a glorious truth.

7. Another sign of Christ's second coming, is the **Carnal** mindedness of the most of the World; and the very carriages of almost all Man now living do discover this truth to be at this day fulfilled, and know that when they shall say peace and safety, then sudden distruction comes, and they shall not escape, 1 *Thes.* 5. 1, 2, 3, 4.

Mat. 24. 24 Mar. 13. 22

8. Before Christ's second coming, there shall come many **false-Christs**, and false Prophets and shall shew great signs, and wonders, to seduce if it were possible the Elect. And is not this more clearly fulfilled in our days then ever it was, especially among those Men called **Quakers**, who being as Persons, whose Consciences are seared with an hot Iron, and they being sealed up unto destruction, do some of them call themselves Christ, and shew great signs, (as their *Quaking*) and such a legal holiness, as makes the simple admire them, and wonder after them, which shews the coming of Christ to be very nigh.

9. Before Christ's second coming, there shall come scoffers in the World, walking after their own Lusts, and if ever this Scripture was fulfilled; it is fulfilled on these Men called **Quakers**: For they are the Men, that at this day make a mock at Christ's second coming, which shall be from heaven without; and therefore saith the Holy Ghost, these **Mockers** shall be such as shall say, where is the promise of his coming? For since the Fathers fell a Sleep, all things continue as they were, See 2 *Pet.* 3. 3, 4, 5, 6, 7. and there you shall see their Mocking and the Reason of it. Read, and the Lord give thee understanding. But I would not have thee think that I speak at Random, in this thing, Know for certain, that I my self have heard them **Blaspheme**; yea, with a grinning Countenance, at the Doctrine of that Man's second coming from heaven above the Stars, who was Born of the Virgin *Mary*. Yea, they have told me to my Face, that I have used Conjuration, and Witchcraft, because what I Preached was according to the Scriptures. I was also told to my Face, that I Preached up an Idol, because I said, that the **Son** of **Mary** was in heaven, with the same **Body** that was Crucified on the Cross; And many other things have they Blasphemously vented against the Lord of Life and Glory, and his precious Gospel. The Lord **Reward** them according as their work shall be.

2 Pet. 3. 3. 1 Thes. 1. 10. Phil. 3. 20.

I could have hinted in many other things which Christ and his Apostles have shewed to be signs of his coming. But I shall commend the Holy Scriptures unto thee, which are able to make the Man of God perfect in all things, through Faith in the Lord Jesus.

2 Tim. 3. 16, 17.

58. Now you have also the manner of his **coming** how it shall be, most notably laid down in the Scriptures. I shall hint in a few things touching it.

As first, He will come when there is but very few looking for his coming. *When they shall say Peace and Safety, then sudden Destruction cometh*, 1 Thes. 5. 1, 2, 3. *Which sudden Destruction will be at his second coming*, for that is it which the Apostle spake of in those three *verses*. Then will all the World be caught at such an unexpected time, that it will come upon them, even as a snare cometh upon those Creatures that are caught in it. As it is written, *Luke* 21. 35. *For as a snare shall it come on all them that dwell on the Face of the whole Earth.* Which is all on a sudden, before they are aware.

2. He cometh with all his Saints and Angels. Then will the Lord descend from that heaven, into which he now ascended, as it is written in 1 Thes. 4. 16. *Then will he come, and all his Saints with him, as* Jude *saith in his Epistle*, v. 5. Then shall *Abel* and *Enoch*, *Noah* and *Abraham*, *David* and *Job*, *Peter* and *Paul*: Together with all the Saints which have been, now are, or hereafter shall be, and they shall sit on the Throne with the Lord Jesus Christ, as in *Mat.* 19. 28.

19. 28. Before whom shall all the Nations of the World be gathered, as it is written, *Joel* 3. 12. *Let the Heathen be wakened* (or raised out of their Graves, *Dan.* 12. 2.) *and come down to the Vally of* Jehoshaphat; *for there will I sit to judge all the Heathen round about.* Which never was yet accomplished, though it shall certainly be, in Gods time: To the astonishment, and everlasting Damnation of all those that shall continue mocking, or sinning against God and his Christ.

3. He shall come in a **flaming** fire, (when he doth come again: he will come in such a manner, as will make all that shall be found in their sins rather seek to creep under a Mountain, than to meet the Lord of Glory, *Rev.* 6.15.) As *Esay* saith, *For behold the Lord will come with fire, and with his Chariots like a whirlwind: to render his anger with fury, and his rebukes with flames of fire,* Esay 66, 15. *To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their hard speeches, which ungodly sinners have spoken against him,* Jude 15. as I shall shew farther by and by.

59. And therefore in the next place, I shall shew you, what shall be done when he is come.

First, When Christ is **come** the second time, they that are in their Graves shall **arise,** and come forth of their Graves (as I said before) in which they have lain according to that in *John* 5. 28. Where Christ saith, *Marvel not at this, for the hour is coming in the which all that are in the Graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the Resurrection of Damnation.* You will say, Are these Graves spoken of here, the Graves that are made in the Earth? Yea, that they are, and for a further proof of the same, look into *Dan.* 12. 2. *Daniel* there speaking of the same thing saith, *And many of them that sleep in the dust of the earth shall arise,* or awake, *some to everlasting life, and some to everlasting contempt,* or damnation.

I shall not stand here to dispute any distinctions of the **Resurrections,** only prove that the Dead shall arise; and that is a clear truth from the Scriptures, *Acts* 10. 42. *Rev.* 20. 11, 12, 13, 14. and 1 *Thes.* 4. 16. 1 *Cor.* 15. 52. *the Dead shall be raised.*

2. He shall call all Men and Women to an account for all their close **sinful** Thoughts, Words, and Actions; then will the secrets of all hearts be made manifest. Then shall all thy Adulterous, and Theevish, and Covetous, Idolatrous, and Blasphemous Thoughts be laid open, according to that saying, *Their Consciences also bearing them witness, and their thoughts the mean time, or while, accusing, or else excusing one another,* Rom. 2. 15. But when? Why, *in the day when God shall judge the secrets of Men by Jesus Christ,* v. 16. See also 1 *Cor.* 4. 5. *Therefore judge nothing before the time;* What time is that? Why, when the Lord comes; What will he do? *He will bring to light the hidden things of darknesses,* that is, all those cunning, close, hidden wickedness, that thou in thy life time hast committed; yea, he will make manifest the counsels of the heart; that is, the most hidden and secret things that are contrived and plotted by the Sons of Men; Then shall all the midnight Whoremongers be laid open with all their sins; Then thou (it may be) who hast committed such sins as thou wouldest not have thy Neighbour, thy Father, thy Wife, thy Husband, or any one else know of for thousands, then thou shalt have them all laid open, even upon the house tops, *Luke* 12. 1, 2, 3. Then thou that hatest Gods Children, his Ways, his Word, his Spirit; then thou that makest a mock at Jesus of *Nazareth*'s second coming, then thou that livest in open Prophaneness, or secret Hypocrisie, then I say, will be such a time of reckoning for you, as never was since the World began, then you that shall die in your sins, will cry to the Mountains, fall on us, and cover us from the face of him that sits on the Throne, and from the wrath of the Lamb (which Lamb is the Man Christ Jesus, *Joh.* 1. 19.) And ah, my Friends! If the very looks of God be so terrible, what will his blows be, think you? Then if all thy idle words shall be accounted for, as it is written, *But I say unto you, that every idle word that Men shall speak, they shall give an account thereof in the day of judgment,* Mat. 12. 36. and also all thy filthy actions shall be then regarded in such sort, as thou shalt receive a just recompence for them. And know, saith the Scripture, that for all these things * *God will bring thee into Judgment,* Eccles. 11. 9. Then

* Though sinners will be unwilling to come to judgment, yet this will be their misery, God will bring them. Mal. 4. 1, 2.

Thou that art an unbeliever shalt be sure to fall under the judgment for all thy sins.

First, thou must give an account.

Secondly, thou must fall in the judgment. Oh my Friends, there are hot days a coming for all those that are found out of the Lord Jesus: Behold, saith *Malachi, the days come that shall burn as an Oven, and all the proud, yea, all that do wickedly shall be as Stubble; and the day that cometh shall burn them up, saith the Lord of Hosts; and it shall leave them neither Root nor Branch.* The day of Judgment will burn like an Oven, and all that have not the Righteousness of Christ upon them shall be as Stubble. Ah Friends, put a Red Hot Oven, and Stubble together, and what work will there be? Even the one will burn and destroy the other.

3. When Christ doth come the second time, another end of his coming will be to purge out all things that offended in this Kingdom, *Mat.* 13. 41, 42. *Then shall the Son of Man send forth his Angels and they shall gather out of his Kingdom all things that offend, and them that do iniquity, and shall cast them into a Fornace of Fire; there shall be Weeping and Gnashing of Teeth.* There are many things that do offend in his Kingdom now: namely, the lukewarm professor, he doth offend first the Lord, secondly, his People. But then thou lukewarm offending **Professor** shalt offend the Chruch of God no more.

Secondly, the loose Professors do also offend God, Christ and his Church.

First, He Scandals the Gospel by his loose walking, and naughty carriages.

Secondly, He doth make the World Blaspheme the name of God by the same.

Thirdly,

Thirdly, He grieves the Hearts of Gods People, *Phil.* 3. 18. But know that thou also shalt be taken away from offendidg any more, God, Christ, and his Saints, and thou shalt have Weeping and Gnashing of Teeth, for thy thus offending, *Mat.* 18. 6, 7.

Men seeking to get encouragement from their Ignorance do more harden themselves in sin, and so are in greater danger of Eternal damnation.

4. Another end of Christ's second coming, is to cut off all the **Ignorant** Persons that are in the World. There is a generation of poor Souls that do think to be excused for their Ignorance: Alas? Saith one, I am a poor Ignorant Man, or Woman; and therefore I hope that the Lord will have Mercy upon me: We cannot say others do as such and such, and will the Lord Condemn us? And thus poor Souls, as they are in the broad way to Destruction, least they should miss of the way to Hell; do swallow down by Clusters, that which will Poyson them, Body and Soul for ever, and ever.

But you will say, What, will not the Lord have Mercy on Ignorant Souls?

Answ. Not on those who Live and Die in their Ignoranee. He himself hath said, *Esa.* 27. 11. Because it is a People of no understanding, therefore he that made them will not have Mercy on them, and he that formed them will shew them no favour. Again, *Paul* also in that 2 *Thes.* 1. 8. saith, that when Jesus Christ shall come to Judge the World, he doth come to take Vengeance on all them that know not God, and that Obey not the Gospel of our Lord Jesus Christ.

This 27th of *Isaiah* and the 11. *verse*, is a notable confutation of the Ignorants Hypocritical hope, where he saith, *He that made them will have no mercy on them, and he that formed them will shew them no favour.*

But ye will say, who are those Ignorant Persons, that shall find no favour at that day? Or how doth the Ignorance discover it self?

I shall only mention three or four sorts of Men; and leave thee to the Scriptures, which if thou read them diligently, will further lay them open before thee.

And first, the Profane Scoffer, who makes a Mock at the truths of God, and so goes on in his sins, for this see in 2 *Pet.* 3. 3. which the Apostle attributes to their Ignorance, *ver.* 5. And therefore he likens them to bruit Beasts, *Chap.* 2. 10. and 12. *verses*, who walk after the Flesh in the Lusts of uncleanness; and speak evil of the things they understand not, and shall utterly perish in their corruption; who because they understand not the Scriptures, nor the Power of God in them, speak evil of the truths therein contained, and think the Lord like unto themselves, *Psal.* 50.

Secondly, The formal Professor, who hath only a notion of the Gospel, and some seeming Holiness, but wants Gospel Faith: Such are called Foolish Virgins, *Mat.* 25. 2, 3. to whom Christ will say in that day, *Verily, I know you not.* Add hereto, those that think it enough to confess Christ with their Mouths, and profess that they know God, but deny him in their works; such notwithstanding all their profession, shall, if they so continue, perish Eternally, being abominable, disobedient, and to every good work Reprobate, or void of judgment, that is, Ignorant, *Tit.* 1. *ver.* 16.

3. The legal righteous Man or Woman, tho' they walk blameless, as touching the righteousness that is in the Law: For they being ignorant of Gods righteousness, go about to establish their own righteousness, as Reading, hearing Sermons, Prayers, Publick or Private, Peaceableness with their Neighbours, Fasting, Alms, good Works as they count them, Just Dealings, abstinence from the grosser polutions of the World, stricter Obedience to the Commandments of the first and second table; all which with many other things may be comprehended in *their own righteousness*, and it is grounded on their Ignorance, and goes on in Rebellion; and such Ignorant Persons shall in that day perish, not *Submitting through ignorance to the righteousness of God*, Rom. 10. 3. compared with *Luke* 19. 27. where Christ saith, that when he shall come the second time, he will command those his Enemies, *who submitted not themselves to him, who is called the righteousness of God*, Esa. 46. 13. or would not have him to Reign over them, to be Slain before his Face.

4. Those whose hearts are set upon the world, and follow the alluring perswasions of it; the Lord calls such Fools, *Luke* 12. 20. and *Prov.* 7. 7. who go after it (*viz.* the World, held forth by a similitude of a Woman with the attire of an Harlot) as an Oxe to the slaughter, or a *Fool* to the correction of the stocks, till a dart strike thorow his Liver, as a Bird hasteth to the snare, and knoweth not that it is for his life: and knows not, mark, it is through ignorance, *ver.* 23.

A fit end of Christ's coming, is, that his righteous ones might shine as the Sun in the glory, or Kingdom of their Father, *Matt.* 13. 43. there are many things that do hinder the **People** of God from shining forth as the Sun now.

As first, They have a body of death, which makes them fetch many a groan in their journey to *Canaan*, *Rom.* 7. 24. 2 *Cor.* 5. 2. They meet with many a sad temptation, which also makes them in heavines many a time, 1 *Pet.* 1. 6. They have also many other things that do hinder their shining now; but then the body of death shall be left off. My meaning is; that sin shall be no more in the natures of Gods People then: Their bodies that are now so vile, *shall then be made like unto the glorious body of the Son of God, who shall change our vile bodies, that it may be like unto his glorious body according to the working, whereby he is able to subdue all things unto himself*, Phil. 3. ver. 21.

6. Another end of Christ's coming shall be to take an account of his Children, how they have laid out their **Talents**, that he hath committed to their trust, *Mat.* 25. 19. Rom. 14. 12. 2 *Cor.* 5. 10.

7. Another end of his coming is, to set up his **Kingdom**, which will be glorious indeed at his appearing, 2 *Tim.* 3. 1. *Rom.* 8. 19, 20, 21. I do but touch these things, because I would hasten towards a conclusion; many other things might have been spoken to, but at this time I shall forbear.

But you will say, VVho shall stand when he appears? VVhy, I told you before, that the Ungodly shall not stand in the Judgment, nor Sinners

Sinners in the Congregation of the Righteous, *Psal.* 1. 5. let him be close or prophane, as I told you even now, all shall be laid open, all shall be made manifest, all shall come into Judgment.

Ah poor soul! It is not then thy brave words will save thee; it is not thine eloquent Tongue, that will then do thee any good; if thou be without the Wedding Garment, thou wilt be speechless, as in *Matt.* 22.12. But thou that art a Converted Person, shalt stand in the Judgment, thou that art Born again shalt enter into the Kingdom, and none else, *Joh.* 3. 5. *Rev.* 21. 27.

62. But how shall I know that I am Born again?

Answ. Why, if thou art **Born again**, then thou knowest that thou wast not born a **Christian** at first, *Eph.* 2. 1, 2, 3. *You hath he quickned who were Dead in Trespasses and Sins.*

2. Thou knowest that once thou hadst no **Faith** in the Lord Jesus; and wert convinced of sin because thou didst not believe in the **Son** of **Mary**, *Joh.* 16. 9.

3. Thou seest all true joy through the **blood** and **righteousness** of the Son of *Mary*, 1 *Cor.* 15. 57. *Rom.* 7. 24. 25.

4. Art thou born again? Then thou canst not be quiet till thou seest **God** smile, and lift up the light of his Countenance upon thee,
2 Cor. 4. 6. *Psal.* 4. 6. and that through the Face of the Son of *Mary*, the Son of God.

5. Thou knowest that God hath given thee thy **Faith**, *Phil.* 1. 29. *Eph.* 2 8.

6. Art thou born again? Then thou knowest that the Doctrine of the **Son** of **Mary** the Virgin, is a right Doctrine, 2 *John* 9.

7. Then also thou lookest for the **personal** appearing of the Son of *Mary* from Heaven in the Clouds, *Rev.* 1. 7 the second time, *Heb.* 9. 28.

These things, though plain, yet if the Lord set them home upon thy conscience, may be profitable both to thee and me. Therefore let us examine the matter a little. And first,

Thou thinkest that thou art a **Christian**; thou shouldest be sorry else, well, but when did God shew thee that thou wert no **Christian**? When didst thou see that? And in the light of the Spirit of Christ, see that thou wert under the wrath of God, because of **Original Sin**? Nay, dost thou know what Original Sin means? Is it not the least in thy thoughts? And dost thou not rejoyce in secret, that thou art the
Rom. 5. 12. same that thou ever wert? If so, then know for certain that the wrath of God to this very day abideth on thee, *John* 3. 36. And if so, then thou art one of those that will fall in the Judgment, except thou art **born** again, and made a new Creature, 2 *Cor.* 5. 17.

But Secondly, thou thinkest that thou hast been **born again**, ('tis well if thou hast) but least thou shouldest deceive thy poor Soul, I pray thee consider, when did the Spirit of the Lord Jesus shew thee, that thou hadst no **Faith** in thee by Nature? And when did the Spirit of Christ convince thee of Sin, because thou didst not believe in him? It may be thou hast been convinced of sins against the Law, by the Law, and thy own Conscience, as the *Pharisees* were, *Joh.* 8. 9. and *Rom.* 3. 20. I, but when didst thou see thy self a lost Creature for want of Faith in the Son of *Mary*? If not, thou hast not yet been savingly convinced by the Spirit of Christ; for that when it convinceth effectually of sin, it convinceth of unbelief; though thou hast been never so much convinced of sins against the Law, if thou hast not seen thy self under the Power and Dominion, Guilt and Punishment of Sin because thou didst not believe in Christ, thou hast not yet been savingly convinced; for thats one work of the Spirit to convince of Sin, *Because they believe not on me*, saith Jesus, the Son of *Mary*, who was Espoused to *Joseph* the *Carpenter*; But on the contrary, dost thou not say in thy Heart, thou never hadst thy Faith to seek, but hast always believed with as good a Faith as any one Alive; If so, then know for certain that thou hast no Faith of the Operation of God in thee, according to Gods ordinary Working; and if so, then know that if the Son of Man should come to judge the World at this moment of time, that thou with all thy Faith (thou thinkest thou hast) wouldest fall in the judgment, 2 *Thes.* 2. 12.

3. Art thou born again? Then thou seest that thy great sin was want of **Faith** in the Son of *Mary*. Then thou seest that it is he that was sent of God to Die for the sins of the World, *Joh.* 1. 19. *Joh.* 3. 16, 17, 18, 19. *Act.* 13. 38, 39. and that thou art compleat in him, without any works of the Law, *Rom.* 4. 4. then thou rejoycest in Christ Jesus, and puttest no confidence in the Flesh, *Phil.* 3. 3. yet thou rejoycest in the flesh and **blood** of the Son of *Mary*, knowing that his flesh is Meat indeed, and his Blood is drink indeed *Joh.* 6. 55. out of which thou wouldest very willingly make thy Life all thy days; out of his Birth, Obedience, Death, Resurrection, Ascension, and glorious Intercession, now at the Right Hand of his Father, *Heb.* 7. 24, 25. but if thou art wavering in these things, know, that thou art but a Babe at the best, and for ought thou knowest, God may cut thee off in thy unbelief, and cast thee into utter Darkness, where there shall be *weeping and wailing and gnashing of teeth.*

4. Art thou born again? Then thou seest all true peace and joy comes through the **blood** of the Son of *Mary*, and his **Righteousness**, as in *Rom.* 7. 24. and 1 *Cor.* 15. 57. there are many poor Souls that are taken with raptures of Joy, and false conceited consolation, *Joh.* 16. 20. which doth come from the Devil, and their own deceitful Hearts; but their joy shall be turned into Mourning and Sorrow of Heart, *Luke* 6. 24, 25. but thou that art a Christian indeed, and not in word only, rejoycest in Christ Jesus the Son of *Mary*; yea, tho' now you see him not, yet believing, you rejoyce with joy unspeakable and full of Glory, 1 *Pet.* 1. 8. And these two things are the Fruits of thy Faith, and of thy joy.

1. The Lord Jesus Christ is very precious unto thee, 1 *Pet.* 2. *ver.* 7.

2. Thou dost purifie thine Heart by this Faith, and the power of the Spirit of Christ, which thou hast received into thy Soul, *Rom.* 8 13. *Act.* 15. 9. and 1 *Joh.* 3. 3. but if thy guilt of sin goes off, and convictions go off any other way then

by the Blood and Righteousness of the Man Christ Jesus, thy guilt goes off not right, but wrong, and thy latter end will be a very bitter end without Faith and Repentance; for it is his Blood through which all true peace comes, *Col.* 1. 20. and there is no other name under Heaven given among Men, whereby we should be saved, but by the Lord Jesus of *Nazareth*, *Act.* 4. *ver.* 10, 11, 12. compared together.

5. Art thou born again? Then thou canst not be quiet, till thou doest see **God** lift up the light of his Countenance upon thee, yea, thou hast such a desire after the light of God's Countenance, that all the Glory, Riches, Honour, Pleasure, Profits, *&c.* of this World will not satisfie, till thou doest see God to be a Reconciled Father to thee in the Lord Jesus Christ; as it is *Psal.* 4. 6. *Joh.* 14. 8. *Psal.* 35. 3. Then thou wilt not be quiet till thou dost hear from the Son of *Mary*, which is the Lord of Glory, 2 Cor. 12. 9 1 *Cor.* 2. 8. such a voice as this, *Son be of good cheer, thy sins are forgiven thee*; and *My Grace is sufficient for thee.* But if thou canst content thy self with any thing below this, thou wilt, when all comes to all, be found but a rotten-hearted Professor, who will have thy Portion among the Sloathful ones, who will fall in the Judgment of the Son of *Man*, when he comes in Flaming Fire with his mighty Angels, 2 *Thes.* 1. 8.

6. Art thou born again? Then thou knoweest that God hath given thee thy **Faith** that thou hast in his Son: Then thou art to say through Grace, there was a time in which I had no faith, there was a time in which I could not believe in the Son of God for Eternal Life. *But God, who is rich in mercy, for his great love wherewith he loved me, even when I was dead in sins and unbelief; (which is the greatest) hath quickned me together with Christ: By Grace I am Saved*, Eph. 2. 4, 5. *through Faith, ver.* 8.

7. Art thou born again? Then thou knowest that the Doctrine of the Son of God, the Son of *Mary* is a right Doctrine, which is this.

63. *First*, That the **Son** of God which was with his Father before the World was (*Joh.* 1. 1. *Joh.* 17. 5.) came into the World in the fulness of time, and was made in the likeness of Man, *Phil.* 2. 7. being made of a Woman or Virgin, made under the Law, to redeem them that were under the Law, *Gal.* 4. 4. And that was done in this wise. What the Law could not do in that it was weak through the Flesh, that is, through our Flesh, God sending his own Son in likeness of sinful Flesh, and for sin, Condemned sin in the Flesh, that is, Condemned him in the Flesh for the sins of poor sinners; For this, compare *Rom.* 8. 3. and 2 *Cor.* 5. 21. with *Gal.* 3. 13. and it will appear clearly to be the truth of God: Also, that this Son of God, which is the true God, as well as the Son of *Mary*, did bear our sins in his own Body on the Tree, 1 *Pet.* 2. 24. and did spill his own Blood, which is also the Blood of God, *Acts* 20. 28. that he Died, and was laid in *Joseph*'s Sepulchre, *Joh.* 19. 38, 39, 40, 41. and rose again the third day, *Acts* 10. 40. that very Man, *Luke* 24. *verse* 39, 40, 41, 42, 43, 44. and Ascended up into Heaven in a cloud, *Acts* 1. 9, 10, and 11. and there ever lives to make Intercession for us, that very Man, *Heb.* 7. 24. 25. *Heb.* 8. 3. *Heb.* 10. 12.

And in the last place, if thou art a Christian, then thou lookest for that very Jesus again, whom the Jews did Crucifie, *Joh.* 19. whom God raised again as it is, 1 *Thes.* 1. 10. I say thou lookest, thou waitest, thou hastenest after the **coming** of this Lord Jesus, which doth deliver thee from the wrath to come, 2 *Pet* 3. 10, 11, 12. *Heb.* 9. 26, 27, 28. 1 *Thes.* 1. 10. Yea, thou knowest, that this very Man shall so come, in like manner, as his Disciples did see him go into Heaven, which was a very Man, *Luke* 24. 39 compared with *ver.* 50. 51. of the same *Chapter*. Yea, in a Cloud he went away from his Disciples, and in the Clouds he shall come again, *Rev.* 1. 7. to judge all that are in their Graves, *Joh.* 5. 28, 29. *Dan.* 12. 2. and shall receive all that look for, and love his second **coming**, to himself, *Heb.* 9. 27, 28. And they shall be for ever with him, 1 *Thes.* 4. 16. 17. But the wicked shall be cast into Eternal Damnation, *Mat.* 25. 46. These things, I say, if thou be a Christian indeed, thou **believest**, and owneſt, and the Faith of them doth purifie thy heart, 1 *Joh.* 3. 3. and wean thee from this World, and the things thereof; and if it is not from this principle, that is, if thy Obedience do not flow from this Faith, which is the Faith of God's Elect, as I have proved at large, thy Obedience, thy Zeal, thy Self-denial, thy Holiness, Righteousness; yea, all that thou canst do, is but sin in the sight of the great God of Heaven and Earth. For all true sanctification comes through the *Name* of the Lord Jesus Christ, by the Operation of the Spirit of God, 1 *Cor.* 6. 11. *But ye are washed, but ye are sanctified, but ye are justified, in the Name of our Lord Jesus, and by the Spirit of our God:* And in Cant. 1. 3. *Thy Name is as an Oyntment poured forth, therefore do the Virgins love thee.* Heb. 11. 6 Rom. 14. 23.

Well then, seeing this is a truth of so great concernment, I beseech you, seek to be throughly rooted into it by **Faith**. And that thou maist so be, examine thy Heart; yea, beg of God to help thee to examine it, and to throw out all that Fancy that thou takest instead of Faith; Also throw away all thine own **Wisdom**, yea, thy own **Righteousness** also, and come to God in the **Name** of the Son of *Mary*, which is the Son of God, and beg Faith of him, true Faith, the Faith of the Operation of God; such a **Faith** as he gives to his own **Elect**, which will shew thee clearly of these things; so that thou shalt not deceive thy self with a Fancy of them; and the advantages will be many. 64

1. It will comfort thy Heart against Persecutions, Temptations, and cross Providences, as also *James* saith to his Persecuted Brethren; *Be Patient my Brethren, saith he, establish your Hearts, for the coming of the Lord draws nigh*, Jam. 5. 8.

2. It will through Grace, wean thy Heart and affections abundantly from this World, and the things therein: *Who is he that overcomes the World*, (saith *John*) *but he that believes that Jesus is the Son of God?* 1 Joh. 5. 5. who is he also that Purifies his Heart, but he that looketh for the second coming of Christ from Heaven (as in 1 *Joh.* 3. 3. compared with 2 *Pet.* 3. 10, 11.) to Judge the World?

3. Here-

3. Hereby thou wilt be able to Judge of all Doctrines whatsoever, though they come never so nigh the Truth, yet if they be not indeed the very truth, thou wilt find them and their Doctrine Lyers, *Rev.* 2. 2. and 1 *Cor.* 2. 15.

4. If thou beest throughly set down in this Doctrine, even in the Faith of this Doctrine which I have held forth unto thee, thou wilt not be taken with any other Doctrine whatsoever. What is the Reason I pray you, that there are so many Giddy-headed Professors in these days, that do stagger to and fro like a company of Drunkards, but this, They were never sealed in the Doctrine of the Father, and the Son? They were never enabled to believe that that Child that was born of the *Virgin Mary*, was the mighty *God*, *Isa.* 9. 6. No, saith, Christ, he that is built upon this Rock (meaning the Faith of himself, which is to believe that the Son of *Mary* is the Christ of God, *Mat.* 16. 16.) the Gates of Hell shall not prevail against him, *verse* 18.

5. The Faith of this Doctrine, will make thee labour in the work of God in the World. Oh, it will liven thy heart in the work of the Lord; especially, if thou livest in the Faith of thy interest in Christ, it will make thee labour to be found watching when thy Lord shall return from the Wedding; that when he doth come, thou maist open to him immediately, *Luke* 12. 35. 36.

65. Now seeing the **coming** of the Lord Jesus Christ is so nigh, even at the doors, what doth this speak to all sorts of People (under Heaven) but this? First, to see whether they have Oyl in their Lamps or not; that is, to search, and see, whether the Spirit of the Man Christ Jesus be in them or no; for *he that hath not the Spi- of Christ in him, is none of Christs*, Rom. 8. 9. Thou that hast not the Spirit of Christ in thee, why, at that day (let thy profession be what it will) he will say to thee, depart, I know you not, *Mat.* 25. and if so, then thy latter end will be worse then thy beginning, as in 2 *Pet.* 2. 20.

2. Then what will become of all the Profane, Ignorant, Scoffers, Self-righteous, Proud, Bastard-**Professors** in the World? If the Children of God *shall scarcely be saved, where shall the ungodly, and the sinner appear?* 1 Pet. 4. 18.

3. Then what will become of all those that Creep into the Society of Gods People without a Wedding Garment on? Why, it will be said unto them, Friends, how came you hither? Take them, and bind them hand and foot, and cast them into utter Darkness; *there shall be Weeping and Gnashing of Teeth*, Mat. 22. 11, 12, 13.

4. Then what will become of all those that mock at the second coming of the *Man Christ*, as do the **Ranters, Quakers, Drunkards**, and the like? Why, read their doom in *Mat.* 24. 50, 51. The Lord of that or these Servants, shall come in a day when they look not for him, and in an hour that they are not aware of, and shall cut them asunder, and appoint them their Portion with Hypocrites, *and there shall be Weeping and Gnashing of Teeth.*

5. Then what doth this speak to the Lords own People? Surely this, that they should be in a watchful posture, *Mark.* 13. 37.

66. **Watch** therefore over your own Hearts, *least they should be over-charged with surfeiting and drunkenness, and the cares of this Life, and so that day come upon you unawares; for as a snare shall it come upon all the dwellers upon the Face of the Earth*, as it is in *Luk.* 21. 34, 35, 36.

2. Watch over the Devils Temptations. Oh, have a care in the first place, least by any means, as the Serpent beguiled *Eve*, so your minds should be corrupted from the simplicity that is in Christ: And the rather, because at this day he is very busie with his Doctrines, and his Ministers; trying all ways, if by any means he might deceive you with fair Speeches, and inticing carriages; with a fair shew in the Flesh, yet denying the Lord, and refusing to be justified by the Blood of Jesus the Son of *Mary*, the Son of God: Watch I say over the **Devil** touching **Doctrines**, for he labours as much this way as any way, for he knows if he can but get you to lay a rotten foundation, he is sure of you, live as godly in your conceit as you will, and therefore, it is worth your Observation, in that 24th. of *Mat.* when Christ is speaking of the signs of his coming, he breaks forth with a warning word to his Disciples, to beware of false Teachers, *ver.* 4. the very first words that he answers to a question that his Disciples put to him, is this, *Take heed that no Man deceive you.* Again, *ver.* 11. *And many false Prophets shall arise, and shall deceive many.* And in *ver.* 24. he saith again, *for there shall come, or arise, false Christs and false Prophets, and shall shew signs and wonders, insomuch, that if it were possible, they should deceive the very Elect.*

3. Take heed that he doth not deceive you in point of worship, that he make you not slight any of the **Divinances** of God; for if he do, he will quickly make way for another Temptation.

4. Take heed that you also have not your Lamps to trim when the Bridegroom comes; if you have, you may paradventare be ashamed and blush before him at his coming, 1 *Joh.* 2. last *ver.* Therefore content not your selves with a **Profession** of Christ, and no more, for the Devil may deceive, yea, doth deceive a professing People many times. And if he will **Deceive** a professing generation, he must come in this manner.

First, Under the Name of Christ.

Secondly, With a fair shew in the Flesh of outward holiness, *Gal.* 6. 12.

Thirdly, He must come with good words and fair Speeches, *Rom.* 16. 18. Now though he come to Drunkards, Swearers, Whoremongers, Theives, Lyers, Murderers, and covetous Persons, in his Black Colours; yet if he will come to deceive a professing Party, he must appear like an **Angel** of Light. And the reason why Souls are deceived by him in these his appearances, is, because they are not able to distinguish betwixt the Law and the Gospel, the convictions of Conscience by the Law only, and convictions by the Spirit, but do (tho' they profes the Lord Jesus) give eare to every Wind of Doctrine, and being unstable, as *Peter* saith, do fall into the Temptations of the Devil, in wresting the Scriptures to their own Destruction, 2 *Pet.* 3. 16. 2 Cor. 11. 14.

In a word, you that have not yet laid hold on

the Lord Jesus Christ, for Eternal Life, lay hold upon him, upon his Righteousness, Blood, Resurrection, Ascention, intercession, and wait for his second coming to Judge the World in Righteousness, *Act.* 17. 31. And you that have laid hold, I say to you, lay faster hold on your Lord Jesus, *Who so hath Ears to hear, let him hear,* Mat. 13. 43.

67. Now, That thou mayst the more clearly understand my **Faith** in the Doctrine of Gods dear Son, I have thought good to hold forth again the Doctrine of the former Treatise by way of **Question** and *Answer*, as followeth.

Quest. *Seeing there are many false Christs gone out into the World, according as was Prophesied of in former times* (Mat. 24. 5. 23.) *by the Lord himself; And seeing* (*if we be saved*) *we must be saved by a Christ; for he that misses of him* (*saith the Scriptures*) *cannot be saved, because there is no way to come to the Father but by him, as it is written,* Joh. 14. 6. Act. 4. 12. *How therefore, is the knowledge of the true* **Christ** *to be attained unto, that we may be saved by Him?*

Answ. Indeed to know Christ, (**Gods Christ**) is as the Scripture saith, the one thing necessary, *Luke* 10. 42. without which all other things will avail nothing; And therefore I shall according to the Scriptures.

First, Tell you what Gods Christ is. And,

Secondly, How the knowledge of him is attained unto.

And therefore, first, Gods Christ is true God, and true Man.

That he is true God, is manifest by that Scripture, in *Isa.* 9. 6. where it is said, *to us a Child is Born, to us a Son is given, and the government shall be upon his Shoulder, and his Name shall be called Wonderful Counseller, the Mighty God, the Everlasting Father, the Prince of Peace,* also 1 Joh. 5. 20. *And we are in him, that is true,* (saith the Apostle) *even in his Son Jesus Christ, this is true God, and Eternal Life,* see *Heb.* 1. 8. *Joh.* 1. 12. *Rom.* 9. 5. *Joh.* 20. 28.

But Secondly, That he is true *Man*, see again, *Isa.* 9. 6. where it is said, *Unto us a Child is born unto us a Son is given*; and compare it with *Mat.* 1. 21. where it is said, *And she shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his People from their sins,* see *Joh.* 1. 14. *And the Word was made Flesh,* 1 Tim. 3. 16. *God was manifested in the Flesh.* These two Scriptures are expounded by *Heb.* 2. 14. where it is said, *Forasmuch then as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that is, of Flesh and Blood,* see Rom. 8. 3. and compare it with *Luke* 24. 39. *where Christ saith, Behold my Hands and my Feet, that it is I my self; handle me and see, for a Spirit hath not Flesh and Bones as ye see me have.* And he doth often call himself by the Name of the Son of Man (*Mat.* 24. *Mat.* 16. 13.) to signifie that he is very Man, as well as very God.

68. Quest. *But why was he true* **God** *and true Man?*

Answ. **He** was true Man, because Man had offended, and Justice required that Man should suffer and make satisfaction, and so it is written, 1 Cor. 15. 21. For since by Man came Death, by Man came also the Resurrection of the Dead. And again, *All we like Sheep have gone astray, and the Lord hath laid on him the iniquities of us all.* And in 1 *Pet.* 2. 24. where that 53. of *Isa.* is mentioned, he saith, *Who his own self bare our sins in his own Body on the Tree, that we being Dead to sins, should live unto righteousness, by whose stripes we are healed.* And again, God did prepare this Body, the Humane Nature of **Christ**, that it should be a Sacrifice for sins, wherefore he saith, *Sacrifices and Offerings* (that is such as were Offered by the Law of *Moses*) *thou wouldest not have; but a Body hast thou prepared me,* Heb. 10. 5. In this Body which God had prepared for him, which he took of the Virgin, *Gal.* 4. 4. in this he did bear all the sins of all his Elect, 1 *Pet.* 2. 24.

And he must needs be true God, because, it was an infinite God that was transgressed against, and Justice required an infinite satisfaction, and therefore he must be infinite that must give this satisfaction, or else Justice could not be satisfied, and so it was written, where the Apostle is telling the Pastors of the Church of *Ephesus*, by what they were Redeemed, he tells them, that God did Purchase them *with his own Blood*, Acts 20. 28. see 1 *Joh.* 3. 16. where he saith, *herein perceive we the love of God, in that he laid down his Life for us.* Not in his **Divine**, but in his Humane Nature; for as I said before, Gods Christ was of both Natures, *Esa.* 9. 6. *Rom.* 9. 5. 1 *Joh.* 5. 20. *Joh.* 1. 1. 14. True God, and true Man, and the Divine Nature did enable him to undergo in his Humane Nature, all that sin, Curse, and wrath that was laid upon him for us; and to overcome, and obtain Eternal Redemption for us, *Heb.* 9. 24.

Quest. *How did this Christ bring in* **Redemption** *for Man?* 69.

Answ. Why first, Man brake the Law of God; but this Man did fulfil it again, and became *the end of it for Righteousness to every one that believeth,* Rom. 10. 4.

2. Man was foiled and overcome by the Devil; but this Man Christ did overcome him again, *Luke* 4. *Heb.* 2. 14, 15. and that for us. Rom. 5. 12.

3. Man did lose the Glory of God, but this Man hath obtained it again.

4. Man by sin lost Eternal Salvation; but this Man by his own Blood hath obtained it again for him, *Heb:* 9. 12.

5. Man by sin brought Death into the World; But Jesus Christ that Man hath destroyed it again, *Heb.* 2. 14. compared with *Hos.* 13. 14. and brought in Life and immortality, 2 *Tim.* 1. 10. *Rom.* 5. 15.

Quest. *But how are we* **Justified** *by this Mans Obedience?* 70.

Answ. All our iniquities were laid upon him, *Isa.* 53. 6, 8, 11, 12. And his Righteousness is bestowed on us, if we believe, as it is written, *even the Righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe.* And this is it which *Paul* so much sought after, when he saith, *yea doubtless, and I count all things loss, and do count them but Dung, that I may win Christ, and be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness of God by Faith,* Phil. 3. ver. 8, 9.

Quest. *How do Men come by this* **Righteousness** *and everlasting* **Life**? 71.

Answ.

Answ. By Faith Men lay hold upon it, and apply it to their own Souls in particular, *Gal.* 2. 20. For it is by Faith they are justified, as also saith the Scripture, *Rom.* 5. 1. That his faith lays hold on and applies, that which this Christ of God hath done, and is a doing, and owns it as his own.

72. Quest. *What is this* **Faith** *that doth* **Justifie** *the sinner?*

Answ. It is a Gift (*b*), Fruit (*c*), or work (*d*), of the Spirit of God, whereby a Soul is enabled, under a sight of its sins, and wretched estate, to lay hold on the Birth, Righteousness, Blood, Death, Resurrection, Ascention and Intercession of the Lord Jesus Christ, and by the assistance of the Spirit, whereby it is wrought, to apply all the Vertue, Life and Merit of what hath been done and suffered, or is a doing by the same Lord Jesus Christ, to its own self in particular, *Gal.* 2. 20. *Rom.* 7. 24, 25. as if it self had really done all that the Lord Jesus Christ hath done: I do not say that the Soul doth any thing for Justification, but it doth know, that whatsoever Jesus Christ hath done in point of Justification, is given to, and bestowed upon it, *Rom.* 3. 22. and God finding the Soul in him, that is in Christ, doth *Justifie it from all things, from which it could not be justified by the Law of* Moses, *Acts* 13. 38, 39.

(*b*) Eph. 2. 8.
(*c*) Gal. 5. 22.
(*d*) Thes. 2. 11.

73. Quest. *Well, but is there no way to come to the Father of Mercies but by this Man that was born of the Virgin? Is there no way to come to* **God** *but by the Faith of Him?*

Answ. No, *there is none other Name under Heaven given among Men, whereby we must be saved,* Acts 4. 12. And Jesus himself, that was born of the Virgin *Mary*, said, *I am the* Way, *the Truth, and the Life*: No Man *cometh to the Father, but by me,* Joh. 14. 6.

74. Quest. *And where is this Man, that was born of the Virgin, that we may come to the Father by him?*

Answ. He Ascended away from his Disciples in a Cloud, into Heaven, as we may read, *Act.* 1. 9, 10, 11.

Quest. *What doth he there?*

Answ. He ever lives to make **Intrecession** *for all that come unto God by him,* Heb. 7. 25. That is, they that shall come out of themselves to him, and venture their Souls on what he did and suffered when he was on Earth, and is doing now in Heaven; shall certainly be saved: For he ever lives to save them, that do thus come to the Father by him. And it is, because, he spilt his Blood for all that shall by the Faith of Gods Elect lay hold upon him: and thus it is written where he saith, *we are justified freely by his Grace, through the Redemption that is in Christ Jesus,* Mark it, *whom God hath set forth to be a propitiation, through Faith in his Blood; to declare his Righteousness,* that is, to declare Gods Righteousness, *for the Remission of sins that are past, through the forbearance of God; to declare, I say, at this time; his Righteousness, that he might be just, and the justifier of him that believeth* (or layeth hold) *on Jesus,* Rom. 3. 24. 25 26.

75. Quest. *But did this Man* **rise** *again from the Dead, that very Man, with that very Body wherewith he was Crucified? For you do seem as I conceive to hold forth so much by these your expressions.*

Answ. Why do you doubt of it?

Quest. *Do you believe so?*

Answ. Yes, by the Grace of the Lord Jesus Christ, for he hath enabled me so to do.

Quest. *And can you prove it by the Scripture?*

Answ. Yes.

Quest. *How?*

Answ. First, from that Scripture in *Luk.* 24. 37, 38, 39, 40. where Christ himself after he was Crucified appeared to his Disciples, (who having seen him) supposed they had seen a Spirit. But he said, Why are ye troubled, and why do thoughts arise in your Hearts? Behold my Hands and my Feet, that it is I my self, and do not think you see a Spirit; handle me, and see, for a Spirit hath not Flesh and Bones, as you see me have. This he spake after he was Crucified, *Luke* 23. 33. and Buried, *ver.* 53. and rose again from the Dead, *Chap.* 24. 6, 7. Many other Scriptures could I give for the proof hereof, as *Act.* 10. 39, 40, 41, 42. And *Acts* 13. 28, 29, 30, 31. 1 *Thess.* 1. 10. only read *Act.* 2. 29, 30, 31 where the Apostle proveth the same, bringing in the words of the Prophet *David* for a Testimony thereof, saying; *He being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit, of his Loyns according to the Flesh, he would raise up Christ to sit on his Throne* (saith) *he seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither his Flesh did see Corruption.* Mark it, his Flesh did see no Corruption, *ver.* 31. But if he had not risen again, his Flesh had seen Corruption. But he arose again from the Dead, that very Man, that very Body; for his Flesh did see no Corruption.

76. Quest. *Why did he rise again from the dead, with that very* **Body**?

Answ. 1. Because it was not possible he should be holden of Death.

Act. 2. 24.

2. Because in his humane nature he suffered for sin; and if he had not recovered himself from that very Curse, even from under Death, and all other things that lay on him, which he had through the sins of his Children subjected himself unto, he had not overcome Sin, Hell, Death, the Law, and the Devil; but had been overcome by them; and if so, then had not redemption been obtained for sinners; for it was at his Resurrection from the Dead, that God said unto him, *Thou art my Son, this day have I begotten thee*: (As saith the Apostle) *And we declare unto you glad tidings, how that the promise made unto the Fathers, God had fulfilled the same unto us their Children, in that he hath raised up Jesus again*: As it is written in the second *Psalm*, *Thou art my Son, this day have I begotten thee,* Acts 13. 30, 31, 32, 33, 34, 35. And it is this, namely, the Resurrection of that Man from the Dead, that doth give us ground of hope; as in 1 *Pet.* 1. 3. where he saith, *He hath begotten us again a lively hope, by the Resurrection of Jesus Christ from the Dead.*

3. Because God intends to redeem the Bodies of his **Saints** out of their Graves in which they have lain many a year, *John* 5. 28, 29. *Rom.* 8. 23. 1 *Cor.* 15. 52. and to possess them with his own glory; and when this comes to pass, then shall that Scripture be fulfilled, that

saith,

saith, *He shall change our vile body, that it may be fashioned like to his glorious body, according to the working* (of his mighty power) *whereby he is able to subdue all things to himself*, Phil. 3. 21. And he hath given us assurance thereof, in that he hath raised up Jesus our Lord again from the Dead, *Acts* 17. 31.

77. Quest. *But do you think, that these our bodies that we do carry about with us in this World, after that they are dead and buried, and rotten, shall rise again out of those Graves into which they are laid; when the Scripture saith, Flesh and blood shall not inherit the Kingdom of God?*

Answ. Flesh in Scripture is taken more ways than one: As

1 Cor. 15. 50.

First, It is taken for the Works of the Law; where the Apostle saith, *Received ye the spirit by the Works of the Law, or by the hearing of faith? Are ye so foolish, having begun in the spirit, are ye made perfect by the flesh?* By flesh here, he means the Law; as is clear, if you compare, *Gal.* 3. 2, 3. with *v.* 10, 11, 12. Again, sometimes flesh is taken for sins, *Rom.* 8. 1. 5. And sometimes it is taken for the bodies of the Saints, as subject to Distempers, to Pain, Sickness, Corruptions, to Death, by reason of sin, 2 *Cor.* 4. 11: 2 *Cor.* 7. 5. Now the Apostle in that place, where he saith, *Flesh and Blood shall not inherit the Kingdom of Heaven, or of God*, his meaning is, sinful flesh and blood, or the sin, with any imperfection that is in the Bodies of the Saints, shall not inherit the Kingdom; and that you shall find to be the mind of the Holy Ghost, if you read with understanding the latter end of the same Verse, whert he saith, *Neither doth corruption inherit incorruption.* That is, sin, or any imperfection of the body, shall not inherit eternal life; for saith he in *ver.* 53. *This corruptible must put on incorruption, and this mortal must put on immortality.* Mark here, I pray you, though he saith, *Flesh and Blood shall not inherit the Kingdom of God*; yet he saith, *This corruptible must put on incorruption*: For the Trump shall blow, and the Dead shall be raised (as Christ saith, *They that are in the Graves shall hear his voice*, John 5. 28. *And shall come forth of their Graves incorruptible*, 1 Cor. 15. 52. *And shall all appear before the Judgment seat of Christ*, 2 Cor. 5. 10, Rev. 12, 12, 13. See also that Scripture, *Phil.* 3. 20, 21. where the Apostle saith, *He waited for Christ the Saviour from Heaven.* And what shall he do when he comes? Why, *He shall change our vile body.* Mark it, it must be our vile body that must be changed. But if it be changed, then how can it be the same? Not the same in respect of sin, or bodily infirmities, but the very same in respect of substance: For, saith he, *It is our vile body that must be changed*; and it is the very same, *It shall be fashioned like to his glorious body.* And if you ask, How is it possible that this should be done? He Answers, *According to the working, whereby he is able to subdue all things unto himself*, Phil. 3. 21.

78. Quest. *But do you think this is certain? Methinks the Scriptures seemingly hold forth so much, yet I cannot believe it, for it is contrary to all reason.*

Answ. Truly the Scriptures do not only hold forth so much seemingly, but they do most really, and plainly hold out these things, to all those that have received the spirit of the Lord Jesus Christ. For it is it, and it alone, that can reveal these things. *For no Man knows the things of God, but the spirit of God*, 1 Cor. 2. 11. Now if thou wouldst know these things, thou must first receive the **Spirit** of the Son of God, without which, thou canst not know so much as one of the fundamental truths of the Gospel of our Lord Jesus Christ.

79. Quest. *But there are those in our days, who reject this Doctrine that you lay down, concerning the Lord Jesus Christ, as you lay it down, and they are for a Christ* **within**, *for a Cross within, for a Resurrection, and Intercession within; and they do not hold as you do, a Christ without, and a Resurrection of Christ without, and Intercession of Christ without; I, and they have very much Scripture for that which they say too: And therefore what should such as we do, that stand tottering and shaking in these distracted and dangerous times? For our poor souls are in very much doubt what way to take.*

Answ. Therefore, I will speak a few words to you by way of discovery of the falsity of such Opinions; and a word of direction, how you should understand the truth.

First, Therefore, he that crys up a Christ **within**, in opposition to a Christ without, that Man, instead of having the spirit of Christ in him, is possessed with a spirit of delusion; for where the spirit of Christ is in truth, that spirit causeth the soul to look to the Christ that was born of the Virgin, for all justification; as it is written, *Howbeit, when he, the spirit of truth is come, he shall lead you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come*, mark the next verse, *He* (saith the Son of the Virgin) *shall take of mine, and shall shew unto you*, John 16. 13, 14. He shall take of mine; What is that? Why surely it is, he shall take of my Godhead, my Humanity, my Birth, my Righteousness, my Blood, my Death, my Resurrection, my Ascension, and Intercession, my Kingly, Priestly, and Prophetical Offices, and shall shew you the Life, Merit, and Value of them. And this was it which was revealed to *Paul* by the holy spirit, here spoken of, 1 *Cor.* 15. 1, 2. to the 8. *Moreover brethren*, saith he, *I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.* But what is this Doctrine? Why, *I delivered to you first of all, that which I also received.* What was that? Why, *How that Christ died for our sins according to the Scriptures. And that he was Buried, and that he Rose again the third day according to the Scriptures*, (there is, his Death and Resurrection preached) *And that he was seen of* Cephas, *then of the Twelve; after that he was seen of above five hundred Brethren at once, of whom the greatest part remain unto this present, but some are fallen asleep. After that he was seen of* James, *then of all the Apostles. And last of all he was seen of me* (*saith* Paul) *as of one born out of due time.* This is it, I say, that the spirit of truth doth hold forth to poor sinners, a Christ Crucified without the Gates of *Jerusalem*, Luke 23. 32, 33. buried in *Joseph*'s Sepulchre, *v.* 53. risen again the third day, *Luke* 24. 6. a-

scended

ſcended away from his Diſciples in a Cloud into Heaven, as in *Act.* 1, 9, 10, 11. And there ever liveth, that very Man, with that very body, to make interceſſion for all that receive him, *Heb.* 7. 24, 25. This is, I ſay, the Doctrine
Col. 1. 27. of the ſpirit of truth, whatſoever is the ſpirit of errour.

80. Queſt. *But do not the Scriptures make mention of a Chriſt* within, 2 Cor. 13. 5.

Anſw. Yes, *And he that hath not the ſpirit of Chriſt, is none of his*, Rom. 8. 9. But he that hath it, is led out of himſelf by it; and as I ſaid before, it ſhews the ſoul, what the bleſſed Son of the Virgin *Mary* hath done and ſuffered, and is a doing for it. Therefore *hereby know we the ſpirit of truth from the ſpirit of errour. Every ſpirit that doth confeſs that Jeſus Chriſt is come in the fleſh, is of God*; That is, that ſpirit that doth confeſs, that Jeſus Chriſt took fleſh upon him, and in that fleſh did bear our ſins, 1 *Pet.* 2, 24. *Col.* 1. 20. 21, 22. 1 *Pet.* 3. 18. 1 *Pet* 4. 1. and after he was taken down from the Croſs, and laid in a Sepulchre, roſe again from the Dead; that very Man, with that very Body, wherewith he was Crucified: That ſpirit that doth believe and confeſs this is of God, and is the bleſſed Spirit of Chriſt, whereof he ſpake, when he was yet with his Diſciples touching his bodily preſence: *For he* (ſaith the Son of *Mary*) ſhall glorifie me, for he ſhall take of *Mine* and ſhew it to you, *John* 16. 13, 14.

I have anſwered this already in my Epiſtle to the firſt Treatiſe. Therefore believe not every ſpirit, but try the ſpirits whether they be of God, for many falſe Spirits and Prophets are gone out into the world, therefore have a care how thou receiveſt the voice that ſpeaks to thee. but try whether they are according to the truth of Gods word as it is written, *To the Law and to the Teſtimony, if it be not according to this word, it is becauſe there is no light in them*, Iſa. 8. 20.

Therefore try a little, Do they ſlight God's Chriſt, which is the Son of the Virgin, that ſpirit is of the Devil, 1 *Cor.* 12. 3.

2. Do they ſay that that blood of his which was ſhed without the Gates of *Jeruſalem*, doth not waſh away ſin, yea, all ſin from him that believes? That is a Spirit of Antichriſt, 1 *John* 1. 7.

3. Do they ſay, that that Man that was Crucified without the Gates of *Jeruſalem*, is not riſen again (with that very body wherewith he was Crucified out of the Sepulchre) *Luke* 24. 38, 39. That is a Spirit of Antichriſt.

4. Do they ſay that that very Man that was Crucified with that very body, is not now in the preſence of his Father, abſent from his people touching his bodily preſence, though preſent in ſpirit? I ſay whoever they be, that ſay he is not there, they are of the Devil: For the proof of this ſee *Acts* 5. 30. and 31, and compare it with *Heb.* 7. 24, 25. *The God of our Fathers* (ſaith the Apoſtle) *raiſed up Jeſus.* But what Jeſus? *Whom ye ſlew* (ſaith he to the *Jews.* Him, the very ſame whom ye ſlew) *hath God exalted with his right hand to be a Prince and a Saviour, to give repentance unto* Iſrael, *and forgiveneſs of ſins.*

81. And indeed, here is my Life, namely, the Birth of this Man, the Righteouſneſs of this Man, the Blood of this Man, the Death and Reſurrection of this Man, the Aſcenſion and Interceſſion of this Man for me; and *the ſecond coming of this Man to judge the World in Righteouſneſs*, Acts 17. 31. I ſay, here is my Life, if I ſee this by faith without me, through the Operation of the Spirit within me: I am ſafe, I am at peace, I am comforted, I am encouraged, and I know that my comfort, peace, and encouragement is true, and given me from Heaven, by the Father of Mercies, through the Son of the Virgin *Mary*, *Mat.* 1. 21. *who is the way to the Father of Mercies*, John 14. 6. *who is able to ſave to the uttermeſt, all that come to the Father by him*, Heb. 7. 25. *Becauſe he, that very Man, with that very body wherewith he was crucified, is aſcended into Heaven*, Acts 1. 9, 10, 11. *and there ever lives to make interceſſion for them that come to God by him. This is the Rock, ſinner, upon which, if thou be built, the gates of Hell, nor* Ranter, Quaker, *Sin, Law, Death, no nor the Devil himſelf, ſhall ever be able to prevail againſt thee*, Matt. 16. 16, 17, 18. And here I leave thee to the Wiſdom of the great God, who if he hath choſen thee in his Son, and brought thee to him; and hath made thee by faith to lay hold on him, thou needeſt not fear the Devil with his Siftings, Snares, Wiles, and Fiery Darts, wherewith he doth deſtroy thouſands; but mayeſt with the Apoſtle (if thou live in the power and life of the Love of God towards thee) cry out, *I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate thee from the love of God which is in Chriſt Jeſus our Lord*, Rom. 8. 38, 39.

And now *Reader*, if thou be a true Chriſtian I am ſure, that theſe be the things that appear to be the glorious ſubſtantial truths to thy ſoul, and thou doeſt not care for that comfort that doth not make this *Man*, the Son of the Virgin precious to thy ſoul, 1 *Pet.* 2. 7. for thou knoweſt, that it is he, that hath deliver'd thee from the wrath to come, 1 *Theſ.* 1. 10. But as for you that are diſobedient, except you mend your manners, you will ſtumble and fall backwards, and be broken, and ſnared and taken, *Iſa.* 28. 13. and wonder and periſh becauſe you believe not, *Acts* 13. 21.

82. A few words more, and ſo I ſhall have done, and they are words of counſel to thee; Have a care thou receive not every Chriſt that is proffered to thee, though it may appear very excellent to thy fooliſh heart: For under the Name Chriſt, are Men deceived, as it is written, *many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceive many*, Mat. 24. 5. But have a care that thou receive that Chriſt, that was born without thee, fulfilled the Law in his Humane Nature without thee; ſpilt his blood without thee, is Riſen again and Aſcended without thee, and maketh Interceſſion without thee: And that he, that very Man that was born of the Virgin, will come again in the Clouds without thee; and this truth muſt thou receive by that Spirit that he hath promiſed to ſend and give to them that ask him: And that ſhall dwell in thy heart,

heart, and ſhall ſhew thee what the Son of *Mary* the Virgin, the Son of Man, the Son of God, the true God hath in his body done for thy ſoul, *John* 16. 13, 14. And if thou receive him in truth, then though thou do not boaſt, nor brag of thy holineſs, as thoſe painted Hypocrites called **Quakers** do: Yet thou wilt do more work for God in one hour, then they, even all of them, can do in all their life time.

Take my Counſel, and the Lord Jeſus Chriſt have mercy upon thy Soul and Body.

Farewel.

83. Some Queſtions to the *Quakers*, or a few Quæries to thoſe who are poſſeſſed with a Spirit of Deluſion in this Generation.

Be ready always to give an Anſwer to every Man that asketh you a Reaſon of the Hope that is in you, 1 Pet. 3. 15. *And I beſeech you do it in Sincerity.*

1. IF thou ſayeſt that every one hath a meſure of the Spirit of Jeſus Chriſt **within** him, why ſay the Scriptures that ſome are ſenſual having not the Spirit, *Jude* 19. And when Chriſt tells his Diſciples of ſending them the Spirit, he alſo ſaith, *The World cannot receive it*, Joh. 14. 17.

2. What is the Church of God **Redeemed** by, from the Curſe of the **Law**? Is it by ſomething that is done within them, or by ſomething done without them? If thou anſwer, it is Redeemed from the Curſe of the Law by ſomething that worketh in them. Then I ask, why did the Man Chriſt Jeſus Hang upon the Croſs on Mount *Calvary*, without the Gates of *Jeruſalem*, for the ſins of the People? And why do the Scriptures ſay, that through this Man, is Preached to us the forgiveneſs of Sins. That is, through his Blood, *Eph.* 1. 7. which was ſhed without the Gates of *Jeruſalem*, Heb. 13. 12.

Gal. 3. 3. Act. 13. 38 1 Pet. 2. 24. Col. 1. 20. &c.

3. What Scripture have you to prove, that Chriſt is, or was Crucified **within** you, Dead within you, Riſen within you, and Aſcended within you?

4. Is that very Man that was **Crucified** on Mount *Calvary* between two Thieves, whoſe Name is Jeſus, the Son of *Mary*, I ſay, is he the very **Chriſt** of God, yea, or no?

5. Is that very Man, with that very Body, **within** you, yea, or no?

6. Was that Jeſus, that was Born of the Virgin *Mary*, a real Man of Fleſh and Bones, after his Reſurrection from the Dead, out of *Joſeph*'s Sepulchre, yea, or no? For the Scripture ſaith he was, as in *Luke* 24. 39. If ſo, then did that Man that ſaid handle me and ſee, for a Spirit hath not Fleſh and Bones as ye ſee me have; I ſay, did that Man go away from his Diſciples (and not into them, in his Body) as theſe Scriptures declare, *Luke* 24. 39. 40. compared with *verſe* 50, 51. alſo *Acts* 1. 9, 10, 11. or did he with that Body of Fleſh go into his Diſciple, as ſome fond Dreamers think.

7. Hath that Chriſt that was with God the Father before the World was, no other Body but his Church? If you ſay no, as it is your wonted courſe. Then again I ask you, what, that was in which he did bear the ſins of his Children? If you anſwer, *It was in his own Body on the Tree*, for ſo ſaith the Scripture, 1 *Pet.* 2. 24. Then I ask you further, whether that Body in which he did bear our ſins, (which is alſo called his own Body) was, or is the Church of God, yea, or no? Again if you ſay he hath no Body but the Church, the Saints, Then I ask, what that was that was taken down from the Croſs, and laid into *Joſeph*'s Sepulchre, *Luke* 23. 51, 52.

Now I know, that as **Chriſt** is the Head of his Church, ſo the Church is the body of the Head, which is Chriſt. But as Chriſt is the Mediator between God and Men, I ſay, as he is Mediator, ſo he is a Man, 1 *Tim.* 2. 5. and abſent from his Saints in the World, as is clear, 2 *Cor.* 5. 6. Therefore as he is a Mediator, and a Man, ſo he hath a body that is abſent from his **Church**, which body is Aſcended from his Diſciples, above the Clouds, into Heaven. If you ſay no, Then I ask you, *Did he leave the Body behind him, which was born of the Virgin Mary, which walked up and down with his Diſciples in the World, was afterwards Hanged upon the Croſs, Buried, Roſe again from the Dead, with which Body he did Eat, Drink, and likewiſe walk with his Diſciples after his Reſurrection from the Dead, and did bid his Diſciples ſee if he were not Fleſh and Bones, yea, or no?*

Luk. 24. 51. Act. 1. 9, 10, 11.

Luk. 23. 26. & 33. 53. Mat. 24 v. 3. & 6. & 15. & 41, 42. & 39. & 50. Act. 10. 41

JOHN BUNYAN.

Light

Light for them that ſit in Darkneſs: 1.

OR, A

DISCOURSE

OF

Jeſus Chriſt:

And that he undertook to accompliſh by himſelf the Eternal *Redemption* of Sinners.

ALSO

How the Lord Jeſus addreſſed himſelf to this Work; with undeniable Demonſtrations that he performed the ſame.

Objections to the Contrary, Anſwered

By *JOHN BUNYAN*.

GAL. 3. 13.

Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us.

The Authour to the READER.

Gentle Reader,

IT *was the great care of the Apoſtle* Paul *to deliver his* Goſpel *to the Churches* in its own ſimplicity, *becauſe,* SO *it is the Power of God unto* Salvation *to every one that believeth. And if it was* his *care* ſo *to deliver it to us, it ſhould be* ours *to ſeek* ſo *to continue it: And the rather, becauſe of the Unaptneſs of the Minds, even of the Saints themſelves, to retain it without commixture. For, to ſay nothing of the Projects of Hell, and of the cunning craftineſs of ſome that lie in wait to deceive even the Godly themſelves, as they are dull of hearing, ſo much more dull in receiving, and holding faſt the ſimplicity of the* Goſpel *of Jeſus Chriſt: from their Senſe, and Reaſon, and Unbelief, and Darkneſs, ariſe many imaginations, and high thoughts which exalt themſelves againſt the Knowledg of God, and the Obedience of Jeſus Chriſt, wherefore they themſelves have much ado to ſtand compleat in all the Will of God. And were they not concerned in electing love, by which they are bound up in the Bundle of Life, and bleſſed with the Enjoyment of Saving Grace, which enlighteneth their Souls, and maintaineth their Faith and Hope, they would not only be aſſaulted, and afflicted with their own Corruptions, but as others, overcome thereby.* 2.

Alas! How ordinary a thing is it for Profeſſors *to fall from the Knowledge they have had of the Glorious Goſpel of the Bleſſed God, and to be turned unto Fables, Seducing Spirits, and Doctrines of* Devils, *through the Intoxications of Deluſions, and the Witchcrafts of falſe Preachers.*

Now this their ſwerving from the Goſpel, *ariſeth,*

1. *Either from their not-having, or (having) not-retaining, the true Knowledge of the Perſon of the Lord Jeſus Chriſt:* Or, 3.

2. *From their not believing the true Cauſes of his coming into the World, with his Doing, and Suffering there. Upon one, or both theſe accounts, I ſay, it is that they everlaſtingly periſh: for if they have*

not, and do not also retain the Knowledge of his Person, they want the HE, *on whom if they believe not, they must die in their Sins: And if they know not the reason of his Coming, Doing, and Suffering, they are in the same condition also.*

Now those Professors *that have had some Knowledg of these things, and yet have lost them, it hath come thus to pass with them; because they first lost the Knowledg of themselves, and of their Sins.*

They know not themselves to be such nothing-ones, *as the Scripture reporteth them to be, nor their Sins to be so hainous as the Law hath concluded: Therefore they either turn again with the Dog to his Vomit, or adhere to a few of the Rags of their own Fleshly Righteousness,* and so become pure in their own Eyes, yet are not purged by Blood, from their Filthiness.

For the Person and Doings of Jesus Christ are only precious to them that get and retain the true Knowledg of themselves, and the due Reward of their Sins by the Law: These are desolate, being driven out of all, these embrace the Rock instead of a Shelter; the Sensible Sinner receiveth him joyfully.

And because a miscarriage in this Great Truth, is the most dangerous and damning *Miscarriage: therefore should* Professors *be the more fearful of swerving aside there-from. The Man that rejecteth the true Knowledge of the Person of the Lord Jesus, and the Causes of his Doing and Suffering in the World, takes the next way to be guilty of that Transgression, that is not to be purged with Sacrifice for ever. That* FEARFUL *Transgression, for which is left* NO Offering AT ALL, *nor any thing to be expected by the Person Transgressing, but fearful Judgment, and fiery Indignation which shall devour the Adversary.*

Now for their sakes that have not sinned this Sin, for their sakes that are in danger thereof, but yet not overcome; for their sakes have I written this little Book, wherein is largely, and yet with few words, discovered the Doctrine of the Person, and Doings and Sufferings of Christ, with the true Cause thereof, also a removal of those Objections that the Crafty Children of Darkness have framed against the same.

4. *And I have been the more plain and simple in my writing, because the Sin against the* Holy Ghost *is in these days, more common than formerly, and the Way unto it, more beautified with colour, and pretence of Truth. I may say of the way to this Sin, it is, as was once the Way to* Jerusalem, *strewed with Boughs and Branches, and by some there is cried a kind of Hosanna to them that are treading these Steps to Hell. Oh the plausible Pretences, the golden Names, the feigned Holiness, the demure Behaviours mixt with damnable Hypocrisie, that attends the Persons that have forsaken the Lord Jesus, that have despised his Person, trampled upon him, and counted the Blood of the Covenant, wherewith he was Sanctified, an Unholy thing! They have Crucified him to themselves, and think that they can go to Heaven without him; yea, pretend they love him, when they hate him; pretend they have him, when they have cast him off; pretend they trust in him, when they bid defiance to his Undertakings for the World.*

Reader, let me beseech thee to hear me patiently; read, and consider, and judg. I have presented thee with that which I have received from God; and the Holy Men of God, who spake as they were moved by the Holy Ghost do bear me Witness. Thou wilt say, all pretend to this: Well, but give me the hearing, take me to the Bible, and let me find in thy Heart no favour, if thou find me to swerve from the Standard.

I say again, receive my Doctrine, I beseech thee in Christ's stead receive it; I know it to be the Way of Salvation. *I have ventured my own* Soul *thereon with gladness, and if all the Souls in the World were mine as mine own Soul is, I would through God's Grace venture every one of them there. I have not writ at a venture, nor borrowed my Doctrine from* Libraries. *I depend upon the sayings of no man: I found it in the Scriptures of Truth, among the true sayings of God.*

I have done when I have exhorted thee to Pray, and give heed to the Words of God as revealed in the Holy Writ. The Lord Jesus Christ himself give thee Light and Life by Faith in him; to whom with the Father and the good Spirit of Grace be Glory and Dominion now and for ever: Amen.

John Bunyan.

Acts XIII. 32.

Of this Man's Seed, hath God according to his promise, raised unto Israel *a Saviour, Jesus.*

THese Words are part of a Sermon, which *Paul* preached to the People that lived at *Antioch* in *Pisidia*; where also Inhabited many of the Jews. The Preparation to his Discourse he thus begins; *Men of Israel, and ye that fear God* Ver. 16. *give audience*; by which having prepared their minds to attend, he proceeds and gives a particular relation of God's peculiar dealings with his People *Israel*, from *Egypt* to the time of *David* their King; *of whom* he treateth particularly.

That he was the *Son of Jesse*, that he was a *King*, that *God raised* him up in mercy, that God gave *Testimony of him*, that he was a Man after God's *own Heart*, that he should *fulfil* all his Will, *ver.* 22.

And this he did of purpose, both to ingage them the more to attend, and because they well knew that of the fruit of his Loins *God had promised the Messiah should come.*

Having thus therefore gathered up their minds to hearken, he presenteth them with his Errand; to wit, *That the Messiah was come*, and that the promise was indeed fulfilled, *that a Saviour should be born to Israel.*

Of this Man's Seed (saith he) *hath God according to the promise, raised unto Israel a Saviour, Jesus.*

In this Assertion he concludeth,

1. That the Promise had kept its due course in presenting a *Saviour* to Israel; to wit, in *David*'s Loins; *Of this Man's Seed.*

2. That the time of the Promise was come, and the Saviour was revealed; *God hath raised unto Israel a Saviour.*

3. That Jesus of *Nazareth*, the Son of *Joseph* was he: *He hath raised unto Israel a Saviour, Jesus.*

6 From these things we may enquire for the explication of the Words:

1. What *this* Jesus is.

2. What it was for *this* Jesus to be of the *Seed of* David.

3. What it was for Jesus to be of this Man's Seed *according to the promise.*

4. And what it was for him to *be raised unto Israel.*

These things may give us light into what shall be spoken after.

Quest. 1. First, *What this* Jesus *is.*

He is God, and had Personal Being from before all Worlds; therefore not such an one as took being when he was formed in the World; *He is God's natural Son.* The Eternal Son of his Begetting, and Love. *God sent forth his Son*; he was, and was his Son, before he was Revealed. Prov. 30. 4. Eze. 21. 10. *What is his Name, and what is his Sons Name, if thou canst tell?* He hath an Eternal Generation, such as *none can declare:* nor Man, nor Angel, *Isa.* 53. 8. He was the delight of his Father before he had made either Mountain, or Hill. *While as yet he had not made the Earth or the Fields, or the highest part of the Dust of the World, all things were made by him, and without him was not any thing made that was made, and he is before all things, and by him all things consist.* It is he with whom the Father consulted when he was about to make *Man*; when he intended to overthrow *Babel*, and when he sent *Isaiah* to harden the Hearts of *Israel*, *Prov.* 8. 26. *Joh.* 1. 3. *Heb.* 1. 2, 3. *Col.* 1. 17. *Gen.* 1. 26. and 11. 7. *Isa.* 6. 8. This is the Person intended in the Text. Hence also he testifies of himself, that he came down from the Father; that he had Glory with him before the World was. John 16. 28. chap. 17. 5. chap. 6. 62. And *what and if you shall see the Son of Man ascend up where he was before.*

Quest. 2. Secondly, *What was it for* Jesus *to be of* David's *Seed?* To be of *David*'s *Seed*, is to spring from his Loins, to come of his Race according to the Flesh: and therefore as he is *David*'s God, so likewise is he *David*'s Son; the *Root*, and also the *Off-spring of* David: And this the Lord himself acknowledgeth; saying, *I am the Root*, or God, *and the Off-spring*, and Son *of* David, *and the Bright and Morning Star*: This is indeed the great Mystery, the Mystery of Godliness. *If* David *called him Lord, how is he then his Son?* Revel. 22. 16. Luke. 2. 4. Rom. 1. 3. 2 Tim. 2. 8. Matt. 22. 45.

And hence it is that he is said to *be Wonderful*, because he is both *God* and *Man* in one Person. *To us a Child is born, to us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called Wonderful*: Wonderful indeed! Wonderful God, Wonderful Man, Wonderful God-Man, and so a Wonderful Jesus and Saviour. He also hath wonderful Love, bore wonderful Sorrows for our wonderful Sins, and obtained for *his* a wonderful Salvation. Isa. 9. 6.

Quest. 3. Thirdly, *What it was for Jesus to be of this Man's* Seed *according to the Promise.*

1. This Word [Promise] doth sometimes comprehend all the Promises which God made to our Fathers from the first Promise to the last; and so the Holy Ghost doth call them. The Promise made unto the Fathers, God hath fulfilled the same to us their Children, *Acts* 13. 32, 33.

2. But the Word Promise here, doth in special intend that which God made to *David* himself. *Men and Brethren* said Peter, *let me freely speak unto you of the Patriarch* David, *that he is both dead and buried, and his Sepulcher is with us unto this day: therefore being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loins according to* Acts 2. 29, 30.

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Of this Man's Seed (ſaith he) *hath God according to the promiſe, raiſed unto Iſrael a Saviour, Jeſus.*

In this Aſſertion he concludeth,

1. That the Promiſe had kept its due courſe in preſenting a *Saviour* to Iſrael; to wit, in *David*'s Loins; *Of this Man's Seed.*

2. That the time of the Promiſe was come, and the Saviour was revealed; *God hath raiſed unto Iſrael a Saviour.*

3. That Jeſus of *Nazareth*, the Son of *Joſeph* was he: *He hath raiſed unto Iſrael a Saviour, Jeſus.*

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1. What *this* Jeſus is.

2. What it was for *this* Jeſus to be of the *Seed of* David.

3. What it was for Jeſus to be of this Man's Seed *according to the promiſe.*

4. And what it was for him to *be raiſed unto Iſrael.*

Theſe things may give us light into what ſhall be ſpoken after.

Queſt. 1. Firſt, *What this* Jeſus *is.*

He is God, and had Perſonal Being from before all Worlds; therefore not ſuch an one as took being when he was formed in the World; *He is God's natural Son.* The Eternal Son of his Begetting, and Love. *God ſent forth his Son*; he was, and was his Son, before he was Revealed. Prov. 30. 4. Eze. 21. 10. *What is his Name, and what is his Sons Name, if thou canſt tell?* He hath an Eternal Generation, ſuch as *none can declare:* nor Man, nor Angel, *Iſa.* 53. 8. He was the delight of his Father before he had made either Mountain, or Hill. *While as yet he had not made the Earth or the Fields, or the higheſt part of the Duſt of the World, all things were made by him, and without him was not any thing made that was made, and he is before all things, and by him all things conſiſt.* It is he with whom the Father conſulted when he was about to make *Man*; when he intended to overthrow *Babel*, and when he ſent *Iſaiah* to harden the Hearts of *Iſrael*, *Prov.* 8. 26. *Joh.* 1. 3. *Heb.* 1. 2, 3. *Col.* 1. 17. *Gen.* 1. 26. and 11. 7. *Iſa.* 6. 8. This is the Perſon intended in the Text. Hence alſo he teſtifies of himſelf, that he came down from the Father; that he had Glory with him before the World was. And *what and if you ſhall ſee the Son of Man aſcend up where he was before.* John 16. 28. chap. 17. 5. chap. 6. 62.

7. *Queſt.* 2. Secondly, *What was it for* Jeſus *to be of* David's *Seed?* To be of *David*'s *Seed*, is to ſpring from his Loins, to come of his Race according to the Fleſh: and therefore as he is *David*'s God, ſo likewiſe is he *David*'s Son; the *Root*, and alſo the *Off-ſpring of* David: And this the Lord himſelf acknowledgeth; ſaying, *I am the Root*, or God, *and the Off-ſpring*, and Son *of* David, *and the Bright and Morning Star*: This is indeed the great Myſtery, the Myſtery of Godlineſs. *If* David *called him Lord, how is he then his Son?* Revel. 22. 16. Luke. 2. 4. Rom. 1. 3. 2 Tim. 2. 8. Matt. 22. 45.

And hence it is that he is ſaid to *be Wonderful*, becauſe he is both *God* and *Man* in one Perſon. *To us a Child is born, to us a Son is given, and the Government ſhall be upon his Shoulder, and his Name ſhall be called Wonderful*: Wonderful indeed! Wonderful God, Wonderful Man, Wonderful God-Man, and ſo a Wonderful Jeſus and Saviour. He alſo hath wonderful Love, bore wonderful Sorrows for our wonderful Sins, and obtained for *his* a wonderful Salvation. Iſa. 9. 6.

8. Queſt. 3. Thirdly, *What it was for Jeſus to be of this Man's* Seed *according to the Promiſe.*

1. This Word [Promiſe] doth ſometimes comprehend all the Promiſes which God made to our Fathers from the firſt Promiſe to the laſt; and ſo the Holy Ghoſt doth call them. The Promiſe made unto the Fathers, God hath fulfilled the ſame to us their Children, *Acts* 13. 32, 33.

2. But the Word Promiſe here, doth in ſpecial intend that which God made to *David* himſelf. *Men and Brethren* ſaid Peter, *let me freely ſpeak unto you of the Patriarch* David, *that he is both dead and buried, and his Sepulcher is with us unto this day: therefore being a Prophet, and knowing that God had ſworn with an Oath to him, that of the Fruit of his Loins according to* Acts 2. 29, 30.

the Fleſh, he would raiſe up Chriſt to ſit on his Throne, he ſeeing this before, ſpake of the Reſurrection of Chriſt, &c.

9. Queſt. 4. Fourthly, *What it was for* Jeſus *to be raiſed thus up of God to* Iſrael.

Here we have two things to conſider of:

1. Who *Iſrael* is.

2. What it was for Jeſus to be raiſed up unto them.

1. *Who* Iſrael *is.* By *Iſrael* ſometimes we ſhould underſtand the whole Stock of *Jacob*, the Natural Children of his Fleſh; for that name they have of him; for he obtain'd it when he wreſtled with the Angel, and it prevailed (*Gen.* 32.) and remained with his Seed in their Generations.

2. By *Iſrael* we are to underſtand all thoſe that God hath promiſed to Chriſt. The Children of *the Promiſe are counted for the Seed*, the elect Jews and Gentiles. Theſe are called *the Iſrael of God*, and the Seed of *Abraham*, whom Jeſus in ſpecial regarded in his undertaking the work of Man's Redemption, *Rom.* 9. 6. *Gal.* 6. 16. *Heb.* 2. 14, 15, 16.

2. What it was for Jeſus to be raiſed up unto them.

This word, *raiſed up*, is diverſly taken in the Scripture.

1. It is taken for *ſending*, as when he ſaith, he raiſed them up Judges, Saviours, and Prophets; he means, he ſent them ſuch, (*Judges* 2. 16, 18. *Chap.* 3. 9, 15. *Amos* 2. 11.) and thus he raiſed up Jeſus; that is, *he ſent him. I came not* ſaith he, *of my ſelf, but he ſent me.* Joel 12. *But the Father which ſent me gave me a commandment.*

2. To be raiſed up intimateth one *inveſted with power and authority.* Thus he raiſed up *David* to be the King of *Iſrael*; he anointed him and inveſted him with Kingly Power, 1 *Sam.* 16. 13. *Acts* 13. 22. And thus was Jeſus Chriſt raiſed up: Hence he is called, *the Horn of Salvation: He hath raiſed up for us* Luk. 2. 69. *an Horn of Salvation in the Houſe of his Servant* David.

3. To be raiſed up intimateth quickning and ſtrenghtning, to oppoſe and overcome all oppoſition. Thus was Jeſus raiſed up from under Sin, Death, the rage of the World, and Hell, that day that God raiſed him out of the Grave.

Thus therefore was Jeſus raiſed up to *Iſrael*; that is, he was ſent, authorized, and ſtrengthned to, and in the work of their Salvation, to the compleating of it.

10. The Words thus opened, do lay before us theſe two Obſervations.

Firſt, *That in all Ages God gave his People a Promiſe, and ſo ground for a believing remembrance that he would one day ſend 'em a* Saviour.

Secondly, *That when Jeſus was come into the World, then was that Promiſe of God fulfilled.*

To begin with the Firſt, *That in all Ages God gave his People a Promiſe, and ſo ground for a believing remembrance, that he would one day ſend them a Saviour.*

This *Zacharias* teſtifies when he was filled with the Holy Ghoſt; for ſpeaking of the Meſſias, or the Saviour, he ſaith, *That God ſpake of him by the mouth of all the Prophets which have been ſince the World began*: To which I will add that of *Peter*; *Yea, and all the Prophets from* Luk. 2. 69, 70. Samuel, *and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe* Acts 3. 24. *days.*

From theſe Texts it is evident that in every Generation or Age of the World, God did give his People a Promiſe, and ſo ground for a believing remembrance that he would one day ſend them a Saviour: for indeed the Promiſe is not only a ground for a remembrance, but for a believing Remembrance: what God ſaith is ſufficient ground for Faith, becauſe he is Truth, and cannot lye or repent. But that is not all, his Heart was engaged, yea all his Heart, in the Promiſe which he ſpoke, of ſending us a Saviour.

From this Obſervation I ſhall make enquiry into theſe three things. 11.

1. *What it is to be a Saviour.*

2. *How it appears that God in all Ages gave his People a Promiſe that he would one day ſend them a Saviour.*

3. *That this was ground for a believing remembrance that a Saviour ſhould one day come.*

Firſt *What it is to be a Saviour.*

This Word *Saviour* is eaſie to be underſtood, it being all one with Deliverer, Redeemer, &c. *A Saviour, Jeſus*; both Words are of the ſame ſignification, and are doubled, perhaps to teach us, that the Perſon mentioned in the Text, is not called *Jeſus* only to diſtinguiſh him from other Men (for names are given to diſtinguiſh) but alſo, and eſpecially to ſpecify his Office: his Name is Saviour, becauſe it was to be his Work, his Office, his Buſineſs in the World. *His Name ſhall be called Jeſus, for he ſhall ſave* Matth. 1. 21. *his People from their ſins.*

Secondly, This Word Saviour is a Word ſo large, that it hath place in all the undertakings of Chriſt; for whatever he doth in his Mediation, he doth as a Saviour. He interpoſeth between God and Man as a *Saviour.* He engageth againſt Sin, the Devil, Death, and Hell, as a *Saviour*, and triumphed over them by himſelf as a *Saviour.*

Thirdly, The word *Saviour*, as I ſaid, is all one with Redeemer, Deliverer, Reconciler, Peace-maker, or the like; for though there be variation in the terms, yet *Saviour* is the intendment of them all. By *Redeeming* he becomes a *Saviour*, by *Delivering* he becomes a *Saviour*, by *Reconciling* he becomes a *Saviour*, and by making *Peace* he becometh a *Saviour*: But I paſs this now, intending to ſpeak more to the ſame Queſtion afterwards.

Secondly, how it appears that God in all 12. Ages gave his People a Promiſe that he would one day ſend 'em a *Saviour.*

It appears evidently, for ſo ſoon as Man had ſinned, God came to him with an Heart full of Promiſe, and continued to renew, and renew, till the time of the promiſed Meſſias to be revealed, was come.

He

He promised him under the name of the Seed of the Woman, after our first Father had sinned: *I will put enmity between thee and the Woman, and between thy Seed and her Seed: it shall break thy Head, and thou shalt bruise his Heel.* This the Apostle hath his eye upon when he saith, *When the fulness of the time was come, God sent forth his Son made of a Woman, made under the Law, to Redeem them that were under the Law.* Gen. 3. 15. Gal. 4. 4.

2. God renewed this Promise to *Abraham*, and there tells him Christ should be his Seed; saying, *In thy Seed shall all Families of the Earth be blessed.* Now saith St. *Paul*; *To* Abraham *and his seed was the Promise made: He saith not unto seeds, as of many, but as of one, and to thy seed, which is Christ.* Gen. 12. 3. Gal. 3. 16.

3. He was promised in the time of *Moses* under the name of a Prophet; *I will raise them up* (saith God to him) *a Prophet of their Brethren like unto thee:* This *Peter* expounds of Christ, for *Moses* truly said unto the Fathers: *A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, him shall you hear in all things whatsoever he shall say unto you.* Deut. 18. 18. Acts 3. 22.

4. He promised him to *David* under the Title of a Son; saying, *I will be to him a father, and he shall be to me a Son:* For this the Apostle expounded of the Saviour; saying, *Thou art my Son, this day have I begotten thee:* and again, *I will be to him a Father, and he shall be to me a Son.* 2. Sam. 7. 14. Heb. 1. 5.

5. He was promised in the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*.

1. By the name of a Branch. *In that day shall the Branch of the Lord be beautifull and glorious.* Isa. 4. 2.

2. Under the name of the Son of a Virgin. *Therefore the Lord himself shall give you a sign: Behold a Virgin shall conceive and bear a Son, and thou shalt call his Name* Emanuel. This *Matthew* expounds of Christ, *Isa.* 7. 14. *Matt.* 1. 22.

3. He was promised under the name of a Rod. *There shall come forth a Rod out of the Stem of* Jesse, *and a Branch shall grow out of his Roots, and the spirit of the Lord shall rest upon him.* This answereth the Text, *David* was the Son of *Jesse*, and Christ the Son of *David*, *Isa.* 11. 1, 2.

4. He is promised under the Title of a King. *Behold, a King shall rule in righteousness; and a Man shall be for a hiding-place from the Wind, and a covert from the Tempest, as Rivers of Waters in a dry place, as the shadow of a great Rock in a weary Land.* Isa. 32. 1, 2.

5. He was promised under the name of an Elect Servant. *Behold, my Servant whom I uphold, mine Elect in whom my soul delighteth; I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles: he shall not cry, nor lift up, nor cause his voice to be heard in the streets: a bruised reed shall he not break, and smoaking flax shall he not quench.* Isa. 42. 1, 3. Matt. 12. 18

6. He was promised to *Jeremiah* under the name of the Lord our Righteousness. *Behold, the days come, saith the Lord, that I will raise unto* David *a Righteous Branch, and a King shall reign and prosper: he shall execute Judgment in the Earth, in his days* Judah *shall be saved, and* Israel *shall dwell safely, and this is the name wherewith he shall be called, The Lord, our Righteousness.* Jer. 23. 5, 6

7. He was promised by the Prophet *Ezekiel* under the name of *David* a Shepherd. *And I will set one Shepherd over them, and he shall feed them, even my Servant* David, *he shall feed them: and he shall be their Shepherd, and I the Lord will be their God, and my Servant* David *a Prince among them, I the Lord have spoken it.* Ezek. 34. 24. Joh. 10. 1, 2, 3.

8. He was promised by the Prophet *Daniel* under the name of Messias, or Christ, the most Holy. *And after threescore and two weeks shall the Messiah be cut off, but not for himself.* Dan. 9. 26.

9. He was promised by the Prophet *Micha* under the name of the Ruler of *Israel*. *But thou* Bethlehem Ephratah, *though thou be little among the thousands of* Judah, *yet out of thee shall he come, that is to be Ruler in* Israel. Mic. 5. 2. Mat. 2. 6.

10. He was promised to *Haggai*, as the desire of all Nations. *I will shake all Nations, and the desire of all Nations shall come, and I will fill this house with Glory, saith the Lord of Hosts.* Hag. 2. 7.

11. He was promised by *Zechariah*, under the name of Servant and Branch. *For behold I will bring forth my Servant the Branch:* and again, *Behold the Man whose name is the Branch, he shall grow up out of his place, and he shall build the Temple of the Lord, and he shall bear the Glory.* Zech. 3. 8.

12. He was promised by *Malachi*, under the name of the Lord, and the Messenger of the Covenant. *Behold, I send my Messenger, and he shall prepare the way before thee, and the Lord whom ye seek shall suddenly come to his Temple; even the Messenger of the Covenant whom ye delight in, behold he shall come, saith the Lord of Hosts.* Mal. 3. 1.

Indeed the Scriptures of the Old-Testament are filled with Promises of the Messias to come, Prophetical Promises, Typical Promises: For all the Types and Shadows of the Saviour, are virtually so many Promises. Having therefore touched upon the Prophetical, I will briefly touch the Typical Promises also; for as God spake at sundry times to the Fathers, so also in divers manners, Prophetically, Providentially, Typically, and all of the Messias. *Heb.* 1. 1. 13.

The *Types* of the *Saviour* were various.

1. Sometimes he was typed out by Men.
2. Sometimes by Beasts.
3. Sometimes by Insensible Creatures.

First, *He was typed forth sometimes by Men.*

1. *Adam* was his Type in many things, especially as he was the Head and Father of the first World. *He was the Figure of him that was to come.* Rom. 5. 14.

2. *Moses* was his Type as Mediator, and as Builder of the Tabernacle, *Heb.* 3. 2, 3.

3. *Aaron* was his Type as he was High-Priest, and so was *Melchisedec* before him, *Heb.* 5. 4, 5. *chap.* 7. 1. 21.

4. *Sampson* was his Type in the effects of his death: for as *Sampson* gave his life for the Deliverance of *Israel* from the *Philistines*, Christ gave his Life to deliver us from Sin and Devils.

5. *Joshua* was his Type in giving the Land of *Canaan* to *Israel*, as Jesus will give the Kingdom

Kingdom of Heaven to the Elect, *Heb.* 4. 8.

6. *David* was his Type in many things, eſpecially in his ſubduing of *Iſraels* Enemies, and feeding them; hence he is ſometimes called David *their King*, and David *their Shepherd*, Ezek. 34. 23, 24.

7. *Solomon* was his Type in his building the Temple, and in his Peaceable Kingdom. Hence it is ſaid, he ſhall build the Temple of the Lord; and again, Of his Government and Peace there ſhall be no end.

Beaſts were his Types. To inſtance ſome:

14. Firſt, The Paſchal-Lamb was his Type, *Exod.* 12.

1. *In its Spotleſneſs.* Chriſt was a Lamb without blemiſh and without ſpot, 1 *Pet.* 1. 18, 19.

2. *In its being Roaſted.* It was a Figure of the curſed Death of Chriſt, (for to be Roaſted beſpake one accurſed, *Jer.* 29. 22.) Gal. 3. 13.

3. In that it was to be eaten. *He that eateth my Fleſh, and drinketh my Blood, ſaith Chriſt, hath Eternal Life.* John 6. 57.

4. In that its Blood was to be ſprinkled upon the doors of their Houſes, for the deſtroying Angel to look on: The Blood of Chriſt is ſprinkled upon the Elect for the Juſtice of God to look on, *Heb.* 9. 1. *Pet,* 1. 1, 2.

5. By eating the Paſchal Lamb, the People went out of *Egypt*: by feeding upon Chriſt by Faith, we come from under the *Egyptian* Darkneſs, Tyrany of Satan, *&c.*

Secondly, The Red Cow was his Type; *Numb.* 19. 2, &c.

1. In that ſhe was to be without blemiſh.

2. In that ſhe was to be ſlain without the Camp. *Jeſus alſo that he might ſanctifie the People with his own Blood, ſuffered without the Gate.* Heb. 13. 12.

3. In that her Fleſh was to be burnt, a Type of the grievous Death of Chriſt.

4. Her Aſhes was to be carried into a clean place without the Camp; a Type of the clean Sepulcher, where the Body of Jeſus was laid, *John* 19. 38, 39, 40, 41.

There was alſo divers other Sacrifices, as Bulls, Goats, and Birds; which were Types of him, which I here omit.

Thirdly, Inſenſible Creatures were his Types.

15. As firſt, The Manna in the Wilderneſs, (*Ex.* 16.) and that,

1. As it came down from Heaven; for ſo did Chriſt, *I came down from Heaven*, ſaith he, and again, *I am the living Bread which came down from Heaven.* Joh. 6. 51.

2. The Manna was to be eaten, ſo is Chriſt by Faith. *If any man eat of this Bread, he ſhall live for ever, and the Bread that I will give is my Fleſh, which I will give for the life of the World.* Joh. 6. 51.

3. The Manna was to be gathered daily, ſo is Chriſt to be daily eaten.

4. The Manna was all the Bread that *Iſrael* had in the Wilderneſs: Chriſt is all the Bread that Believers have in this Life for their Souls.

5. The Manna came not by *Moſes* Law, neither comes Chriſt by our Merits. *Moſes gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven.* Joh. 6. 32.

Again, the Rock that gave them out Water for their Thirſt, was a Type of him, (*Numb.* 20.) *They did all drink of the ſame ſpiritual drink, for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.* 1 Cor. 10. 4.

This Rock was his Type in four things.

1. It gave Drink to the People in the Wilderneſs when they were come out of *Egypt*. Chriſt gives drink to them that forſake the World for him.

2. The Rock yielded Water by being ſmitten by *Moſes's* Rod: Chriſt giveth drink *even his Blood*, by being ſtriken by Moſes's Law, *Numb.* 20. 11. *Iſa.* 53.

3. The Water out of this Rock was given to the Thirſty. *I will give to him that is a Thirſt, ſaith Chriſt, of the Fountain of the water of Life freely.* Revel. 21. 6.

4. The Water of the Rock in the Wilderneſs ran after the People. *They drank of that Rock that followed them, he opened the Rock and the Waters guſhed out, they ran in dry places like a River.* Chriſt alſo is ſaid by that Type to follow us: They drank of that Rock that followed them, *and that Rock was Chriſt.* Pſal. 105. 41. 1 Cor. 10. 4.

Again, the Mount *Moriah* was his Type.

1. That Mount ſtood in *Jeruſalem*; Chriſt alſo ſtands in his Church.

2. Upon that Rock was built the Temple, *And upon this Rock*, ſaid Chriſt, *will I build my Church, and the Gates of Hell ſhall not prevail againſt it.* 2 Chron. 3. 1. Matt. 16. 18.

Other things might be urged, but theſe being virtually of the force of the Promiſe, and alſo as a Key to open them, therefore I thought good to place them here with the Promiſes; becauſe, as they are ſtanding with them, ſo they are written to beget Faith in the ſame Lord Jeſus Chriſt.

I come now to the third thing, to wit, *That theſe Promiſes were ground for a Believing Remembrance that a Saviour ſhould one day come.*

There is a Remembring, and a Believing Remembring, or ſuch a Remembring that begetteth, and maintaineth Faith in the Heart. *Jacob* had a Believing Remembrance, when he ſaid, *I have waited for thy Salvation, O Lord.* And ſo had *David* when he cryed, *O that the Salvation of* Iſrael *was come out of* Zion. Theſe with *Simeon* and *Anna*, had not a Remembrance only, but a Believing Remembrance, *that God would ſend them a Saviour.* They had the Promiſe not in the Book only, but in their Hearts: This Goſpel was mixed in them with Faith; therefore they with their Fellows remembred and believed, or made the Promiſe the Ground of their Believing that God would one day ſend them a Saviour. Gen. 49. 18. Pſal. 53.

Let me make ſome uſe of this Doctrine. 16.

Here we may ſee how much the Heart of God was ſet upon the *Salvation* of Sinners, he ſtudied it, contrived it, ſet his Heart on it, and promiſed, and promiſed, and promiſed to compleat

compleat it by ſending one day his Son for a Saviour, *Epheſ.* 1. 3. 2 *Sam.* 14. 14. *Tit.* 1. 2.

No marvel therefore, if when he treateth of the New-Covenant, in which the Lord Jeſus is wrapped, and preſented in a Word of Promiſe to the World, that he ſaith; *I will do it aſſuredly with my whole Heart, and with my whole Soul.* Jer. 32. 41.

Now this is of ſingular comfort to ſenſible Sinners; yea, what greater ground of conſolation to ſuch, than to hear that the God againſt whom they have ſinned, ſhould himſelf take care to provide us a Saviour.

There are ſome poor Sinners in the World, that have given ſuch way to diſcouragement, from the ſence of the greatneſs of their Sins, that they dare not think upon God, nor the Sins which they have committed: But the reaſon is, becauſe they are ignorant that God's Heart was wrapt up in this good work of providing and ſending a *Saviour*. Let ſuch hearken now to the Call of God; *Return unto me, for I have redeemed thee*: Ho! turn again, hearken; the Heart of God is much ſet upon Mercy, from the beginning of the World he reſolved and promiſed, ay, and ſware we ſhould have a Saviour. Iſa. 44. 22.

17. 2. *Doct.* I now proceed to the ſecond Obſervation,

That when Jeſus was come into the World, then was the Promiſe of God fulfilled; namely, That he would one day ſend us a Saviour.

Take three Texts for the Confirmation of this Point.

1. *This is of a truth that Prophet that ſhould come into the World.*

Theſe words were ſpoken of them that were preſent at that Miracle of Jeſus, when he fed Five Thouſand with Five Barly Loaves, which a Lad had about him in the Company: For theſe Men, when they had ſeen the Marvel, being amazed at it, made confeſſion of him to be the Saviour, *Joh.* 6.

Joh. 9. 27. 2. *Lord, I believe thou art the Chriſt the Son of God, which ſhould come into the World.*

1 Tim. 1. 15. 3. *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the World to ſave Sinners.*

18. For the explaining of this Obſervation, I will briefly handle three queſtions.

1. How this Jeſus is to be diſtinguiſhed from *others of that name.*

2. What it was for this Jeſus to come into the World.

3. What it was for him to come to be a *Saviour.*

Queſt. 1. For the Firſt, The Jeſus in the Text, is diſtinguiſhed from all others of that Name.

1. By the manner of his Birth, he was born of a Virgin, a Virgin eſpouſed to a Man whoſe Name was *Joſeph*; but he knew her not till ſhe had brought forth her Firſt-born Son, *and he called his name Jeſus.* Mat. 1. 25.

2. He is diſtinguiſhed from others of that Name, by the place of his Birth; to wit *Bethlehem* the City of *David*, there he muſt be Born, there he was Born, *Joh.* 7. 42. *Mat.* 2. 4, 5, 6.

3. He is diſtinguiſhed by his Linage, *He came of the Houſe, and Linage of* David, Luke 2. 4, 5, 6.

4. He is diſtinguiſhed by the time of his Birth, to wit, *The time that the Prophets prefixed.* Gal. 4. 4.

5. But his common Diſtinction is, *Jeſus of Nazareth*; by his Name he is diſtinguiſhed *one and twenty times* in the New Teſtament.

1. His Enemies called him *Jeſus of Nazareth*, Mat. 26. 71. Mark 14. 67. Joh. 18. 5.

2. His Diſciples called him *Jeſus of Nazareth*, Mat. 21. 11. Luk. 24. 19. Joh. 1. 45. Acts 2. 22.

3. The Angels called him *Jeſus of Nazareth*, Mark 16. 6.

4. And he calleth Himſelf *Jeſus of Nazareth*, Acts 22. 8.

5. Yea, and he goeth alſo by the name of *Jeſus of Nazareth* among the Devils, *Mar.* 1. 24. *Luk.* 4. 34.

He was called *Jeſus of Nazareth*, becauſe he dwelt there with his Mother *Mary* and her Husband. *Nazareth* was his City *where he had been brought up*, whither for ſhelter *Joſeph* carried him when he came up out of *Egypt* with him: in *Nazareth* was his common Abode, *until the time that* John *was caſt into Priſon*: Where- fore he might well ſay, *I am Jeſus of Nazareth*: Yea, though he was now in Heaven; for Heaven ſhall not make us forget what Country-men we were when we lived in the World. Jeſus you ſee here, though glorified in Heaven, yet forgets not what Country-Man he was when he dwelt in the World. I am Jeſus of *Nazareth*, ſaith he, I am the Jeſus that thou perſecuteſt; and that thou mayeſt know I am he, I tell thee I dwelt once in the City of *Nazareth* in *Galilee*: *Joſeph* and my Mother *Mary* brought me up there, and there I dwelt with them many years. I am Jeſus of *Nazareth* whom thou perſecuteſt. Luk. 4. 16. Mat. 2. 23. chap. 4. 12, 13.

Queſt. 2. Secondly, *What was it for* Jeſus *to come into the World?* 19.

Anſw. 1. Not his coming in, or by his Spirit in his People; for ſo he was never out of the World.

2. Neither is it his Appearance in his Ordinances.

3. Nor that coming of his by which he deſtroyeth Antichriſt.

4. Nor his Appearing in his dreadful Providences or Judgments.

But by the coming of Jeſus, according to the Text, we are to underſtand *that*, or *ſuch* a Coming, whereby he was manifeſt to be *God-Man* in one Perſon, God in our Fleſh without us, or diſtinct in his own Perſon by himſelf; Such a Coming by which he was manifeſted to be in all points like as men are, Sin only excepted. Such a Coming, wherein, or by which, the Son of God became alſo the Son of *Man.*

For the further clearing of this, you find it expreſly ſaid, he was *born into the World*; Mary, *of whom was born Jeſus.* Now when Jeſus

was

was *born*, its said, Where is he that is *born* King of the Jews? *Herod* demanded of them where Christ should be *born*, *Mat.* 1. 16. Chap. 2. 1, 2, 4. *Luk.* 1. 35. Chap. 2. 11.

Now that this was fulfilled according to the very word of the Text, without any juggle, evasion, or cunningly devised Fable, consider,

1. He is called the First-Born of this Woman, *The Male Child that opened her Womb.* Luke. 2. 7, 23.

2. He was not born till nourished in her Womb the full time according to the time of Life. *And so it was that while they were at* Bethlehem, *the days were accomplished that she should be delivered, and she brought forth her First-born Son, and wrapt him in swadling Clothes, and laid him in a Manger.* Luke 24, 5, 6, 7.

3. She also continued in her Separation at the Birth of Jesus, as other women at the Birth of their Children, until the days of her Purification according to the Law of *Moses* were accomplished, *Luke* 2. 22.

4. Himself also, as other *Hebrew* Children, was brought to *Jerusalem* to present him unto the Lord, *As it is written in the Law of* Moses, *every Male that openeth the Womb shall be called Holy unto the Lord.* Luke 2. 23, 24.

5. Thus Jesus also as other *Hebrew* Children, when the set Day was come, was Circumcised. *And when eight days were accomplished for the Circumcising of the Child, his Name was called* Jesus, *which was so named of the Angel before he was conceived in the Womb.* Luk. 2. 21.

6. After this, he is often called the Young-Child, the Child Jesus; and farther it is said of him, that he grew, that he encreased in Wisdom and Stature, *Mat.* 2. 20, 21. *Luk.* 2. 40, 52.

Behold, with what diligence, even to a Circumstance, the Holy Ghost sets forth the Birth of the Lord Jesus, and all to convince the incredulous World, of the true Manner of the coming of the Saviour into the World.

20. Secondly, The Reality of the *Manhood* of this Lord Jesus, is yet further manifest, and that,

First, by those natural Infirmities that attend humane Flesh.

Secondly, By the Names the Prophets gave him in the Days of the Old Testament and the New.

First by those natural Infirmities that attend Human Flesh.

As 1. At his Birth he could not go, but as carried by his Parents.

2. He was sensible of Hunger, *Luk.* 4. 2.
3. He was sensible of Thirst, *John* 19. 28.
4. He was sensible of Weariness, *Joh.* 4. 6.
5. He was nourished by Sleep, *Mar.* 4. 34.
6. He was subject to Grief, *Mar.* 3. 5.
7. He was subject to Anger, *Mar.* 3. 5.
8. He was subject to Weep, *Joh.* 11. 35. *Luk.* 19. 41.
9. He had Joy as a Man and rejoyced, *Mat.* 11. 27, *Luk.* 10. 21.

These things, I say, Jesus was subject to as a Man, as the Son of the Virgin.

21. Secondly, The Reality of his *Manhood* is yet made manifest by the Names the Prophets gave him, both in the Old Testament and in the New.

As 1. He is called the *seed*. The *seeed* of the Woman, the *seed* of *Abraham*, the *seed* of *David*, by which is meant he was to come of their Children, *Gen.* 3. 15. Chap. 12. and 22. *Gal.* 3. 16, 17. *Rom* 1. 4.

2. Therefore it is added (where mention is made of the Fathers) *of whom as concerning the Flesh* Christ came. He was made of the Seed of *David according to the Flesh*: And hence again, he calleth himself the *Off-spring* of *David*; therefore, I say, he is said to be of their *Flesh*, their *Loins*, and is called their Son, *Rom.* 1. 4. Chap. 9. 5. *Acts.* 2. 30. *Revel.* 22. 16.

3. He *therefore* is frequently called a Man, and the Son of Man. *Then shall you see the Son of Man coming in the Clouds of Heaven. When the Son of Man shall come in his Glory, and all the Holy Angels with him. This Man, because he continueth ever, hath an unchangeable Priesthood. It is therefore necessary that this Man have somewhat also to offer.* Matt. 26. 63. Chap. 25. 30, 31. Heb. 7. 24. chap. 8. 3. chap. 10. 12.

4. What shall I say, Himself gave undeniable Demonstration of all this, when he said, he *was* dead; when he called to *Thomas* to put his Finger to, and behold his Hands, to reach to him his Hand and *thrust it into his Side*, and bid him he should not be faithless *but believing*. At another time when he stood in the midst of the Eleven, as they were troubled with the thoughts of unbelief, he said, *Behold my Hands and my Feet, that it is I my self, handle me, and see; for a Spirit hath not Flesh and Bones, as ye see me have.* Joh. 20. 27. Luke 24. 39.

Thus have I shewed you what it was for Jesus to come into the World; namely, *To be born of a Woman, to take Flesh, and to become God-man in one Person.*

I come now to the third Question; but before I speak particularly to that, I will produce further Testimony that we find upon record concerning the Truth of all this.

Particular Testimonies that this Coming of Jesus is his Coming to Save *us.* 22.

1. *Simeon* the Just gives Testimony of him. *And the Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost that he should not see Death before he had seen the Lord's Christ. And he came by the Spirit into the Temple, and when the Parents brought in the Child Jesus to do for him after the Custom of the Law, then took he him up in his Arms, and blessed God, and said, Lord now lettest thou thy Servant depart in peace, for mine Eyes have seen thy Salvation.* Luk. 2. 25, 26, 27, 28.

The Testimony of Anna.

2. *Anna* a Propheteſs, one of a great Age, which departed not from the Temple, but served God with Fasting and Prayer night and day. *And she coming in at the same instant, gave thanks likewise unto the Lord, and spake of him to all that looked for Redemption in Jerusalem.* Luk. 2. 36, 37, 38.

The Testimony of John Baptist.

3. *John Baptist* as he fulfilled his Ministry, he cried concerning this Jesus, *Behold the Lamb of God that taketh away the Sins of the World.* Joh. 1. 29, 30, 31, 32, 33, 34.

World. And he, ſaith John, *that ſent me to baptize with Water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and abiding, or remaining, the ſame is he which ſhall baptize with the Holy Ghoſt. And I ſaw and bare record that this is the Son of God.*

The Teſtimony of the Star and Wiſe-Men.

4. The Star that appeared at his Birth in the Eaſt, and that coaſted through the Heavens, till it came over the Place where the young Child Jeſus was, that Star gave Teſtimony that he was the Saviour. This Star alarmed many, eſpecially the Wiſe-Men of the Eaſt, who were brought by it from afar to worſhip him. *And lo, the Star which they ſaw in the Eaſt, went before them till it came and ſtood over where the young Child was. And when they ſaw the Star, they rejoyced with exceeding great joy. And when they were come into the Houſe, they ſaw the young Child with* Mary *his Mother, and fell down and worſhiped him; and when they had opened their Treaſures, they preſented unto him Gifts, Gold, and Frankincenſe, and Myrrh.*

The Teſtimony of the Angels.

1. To *Mary* her ſelf.

And in the ſixth Month the Angel Gabriel *was ſent from God unto a City of* Galilee *named* Nazareth, *to a Virgin eſpouſed to a Man whoſe Name was* Joſeph, *and the Virgins Name was* Mary; *and the Angel came in unto her, and ſaid, Hail* 1.2.26, *thou that art highly favoured. And the Angel ſaid unto her, Fear not,* Mary, *for thou haſt found favour with God. And behold, thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name* Jeſus. *He ſhall be great, and ſhall be called the Son of the Higheſt. And the Lord God ſhall give unto him the Throne of his Father* David, *and he ſhall reign over the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end.*

2. The Angels Teſtimony to the Shepherds, as they were feeding their Flocks in the Fields by Night.

And lo, the Angel of the Lord came upon them, 2.8, *and the Glory of the Lord ſhined round about them, and they were ſore afraid; and the Angel ſaid unto them, Fear not, for behold, I bring you good tidings of great joy which ſhall be to all People; for unto you is born this day in the City of* David, *a Saviour, which is Chriſt the Lord.*

3. How the Angels ſolemnized his Birth among themſelves.

2.13 *And ſuddenly there was with the Angel a multitude of the Heavenly Hoſt, praiſing God, and ſaying, Glory to God in the higheſt, and on Earth peace, good-will towards Men,*

The Teſtimony of God the Father.

1. When he was Baptized.

3.16, *And Jeſus when he was Baptized went up ſtraightway out of the Water; and lo, the Heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove, and lighting upon him; and lo, a voice from Heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.*

2. The Father's Teſtimony concerning the Transfiguration.

9.28, *And he took* Peter, *and* James, *and* John, *and* 9.35. *went up into a Mountain to pray: and as he prayed, the faſhion of his Countenance was altered, and his Raiment was white and glittering, &c. And there appeared* Moſes *and* Elias *talking with him, and a Cloud from Heaven overſhadowed them,* at which the three Diſciples began to be afraid. *Then there came a voice out of the Cloud ſaying, This is my beloved Son, hear him.*

This is that Teſtimony of God which *Peter* ſpeaks of, ſaying, *We have not followed cunningly deviſed Fables, when we made known unto you the Power and Coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his Majeſty; for he received from God the Father Honour and Glory when there came ſuch a voice to him from the Excellent Glory, This is my beloved Son, in whom I am well pleaſed: And this voice which came from Heaven we heard, when we were with him in the Holy Mount.* 2 Pet. 1. 16,17,18.

3. God gave Teſtimony of him by Signs, and Wonders.

Believeſt thou not that I am in the Father, and the Father in me? The Words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me, he doth the Works; God alſo bearing them witneſs (that preached Salvation by Jeſus) *both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghoſt, according to his own Will.* Joh. 14 10. Heb. 2. 4.

Concerning Jeſus, how he put himſelf upon the Teſt among his Adverſaries. 23.

THE Lord *Jeſus* alſo putteth himſelf upon the Teſt among his Adverſaries divers ways.

Firſt, he urgeth the time of the appearing of the Meſſias, to be come.

The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the Goſpel. Mar. 1. 15

For this he had a three-fold proof.

1. The Heathens had invaded and taken the Land, according to that of *Daniel, Dan.* 9. 25, 26. 2. The Scepter was departed from *Judah*, according to that of *Jacob*, (*Gen.* 49. 10) to which alſo ſuited that Prophecy: *Before the Child ſhall know to refuſe the evil and chuſe the good, the Land which thou abhorreſt, ſhall be forſaken of both her Kings.* 3. The *Roman* Emperor had not only ſubdued the Nation, and put down the Kingly Race of the Jews; but had ſet up and eſtabliſhed his own Power over them. *In the Fifteenth year of the Reign of* Tiberias Cæſar, Pontius Pilate was *Governour of* Judæa. Herod *was Tetrarch of* Galilee, Philip *Tetrarch of* Iturea, *and* Lyſanias *Tetrarch of* Abilene, *all Heathens, and of* Tiberius *his making.*

Beſides, The Kingly Race of *Judah* was at this time become ſo low by reaſon of the *Roman* oppreſſion, that the chief of them were put to get their living by their own hands, even *Joſeph*, the ſuppoſed Father of Jeſus, was then become a Carpenter: Poor man! when Jeſus was born, he was fain to thruſt into a Stable, for there was in the *Inn* no room for ſuch Gueſts as they. The Offering alſo which was brought unto God at the time when Jeſus was preſented unto the Lord, *was two Turtle-Doves, or two young Pigeons*; a Sacrifice allowed only for them that were poor, and could provide no bigger.

And if ſhe be not able to bring a Lamb, then ſhe Levit. 12. 8.

ſhall bring two Turtle-Doves or two young Pigeons, the one one for a Burnt Offering, the other for a Sin-Offering: Beſides, Jeſus himſelf ſaith, *Foxes have Holes, and the Birds of the Air have Neſts, but the Son of Man hath not whereon to lay his Head.*

Now, I ſay, all theſe things were ſo apparent to the Jews, that they could not object; they felt the *Romans* were come, they knew the Scepter was gone, they ſmarted under the *Roman* Tyranny, and knew the Kingly Race of *Judea* was overthrown: How then could they object, that the time was not come for Chriſt to be born?

Further, The People was generally convinced, *that the time was come*, and therefore, ſaith
Luk. 3. 15 the Text, *They were in expectation. And as all the People were in expectation, and all men muſed in their Hearts of* John, *whether he was the Chriſt or not*: The unbiaſſed People obſerving the face of things, could do no other but look for the Meſſias. And hence it is, that the Lord Jeſus gives the Phariſees, thoſe Mortal Enemies of his, ſuch ſore rebukes; ſaying, O *ye Hypocrites, ye can diſcern the Face of the Sky, but can you not diſcern the Signs of the Times? The Kingdom is loſt*, the Heathens are come,
Mat. 16 3. and the Scepter is departed from *Juda. Ye*
Luke 12. *Hypocrites, ye can diſcern the Face of the Sky, and*
56. *of the Earth, but how is it that ye do not diſcern this Time?*

24. Secondly, He yet again puts himſelf upon the Teſt, by the Miracles which he wrought before them.

Joh. 14. 11. *Believe me that I am in the Father and the Father in me, or elſe believe me for the very works ſake.*

John 5. 36. *For the Works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me.*

This Proof they could not withſtand, but granted that he did many Miracles while they did nothing. *Then gathered the Chief Prieſts,*
Joh. 11. 47, *and Phariſees a Counſel, and ſaid, what do we?*
48. *for this Man doth many Miracles: if we let him alone, all men will believe on him, and the* Romans *ſhall come and take away both our Place and Nation.*

Yea ſo did Jeſus confound them, that by their own Records and Laws by which they were to prove perſons clean or unclean; they in reading their Lectures, did juſtifie him and overthrow themſelves.

For inſtance, it was written in their Law; *If he that hath an Iſſue ſpit upon him that is clean*, that Spittle ſhould make him unclean, (*Levit.* 15. 8.) Now Jeſus whom they counted moſt unclean, becauſe he ſaid he was the Son of God) (as they thought ſpeaking Blaſphemy) he ſpits upon People, and makes them whole; he ſpat and made clay with the ſpittle, and with that clay made a blind man ſee, *John* 9. 6. Alſo he ſpit on the Eyes of another and made him ſee, *Mar.* 8. 23, 24, 25. Again he ſpit, and with his ſpittle touched the Tongue of one that was Dumb, and made him ſpeak immediately, Mar. 7. 33, 34, 35. Thus he proved himſelf clear of their Accuſations, and maintained before them, that by thir Law he was guiltleſs, and the Son of God; for the Miracles which he wrought were to prove him ſo to be.

Again, in their Law it was written, that whoſo touched the Altar of Incenſe ſhould be Holy, (*Exod.* 29. 37.) A Woman with a Bloody Iſſue toucheth him, and is whole of her Plague. Yea, they brought to him many diſeaſed Perſons; *and beſought him that they might only touch the Hem of his Garment; and as many as touched, were made perfectly whole.*

Thus was he juſtified before them out of their own Law, and had his Glory manifeſt before their Faces, to their everlaſting confuſion and contempt. Mat. 5. 2 Mat. 14 35, 36.

Indeed, the *Jews* did make one *Objection* againſt Jeſus Chriſt, that ſeemed to them to have weight in it; and that was becauſe he *firſt began to appear and manifeſt his Glory in* Canaan *of* Galilee. At this, I ſay, they ſtumbled, it was their ſore temptation; for ſtill as ſome affirmed him to be the Chriſt, others as faſt objected, *ſhall Chriſt come out of* Galilee? *art thou alſo of* Galilee? *ſearch and look, for out of* Galilee *ariſeth no Prophet* 25. Joh. 2. 11. chap. 7. 41, 42.

But this their ſtumble might ariſe either, 1. From the Cruelty of *Herod*: Or, 2. From their own not obſerving, and keeping in mind the Alarum that God gave them at his Birth.

1. It might ariſe or be occaſioned through the Cruelty of *Herod*; *for Jeſus was born in* Bethlehem *the City where* David *dwelt*: But when *Herod* ſent out to kill him, and for his ſake killed all the young Children in *Bethlehem*; then was *Joſeph* warned by an Angel of God, to take the young Child and his Mother and fly into *Egypt*, and ſo he did, and was there till the Death of *Herod*, *Mat.* 2. 1, 13, 16, 19, 20. After this the Angel comes to them in *Egypt*, and bids them take the young Child and return into the Land of *Iſrael*; wherefore they aroſe and went: but hearing that *Herod*'s Son that Tyrant ruled in the Room of his Father, they were afraid to go to *Bethlehem*, but turned aſide into the Parts of *Galilee*, where they remained till the time of his ſhewing to *Iſrael*.

2. This ſtumble of theirs might ariſe from their not obſerving and keeping in mind the Alarum that God gave them of his Birth. 1. God began to give them the Alarum at the Birth of *John* the *Baptiſt*, where was aſſerted that he was to go before the Face of the Lord Jeſus, and to prepare his Ways. *And fear came upon all that dwelt round about them,* Luk. 1. *and all theſe ſayings were noiſed abroad throughout all the Hill-Countries of* Judea. 2. Again, What a continuation of this Alarum was there alſo at the Birth of Jeſus, which was about three Months after *John Baptiſt* was born? Now comes a ſtrange Star over the Country to lead the Men of the Eaſt to the Stable where Jeſus was born; now was *Herod*, the Prieſts, the Scribes, and alſo the City *Jeruſalem* awakened and ſore troubled: for it was noiſed by the Wiſe-Men, that Chriſt the King and Saviour was born. Beſides, The Shepherds, *Simon* and *Anna*, gave notice of him to the People; they ſhould therefore have retained the Memory of theſe things, and have followed God in all his dark Providences, until his Son of Righteouſneſs ſhould ariſe among them with healing under his Wings. 3. I may add

add another cauſe of their ſtumble. They did not underſtand the Prophecies that went before of him.

Mat. 2. 15. 1. He was to come to them out of *Egypt*. Mat. 2. 23. *Out of* Egypt *have I called my Son.* 2. He turned aſide into *Cana* of *Galilee*, and dwelt in the City of *Nazareth*; *That it might be fulfilled which was ſpoken by the Prophets, he ſhall be called a* Nazaren. 3. That ſaying alſo was to be fulfilled. *The Land of* Zebulon, *and the Land of* Nepthali, *by the way of the Sea beyond* Jordan, Galilee *of the Gentiles, the People that ſat in Darkneſs ſaw a great Light, and to them that ſat in the region and ſhadow of Death, Light is ſprung up.*

Mat. 4. 12, 13, 14, 15, 16, 17.

At theſe things then they ſtumbled and 'twas a great Judgment of God upon them.

Beſides, There ſeemed to be a Contradiction in the Prophecies of the Scriptures concerning his Coming. He was to be *born* in *Bethlehem*, and yet to come out of *Egypt*: How ſhould he be the *Chriſt*, and yet come out of *Galilee*; out of which ariſeth no Prophet? Thus they ſtumbled.

Hence note, That though the Prophecies and Promiſes be full and plain *as theſe were*, that he ſhould be born in *Bethlehem*; yet Mens Sins may cauſe them to be fulfilled in ſuch obſcurity, that inſtead of having benefit thereby, they may ſtumble and ſplit their Souls thereat.

Take heed then, hunt not Chriſt from plain Promiſes with *Herod*, hunt him not from *Bethlehem*, leſt he appear to your amazement and deſtruction from *Egypt*, or in the Land of *Zebulon*. But thus much to the Second Queſtion; to wit, *What it was for Jeſus to come into the World.*

26. I come now to the Third Queſtion.

Queſt. 3. *What it was for him to come to be a* Saviour.

For the further handling of this Queſtion I muſt ſhew:

1. What it is to *be* a Saviour. 2. What it is *to come* to be a Saviour. 3. What it is for *Jeſus to come to be a Saviour.*

To theſe Three briefly.

Firſt, What it is to be a Saviour. 1. A Saviour ſuppoſeth ſome in Miſery, and himſelf one that is to deliver them. 2. A Saviour is either ſuch an one Miniſterially, or Meritoriouſly.

Miniſterially, is when one Perſon engageth, or is engaged by virtue of reſpect or command from Superiours, to go and obtain by conqueſt or the King's Redemption, the Captives or Perſons grieved by the Tyranny of an Enemy. And thus were *Moſes*, and *Joſhuah*, and the Judges and Kings of *Iſrael*, Saviours.

Nehem. 9. 27. *Thou deliveredſt them into the Land of their Enemies who vexed them, and in the time of their trouble when they cried unto thee, thou heardeſt them from Heaven; and according to thy manifold Mercies thou gaveſt them Saviours, who ſaved them out of the Hand of their Enemies.*

Thus was *Jeſus* Chriſt a Saviour, he was ingaged by virtue of reſpect and command from God, to obtain by conqueſt and redemption, the Captives or Perſons grieved;

Joh. 4. 14. *God ſent his Son to be the Saviour of the World.*

Meritoriouſly, is when the Perſon engaging, ſhall at his own proper coſt and charge, give a ſufficient value or price for thoſe he redeemeth.

Thus thoſe under the Law were redeemed by the Money called the Redemption-Money. *And* Moſes *gave the Money of thoſe that were redeemed unto* Aaron *and to his Sons.* Numb. 3. 46, 47, 48, 49, 51, 52.

And thus was Jeſus Chriſt a Saviour; he paid a full price to Divine Juſtice for Sinners, even his own precious Blood. *Foraſmuch as you know that you were not redeemed from your vain Converſation, received by tradition from your Fathers, with corruptible things, as Silver and Gold, but with the precious Blood of Chriſt.* 1 Pet. 1. 18, 19.

And foraſmuch as in Man's redemption, the Undertaker muſt have reſpect, not only to the paying of a price, but alſo to the getting of a Victory; for there is not only Juſtice to ſatisfy, but Death, Devil, Hell, and the Grave to conquer: therefore hath he alſo by himſelf gotten Victory over theſe.

1. He hath aboliſhed Death, 2 *Tim.* 1. 10. 2. He hath deſtroyed the Devil, *Heb.* 2. 14, 15. 3. He hath been the deſtruction of the Grave, *Hoſ.* 13. 14. 4. He hath gotten the Keys of Hell, *Revel.* 1. 17, 18, 19.

And this I ſay, he did by himſelf at his own proper coſt and charge, when he triumphed over them upon his Croſs, *Col.* 2. 14, 15.

Queſt. 2. Secondly, What it is *to come* to be a Saviour? 27.

1. *To come to be one*, ſuppoſeth one *ordained.* and fore-prepared for that Work. *Then ſaid he lo, I come, a Body haſt thou prepared me.* Hebr. 10.

To come to be a Saviour, ſuppoſeth one commiſſionated, or authorized to that Work. *The Spirit of the Lord is upon me, becauſe he hath anointed me* (authorized me) *to preach the Goſpel to the Poor: He hath ſent me to bind up the broken-hearted, to preach deliverance to the Captives, and recovering of Sight to the Blind, and to ſet at liberty them that are bruiſed.* Luk. 4. 18.

And upon this account it is, that he is ſo often called CHRIST, or the *Anointed* one; the Anointed Jeſus, or Jeſus the Anointed Saviour. *Thou art the Chriſt the Son of God, that ſhould come into the World. This Jeſus whom I Preach unto you is Chriſt: He teſtified to the Jews, that Jeſus was Chriſt, and he confounded the Jews which dwelt at* Damaſcus, *proving by the Scriptures that this is the very Chriſt:* The very Anointed of God, or he whom God authorized and qualified to be the Saviour of the World. Joh. 11. 27, Acts 17. 3. chap. 18. 5. chap. 9. 22.

3. To come to be a Saviour, ſuppoſeth a reſolution to do that Work before he goeth back. *I will ranſom them from the power of the Grave; I will redeem them from death: O Death I will be thy Plague, O Grave I will be thy Deſtruction, Repentance ſhall be hid from mine Eyes.* Hoſ. 13. 14

And as he reſolved, *ſo he hath done.*

1. He hath purged our Sins, *Heb.* 1. 2, 3. 2. He hath perfected for ever (by one Offering) them that are ſanctified, *Heb.* 10. 14. 3. He hath obtained Eternal Redemption for them, *Heb.* 9. 12. See further, 2 *Tim.* 1. 10. *Heb.* 9. 26. *Col.* 2. 15. *Heb.* 6. 18, 19, 20.

Queſt. 3. I come now to the Third Queſtion. 28. *What it is for Jeſus to come to be a* Saviour.

1. *Anſ.* It is the greateſt diſcovery of mans

miſery and inability, to ſave himſelf there from, that ever was made in the World. Muſt the Son of God himſelf come down from Heaven? or can there be no Salvation? cannot one Sinner ſave another? cannot man by any means redeem his Brother, nor give to God a Ranſome for him? cannot an Angel do it? cannot all the Angels do it? no, Chriſt muſt come and dye to do it.

2dly. It is the greateſt diſcovery of the Love of God, that ever the World had. For God SO *to love the World*, as to ſend his Son! For God SO to commend his love to the World, as to ſend it to them in the Blood of his Son! Amazing Love! *John* 3. 16. *Rom.* 5. 8.

3dly. It is the greateſt diſcovery of the Condeſcenſion of Chriſt that ever the World had.

Matth. 20. 28. 1 Joh. 3. 8. Joh. 10. 10. Luke 19. 10. Joh. 12. 47. 1 Tim. 1. 15. Revel. 1. 5. Phil. 2. 6, 7, 8, 9.

1. *That he ſhould not come to be miniſtred unto, but to miniſter; and to give his Life a Ranſom for many.* Mat. 20. 28. 2. *That he ſhould be manifeſt for this purpoſe, that he might deſtroy the Works of the Devil.* 3. *That he ſhould come that we might have life, and that we might have it more abundantly.* 4. *That the Son of God ſhould come to ſeek and to ſave that which was loſt.* 5. *That he ſhould not come to judg the World, but to ſave the World.* 6. *That Chriſt Jeſus ſhould come into the World to ſave Sinners, of whom I am chief.* 7. *That he ſhould love us and waſh us from our Sins in his own Blood.* What amazing Condeſcenſion and Humility is this!

29. *How Jeſus Chriſt addreſſed himſelf to the Work of our Redemption:*

I Come then in the next place to ſhew you HOW Jeſus Chriſt addreſſed himſelf to the Work of mans *Redemption.*

The Scripture ſaith, *he became poor:* That he made himſelf *of no reputation, and took upon him the form of a Servant, that he humbled himſelf unto Death, even the Death of the Croſs.* But particularly,

1. He took upon him our *Fleſh.* 2. He was made under the Law. 3. He took upon him our Sins. 4. He bore the Curſe due to our Sins.

Firſt, *He took upon him our Fleſh.* I ſhewed you before that he came in our Fleſh, and now I muſt ſhew you the *Reaſon of it*: namely, Becauſe, *That was the way to addreſs himſelf to the Work of our Redemption.*

Wherefore, when the Apoſtle treated of the Incarnation of Chriſt, he addeth withal the reaſon, to wit, *That he might be capable to work out the Redemption of Men.*

There are three things to be conſidered in this firſt. Head.

1. That he took our *Fleſh*; *for this Reaſon*, That he might be a Saviour. 2. *How he took the Fleſh*, that he might be our Saviour. 3. *That it was neceſſary* that he ſhould take our Fleſh, if indeed he will be our Saviour.

Rom. 8. 3, 4. For the Firſt, That he took our Fleſh, for *this Reaſon, That he might be a Saviour: For what the Law could not do in that it was weak through the Fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the Fleſh.*

The Sum of the Words is, foraſmuch as the Law could do us no good, by reaſon of the inability that is in our Fleſh to do it (for the Law can do us no good until it be fulfilled) and becauſe God had a deſire that good ſhould come to us, therefore did he ſend his Son *in our likeneſs*, cloathed with Fleſh, to deſtroy by his doing the Law, the tendency of the Sin that dwells in our Fleſh. He therefore took our Fleſh, that our Sin, with its effects, might by him be condemned and overcome.

The Reaſon therefore why he took Fleſh, is, Becauſe *he would be our Saviour.*

Heb. 2. 14, 15. *Foraſmuch then as the Children are Partakers of Fleſh and Blood, he alſo likewiſe took part of the ſame, that through Death he might deſtroy him that had the Power of Death, that is the Devil, and deliver them, who through fear of Death were all their life-time ſubject to bondage.*

In theſe words it is aſſerted, that he took our *Fleſh* for certain Reaſons. 30.

1. Becauſe the Children, the Heirs of Heaven, are partakers of Fleſh and Blood. *Foraſmuch then as the Children are partakers of Fleſh and Blood, he alſo himſelf took part of the ſame.* Had the Children, the Heirs, been without Fleſh, he himſelf had not taken it upon him: had the Children, been Angels, he had taken upon him the Nature of Angels; but becauſe the Children were partakers of Fleſh, therefore, leaving Angels, or refuſing to take hold of Angels, *he took Fleſh and Blood*, the Nature of the Children; that he might put himſelf into a capacity to ſave and deliver the Children. Therefore it follows, *That through Death he might deſtroy him that had the Power of Death that is the Devil.*

This therefore was another Reaſon, that he might deſtroy the *Devil.*

The Devil had bent himſelf againſt the Children; he is *their Adverſary*, and goeth forth to make war with them. *The Devil your Adverſary: And he went to make War with the Remnant of her Seed.* Now the Children could not deſtroy him, becauſe he had already caſt them into Sin; defiled their Nature, and laid them under the Wrath of God, Therefore Chriſt *puts himſelf among the Children*, and into the Nature of the Children; that he might by means of his Dying in their Fleſh, deſtroy the Devil; that is, take away Sin, his Work, *that he might deſtroy the Works of the Devil*; for Sin is the great Engine of Hell, by which he overthroweth all that periſh: Now this did Chriſt deſtroy, by taking on him the ſimilitude of Sinful Fleſh; of which more anon. 1 Pet. 5. 8. Revel. 12.

That he might deſtroy him that had the Power of Death, that is the Devil, and deliver them. This was the thing in chief intended, that he might deliver *the Children*, that he might deliver *them* from Death, the Fruit of their Sin, and from Sin, the Sting of that Death. *That he might deliver them, who through the Fear of Death, were all their Life-time ſubject to bondage.*

He took Fleſh therefore, becauſe the Children had it; and that he might dye for the Children & deliver them from the Works of the Devil; *that he might deliver them.* No Deliverance had come to the Children if the Son of God had

had not taken their Fleſh and Blood. *Therefore he took our Fleſh, that he might be our Saviour.*

Again, In a Saviour there muſt be not only Merit, but Compaſſion and Sympathy; becauſe the Children are yet to live by Faith, are not yet come to the Inheritance. *It behoved him therefore in all things to be made like unto his Brethren, that he might be a Merciful and Faithful High-Prieſt in things pertaining to God, to make Reconciliation for the Sins of the People.* Heb. 2. 17, 18.

Two Reaſons are reedred in this Text, *why he muſt take* Fleſh; namely that he might be their Prieſt, to offer Sacrifice, to wit, *his Body and Blood for them*; and that he might be merciful and faithful, to pity and preſerve them unto the Kingdom appointed for them.

Mark your therefore, how the Apoſtle, when he aſſerteth that the Lord Jeſus took our Fleſh, urgeth the reaſon why he took our Fleſh. THAT he might deſtroy the *Devil* and *Death*, THAT he might deliver them. It behoved him to be made like unto his Brethren, THAT he might be merciful and faithful, That he might make Reconciliation for the Sins of the People. The Reaſon therefore why he took our Fleſh is declared, to wit, *That he might be our Saviour.* And hence you find it ſo often recorded; *He hath ſlain the Enmity by his Fleſh; and you who were ſometimes Aliens and Enemies in your Minds by Wicked Works: yet, now hath he reconciled, in the Body of his Fleſh, through Death, to preſent you holy and unblameable in his Sight.* Ephes. 2. 15, 16. Col. 1. 21, 22

How he took Fleſh. 32

I Come now to the Second Queſtion, to wit, *How he took our* Fleſh. This muſt be inquired into, for his taking Fleſh was not after the common way, never any took Man's Fleſh upon him as he, ſince the Foundation of the World.

1. He took not our Fleſh like *Adam*, who was formed out of the Ground. *Who was made of the Duſt of the Ground.* 2. He took not our Fleſh as we do by Carnal Generation. *Joſeph* knew not his Wife, neither did *Mary* know any Man, *till ſhe had brought forth her Firſt-born Son.* 3. He took Fleſh then, *by the immediate working and over-ſhadowing of the Holy* Ghoſt: And hence it is ſaid expreſly, *She was found with Child of the Holy Ghoſt. Now the Birth of Jeſus Chriſt was on this wiſe: When as his Mother* Mary *was eſpouſed to* Joſeph, *(before they came together) ſhe was found with Child of the Holy Ghoſt.* And hence again, When *Joſeph* doubted of her Honeſty (for he perceived ſhe was with Child, and knew he had not touched her) the Angel of God himſelf comes down to reſolve his doubt, and ſaid, Joſeph *thou Son of* David, *Fear not to take unto thee* Mary *thy Wife, for that which is conceived in her, is of the Holy Ghoſt.* Gen. 2. 7. Chap. 3. 19. Luk. 1. 34. Mat. 1. 25. Mat. 1. 18. Mat. 1. 20.

But again, Though the Holy Ghoſt was that by which the Child Jeſus was formed in the Womb, ſo as to be without Carnal Generation; yet was he not formed in her without but by her Conception. *Behold, thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name* Jeſus. Wherefore, he took Fleſh not only IN, but OF the Virgin. Hence he is called HER Son, the SEED of the Woman. And hence it is alſo that he is called the *Seed* OF *Abraham*, the *Seed* OF *David*; THEIR *Seed according to the Fleſh.* Luk. 1. 31. Gen. 13. 15. Chap. 12. Chap. 22. Gal. 3. 16. Chap. 4. 4. Rom. 1. 3. Luk. 1. 32. Rom. 9. 5.

And this the Work he undertook, required.

1. It required that he ſhould take *our Fleſh.*
2. It required that he ſhould take our *Fleſh without Sin*, which could not be, had he taken it by reaſon of a Carnal Generation; for ſo, all Children are conceived *in*, and polluted *with* Sin, *Pſal.* 51. And the leaſt pollution, either of Fleſh or Spirit, had utterly diſabled him for the Work, *which to do*, he came down from Heaven. Therefore, *Such an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners, and made higher than the Heavens.* Heb. 7. 26.

This Myſtery of the Incarnation of the Son of God was thus compleated: I ſay, That he might be in all points like as we are, *yet without Sin*; for Sin in the Fleſh diſableth, and maketh incapable to do the Commandment. Therefore was he thus *made*, thus *made of a Woman*: And this the Angel aſſigneth as the Reaſon of this his Marvellous Incarnation: *The Holy Ghoſt*, ſaith he, *ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee; therefore alſo that Holy thing that ſhall be born of thee, ſhall be called the Son of God.* Luk. 2. 35.

The Overſhadowing of the Holy Ghoſt, and the Power of the Higheſt; the Father, and the Holy Ghoſt, brought this Wonderful thing to paſs, for Jeſus is *a Wonderful One*, in his Conception and Birth. This Myſtery is that, next to the Myſtery of three Perſons in one God. It is a great Myſtery. *Great is the Myſtery of Godlineſs; God was manifeſted in the Fleſh.*

The Concluſion is, That Jeſus Chriſt took our Fleſh, that he might be a Saviour; and that he might be our Saviour *indeed*, he THUS took our Fleſh.

That it was neceſſary that he ſhould take our Fleſh, if he will be our Saviour. 33

I Come now to the Third Thing, namely, that it was neceſſary that he ſhould take our *Fleſh* if he will be our Saviour.

And that firſt, from the *Nature of the Work*; his Work was to ſave, to ſave man, ſinking man: man that was going down to the Pit, *Job* 34. 24. Now he that will ſave him that is ſinking, muſt take hold on him. And ſince he was not to ſave a *Man*, but *Men*; therefore it was neceſſary that he ſhould take hold, not of one Perſon, but of the Common Nature, clothing himſelf with *part of the ſame.*

He took not hold of Angels, but took on him the Seed of Abraham. For THAT Fleſh was the ſame with the whole lump of the Children, to whom the Promiſe was made; and comprehended in it the Body of them that ſhall be ſaved, even as in *Adam* was comprehended the whole World at firſt, *Rom.* 5.

Hence we are ſaid to be *choſen in him*, to be gathered, *being in him*, to be dead *by him*, to be riſen *with him*, and to be *ſet with him*, or *in him in Heavenly places already.* Epheſ. 1. 4. 10. Rom. 7 4. Col. 3. 1, 2, 3.

This then was the Wiſdom of the great God, that the Eternal Son of his Love ſhould take hold c. 2, 12. 1 3.

hold of, and ſo ſecure the ſinking Souls of perliſhing Sinners by aſſuming their Fleſh.

34. Secondly, The *Manner of his doing the Work of a Saviour*, did call for his taking of our *Fleſh*. Luke. 24. 26. Acts 17.3. He muſt do the Work *by dying*: *Ought not Chriſt to have ſuffered? Chriſt muſt needs have ſuffered*, or elſe no glory follows. The Pro- 1 Pet. 1.11. phets teſtified before-hand the Sufferings of Chriſt, *and the Glory that ſhould follow*. Yea, they did it by the Spirit of Chriſt himſelf. This Spirit then did bid them tell the World, yea, teſtify, that Chriſt muſt ſuffer, or no man be bleſt with Glory. For the threatning of death, and the Curſe of the Law lay in the Way between Heaven Gates and the Souls of the Children, for their Sins; wherefore he that will ſave them, *muſt anſwer Divine Juſtice, or God muſt lye in ſaving them without inflicting the Puniſhment threatned.* Chriſt then muſt needs have ſuffered, the manner of the Work, laid a neceſſity upon him to take our Fleſh upon him; *he muſt die*, he muſt die *for us*, he muſt die *for our Sins*. And this was effectually foretold by all the Bloody Sacrifices offered under the Law; The Blood of Bulls, and the Blood of Lambs, the Blood of Rams, and the Blood of Calves, and the Blood of Goats and Birds. Theſe Bloody Sacrifices, what did they ſignifie, what were they figures of, *but of the Bloody Sacrifice of the Body of Jeſus Chriſt*; their Blood being a Shadow of his Blood, and their Fleſh being a Shadow of his Fleſh?

Therefore when God declared that he took no pleaſure in them, becauſe they could not make the Worſhippers perfect as pertaining to the Conſcience; *then comes Jeſus Chriſt* to offer his Sinleſs Body and Soul for the Sin of the People: *For it is not poſſible that the Blood of Bulls and Goats ſhould take away Sin: wherefore, when he cometh into the World, he ſaith, Sacrifices and Offerings thou wouldeſt not, but a Body haſt thou prepared me; in Burnt Offerings and Sacrifices for Sin thou haſt had no Pleaſure. Then ſaid I, lo, I come, in the Volume of thy Book it is written of me to do thy good Will.* Since Burnt-Offerings cannot do thy Will, my Body ſhall; ſince the Blood of Bulls and Goats cannot do thy Will, my Blood ſhall.

Then follows, By the Will of God we are Heb. 10.8, 9, 10. Sanctified *through the offering up of the Body of Jeſus Chriſt once for all.*

35. Thirdly, *The End of the Work* required, That Chriſt, if he will be our Saviour, ſhould take upon him our *Fleſh*.

The End of our Salvation is, That we might enjoy God, and that he by us might be glorified for ever and ever.

1. That we might enjoy God. *I will dwell in them, and they ſhall be my People, and I will be their God.* This Indwelling of God, and conſequently our Enjoyment of him, begins firſt in its Eminency, by his poſſeſſing our Fleſh in the Perſon of Jeſus Chriſt. Hence his Name is called *Emmanuel, God with us*; and the Word was made Fleſh and dwelt among us. The Fleſh of Chriſt, is the Tabernacle which the Lord pitched according to that ſaying: Rev. 21. 3. *The Tabernacle of God is with men, and he will dwell with them, and they ſhall be his People, and God himſelf ſhall be with them, and be their God.* Here God beginneth to diſcover his Glory, and to be deſireable to the Sons of Men.

God could not communicate himſelf to us, nor take us into the Enjoyment of himſelf, but with reſpect to that Fleſh which his Son took of the Virgin, becauſe Sin ſtood betwixt. Now this Fleſh, *only, was the Holy Lump*, in this Fleſh God could dwell, and foraſmuch as this Fleſh is the ſame with ours, and was taken up with intent that what was done, in, and by that, ſhould be communicated to all the Children; therefore through that, doth God communicate of himſelf unto his People. *God* 2 Cor. 5. *was in Chriſt reconciling the World unto himſelf.* Joh. 14. 6. And *I am the way*, ſaith Chriſt, *no man cometh to the Father but by me.*

That Paſſage to the *Hebrews* is greatly to our purpoſe: *We have boldneſs, Brethren, to enter* Hebr. 10. *into the Holieſt, (the place where God is) by the* 19, 20. *Blood of Jeſus, by a new and living Way which he hath conſecrated for us through the Vail, that is to ſay, his Fleſh.*

1. As the End of our Salvation, is, *That we might enjoy God*: ſo alſo it is that *he* by *us* might be Glorified for ever. *That God in all things might be Glorified through Jeſus Chriſt our Lord.*

Herein deed will the Myſtery of his Grace, Wiſdom, Juſtice, Power, Holineſs, and Glory, *inhabit Eternal praiſe*, while we that are counted worthy of the Kingdom of God, ſhall admire at the Myſtery, and ſee our ſelves, without our ſelves, even by the Fleſh and Blood of Chriſt (through Faith therein) effectually, and eternally ſaved. O! This will be the burden of our Eternal Joy, *God loved us, and gave his Son for us, Chriſt loved us, and gave his Fleſh for our Life*, and his Blood for our Eternal Redemption and Salvation.

That Chriſt *was made under the* Law. 36.

BUT Secondly, *Chriſt was made under the* Gal. 4. 4 *Law. When the fulneſs of the time was come, God ſent forth his Son, made of a Woman, made under the Law.*

Of right, being found in Fleſh, he muſt needs be under the Law, for that there is not any Creature, above or without Law to God, (but this is not to the point in hand) Chriſt was not therefore under the Law becauſe he was found in Fleſh, but he took Fleſh, and *deſignedly* put himſelf, or was made under the Law; wherefore 'tis added, he was made under the Law to *Redeem*, to Redeem them that were under the Law. Wherefore here is a deſign, an Heavenly contrivance, and device on Foot. Chriſt is made, that is by deſign, ſubjected under the Law, for the ſake, and upon the account of others: *To redeem them that were under the* Law.

Made under the Law; that is, put himſelf into the Room of Sinners, into the Condition of Sinners; made himſelf ſubject to the ſame pains and penalties we were obnoxious to. We were under the *Law*, and it had dominion over us, bound us *upon pain of Eternal* Damnation to do compleatly all things written in the Law. This Condi-

Condition Chriſt put himſelf into, *that he might redeem*: for aſſuredly we had elſe periſhed.

The *Law* had dominion over us, and ſince we had ſinned, of right it pronounced the Curſe, and made all Men ſubject to the Wrath of God. Chriſt therefore did not only come into our Fleſh, *but alſo into our Condition*, into the Valley and Shadow of Death where we were, and where we are as we are Sinners. He that is under the Law, is under the Edge of the Axe. When *David* was to go viſit his Brethren, and to ſave them from the Hand of *Goliah*, he
1 Sam. 17. 18. was to look how his Brethren fared, *and to take their Pledg*. This is true of Jeſus Chriſt, when he came to ſave us from the Hand of Death and the Law; he looked how his Brethren fared, took to heart their deplorable Condition, and put himſelf into the ſame *Plight*, to wit, *under the Law, that he might redeem them that were under the Law*.

I told you before, that he came ſinleſs into the World, that he had a miraculous Conception, and Wonderful Birth: and here you ſee a Reaſon for it, he was to be put, or made under the Law *to redeem*. He that will be made under the Law *to redeem*, had need be ſinleſs, and ſpotleſs himſelf; for the Law findeth fault with the leaſt, and condemneth man for the firſt beginning of Sin.

Without this then there could not have been Redemption, nor any the Sons of God by *Adoption*; no Redemption, becauſe the Sentence of Death had already paſt upon all; no Sons by Adoption, becauſe that's the Effect of Redemption. God ſent forth his Son made of a Woman, made under the Law to redeem them that were under the Law, *That we might receive the Adoption of Sons*. Chriſt then by being made under the Law, hath recovered *his* from under the Law, and obtained for them the Priviledg of the Adoption of Sons.

For as I told you before, Chriſt ſtood a Common Perſon, preſenting in himſelf the whole Lump of the promiſed *Seed*, or the *Children* of the Promiſe; wherefore he comes under the Law *for them*, takes upon him to do what the Law required *of them*, takes upon him to do it *for them*.

He began therefore at the firſt tittle of the Law, and going in Man's Fleſh, for Man, through the Law, *He becomes the End of the Law for righteouſneſs, for every one that believeth*. The END of the Law, what is the end of the Law but perfect and ſinleſs Obedience? that is the End of the Law, both with reſpect to its Nature, and the Cauſe of its being impoſed. God gave the Law, that compleat Righteouſneſs ſhould by that be found upon Men, but becauſe Sin was got into Man's Fleſh, therefore this Righteouſneſs by us, could not be compleated: Now comes Chriſt the Lord into the World, clothes himſelf with the Children's Fleſh, addreſſeth himſelf to the Work of their Redemption, is *made under the Law*; and going through every part of the Law without Sin, he becometh *the end of the Law* for Juſtifying Righteouſneſs to every one that believeth, *Rom.* 10. 4. For he obeyed not the Law for himſelf, he needed no obedience thereto: 'Twas we that needed obedience, 'twas we that wanted to anſwer the Law; we wanted it, but could not obtain it, becauſe then the Law was weak through the Fleſh; therefore God ſent his own Son, and he did our duty for us, even to become the End of the Law to every one that believeth: In this therefore Chriſt laboured for us, he was made under the Law *to redeem*. Therefore, as I ſaid before, It behoved him to be ſinleſs, becauſe the Law binds over to anſwer for ſin at the Bar of the Judgment of God. Therefore did his God-Head aſſume our humane Fleſh, in a clean and ſpotleſs way, that he might come under *the Law, to redeem them that were under the Law*.

For conſiſting of two Natures, and the Perſonality lieing in the God-Head, which gave value and worth to all things done for us by the Man-hood, the Obedience takes denomination from thence, *to be the Obedience of God*. The Sons Righteouſneſs, the Sons Blood; the *Righteouſneſs* of *God*, the *Blood* of *God*, *Heb.* 5. 8, 9. *Phil.* 3. 7, 8. *Acts* 20. 28. 1 *Joh.* 3. 16

Thus Jeſus Chriſt came into the World under the *Law* to *redeem*; not ſimply as God, but *God-Man*, both natures making one Chriſt. The God-head therefore did influence and give value to the human Fleſh of Chriſt in all its Obedience to the Law; elſe there would have been wanting that Perfection of *Righteouſneſs* which only could anſwer the Demands and Expectation of the Juſtice of God, to wit, *Perfect Righteouſneſs by Fleſh*. 37.

But the Second Perſon in the God-head, the Son, the Word, coming under the Law for Men in their Fleſh, and ſubjecting himſelf by that Fleſh to every tittle, and demand of the Law; all, and every whit of what was acted, and done by Jeſus Chriſt God-man for us, *it was, and is the Righteouſneſs of God*: and ſince it was not done for himſelf, *but for us* (as he ſaith in the Text, *to redeem*.) The Righteouſneſs by which we are ſet free from the *Law*, is none other but the Righteouſneſs that alone reſideth in the Perſon of the Son of God.

And that it is abſolutely *neceſſary* thus it ſhould be is evident, both with reſpect to God, and alſo with reſpect to Man.

1. With reſpect to God. The Righteouſneſs is demanded by God: therefore he that comes to redeem, muſt preſent before God a Righteouſneſs abſolutely perfect; this can be done by none but God. 2. With reſpect to Man. Man was to preſent this Righteouſneſs to God, therefore muſt the undertaker be Man. Man for Man, and God for God, *God-Man* between God and Men. This Days-Man can lay his Hand upon us both, and bring God and Man together in peace, *Job.* 9. 33.

Queſt. *But ſome may ſay, What need of the* Righteouſneſs *of one that is naturally* God? *had* Adam *who was but a meer Man ſtood in his Innocency and done his Duty, he had ſaved himſelf and all his Poſterity.* 38.

Anſ. Had *Adam* ſtood, he had ſo long ſecured himſelf (from the Wages of Sin) and Poſterity ſo long as they were in him. But had

Adam

Adam ſinned, yea, although he had not defiled his Nature with filth, he could never after that have redeemed himſelf from the *Curſe* of the *Law*, becauſe he was not equal with God: for the Curſe of the Law is the Curſe of God, but no man can deliver himſelf from the Curſe of God, having firſt tranſgreſſed. This is evident becauſe *Angels*, for ſin, lie bound in Chains, and can never deliver *themſelves*.

He therefore that *redeemeth* man from under the Law, muſt not only do all the good that the Law requireth, but bear all the Penalty that is due by the Law for ſin.

Should an *Angel* aſſume humane Fleſh, and in that Fleſh do the Law, this Righteouſneſs would not redeem a Sinner, it would be but the Righteouſneſs of an Angel, and ſo, far ſhort of ſuch a Righteouſneſs as can ſecure a Sinner from the Wrath of God. *But thou ſhalt love the Lord thy God with all thy Soul, with all thy Heart, with all thy Mind, with all thy Strength.* If there was no more required of us, now to redeem our ſelves, it would be utterly impoſſible for us to do it, becauſe in the beſt there is ſin, which will intermix it ſelf with every Duty of Man: This being ſo, *all* the Heart, *all* the Soul, *all* the Strength, and *all* the Mind, to the exact requirement of the Juſtice of the Law, can never be found in a Natural Man.

Beſides, For this Work there is required a perfect Memory, always to keep in mind the whole Duty of Man, the whole of every tittle of all the *Law*, *leſt ſin come in by forgetfulneſs.* 2. A perfect Knowledge and Judgment, *leſt ſin come in by ignorance.* 3. An everlaſting Unweariedneſs in all, *leſt ſin and continual temptations tire the Soul*, and cauſe it to fail before the whole be done.

For the accompliſhing this laſt, he muſt have, 1. *A perfect Willingneſs*, without the leaſt thought to the contrary. 2. *Such an hatred of ſin*, as is not to be found, but in the Heart of God. 3. *A full delight in every duty*, and that in the midſt of all Temptations. 4. A continuing in all things to the well-pleaſing of the Juſtice of God.

I ſay, ſhould the penalty of the Law be taken off, ſhould God *forgive* the Penalty and Puniſhment due to ſins that are paſt, and only demand good works now, according to the Tenour of the *Law*, no man could be ſaved: there would not be found that Heart, that Soul, that Mind and that Strength any where in the World.

This therefore muſt ceaſe for ever, unleſs the Son of God will put his Shoulder to the Work; but bleſſed be God he hath done it: *When the fulneſs of the time was come, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that are under the Law.*

39. ***Chriſt took upon him our Sins.***

BUT Thirdly, *Chriſt* our Saviour takes upon him our Sins. This is another ſtep to the Work of our Redemption. *He hath made him to be ſin for us.* Strange Doctrine! a *Fool* would think it blaſphemy, but Truth hath ſaid it: Truth, I ſay, hath ſaid, not that he *was* made to be ſin, but that GOD made him to be ſin. *He hath made him to be ſin for us.* 1. Cor. 5. 21.

This therefore ſheweth us how effectually Chriſt Jeſus undertook the Work of our Redemption. *He was made to be ſin for us.* Sin is the great block and bar to our happineſs; ſin is the Procurer of all miſeries to men both here and for ever. Take away ſin, and nothing can hurt us; for death Temporal, death Spiritual, and death Eternal is the Wages of ſin, *Rom.* 6. 23.

Sin then and Man for Sin, is the Object of the Wrath of God. If the Object of the Wrath of God, then is his Caſe moſt dreadfull; for who can bear, who can grapple with the Wrath of God? Men cannot, Angels cannot, the whole World cannot. All therefore muſt ſink under ſin, but he who is made to be ſin for us; he only can bear *ſins, he only can bear them away*, and therefore were they laid upon him. *The Lord laid upon him the Iniquities of us all.* Iſa. 53.

Mark therefore, and you ſhall find, that the Reaſon why God made him to be ſin for us, was, *That we might be made the Righteouſneſs of God in him.* He took our Fleſh, he was made under the Law, and was made to be ſin for us; that the *Devil* might be deſtroyed, that the Captives might be redeemed, *and made the Righteouſneſs of God in him.*

And foraſmuch as he ſaith, that GOD *hath made him to be ſin*, it declareth that the Deſign of God, and the Myſtery of his Will and Grace was in it. *He hath made him to be ſin.* God hath done it, that we might be made the Righteouſneſs of God in him: there was no other way, the *Wiſdom* of Heaven could find no other way, we could not by other means ſtand juſt before the Juſtice of God.

Now what remains, but that we who are reconciled to God by Faith in his Blood, are quit, diſcharged, and ſet free from the Law of Sin and Death. Yea, what encouragement to truſt in him, when we read, *That God made him to be ſin for us.*

Queſt. *But how was Jeſus Chriſt made of God to be ſin for us?* 40.

Anſw. Even ſo as if himſelf had committed all our Sins; that is, they were as really charged upon him, as if himſelf had been the Actor and Committer of them all. *He hath made him to be ſin*; not only as a Sinner, but as Sin it ſelf. He was as the Sin of the World, that Day he ſtood before God in our ſteed. Some indeed will not have Jeſus Chriſt our Lord to be made ſin for us, their *wicked Reaſons* think this to be *wrong Judgment in the Lord*: it ſeems, ſuppoſing, that becauſe they cannot imagine how it ſhould be: therefore God, if he does it, *muſt do it at his Peril*, and muſt be charged with doing wrong Judgment, and ſo, things that become not his Heavenly Majeſty: But againſt this Dunciſh Sophiſtry, we ſet *Paul* and *Iſaiah*, the one telling us ſtill, *The Lord laid on him the Iniquities of us all*; and the other, *That God made him to be ſin for us.*

But theſe Men, as I ſuppoſe, think it enough for Chriſt to *die under that notion only*, not know-

knowing nor feeling the Burden of Sin, and the Wrath of God due thereto. Theſe make him as ſenceleſs in his Dying and as much without reaſon, as a ſilly *Sheep* or Goat, who alſo died for Sin, but ſo as in name, in ſhew, and ſhadow only. They felt not the proper Weight, Guilt, and Judgment of God for Sin. But thou, Sinner, who art ſo in thine own Eyes, and, who feeleſt guilt in thine own Conſcience; know thou that Jeſus Chriſt the Son of the Living God in fleſh, was made to be ſin for thee, or ſtood ſenſibly guilty of all thy Sins before God, and bare them in his own Body upon the Croſs.

God charged our Sins upon Chriſt, and that in their guilt and burden; what remaineth, but that the Charge was real or *feigned*: if real, then he hath either periſhed under them, or carried them away from before God: if they were charged but *feignedly*, then did he but feignedly die for them, then ſhall we have but *feigned* benefit by his Death, and but a feigned Salvation at laſt; not to ſay how this Curſed Doctrine chargeth God and Chriſt with Hypocriſie, the one in ſaying, He made Chriſt to be ſin; the other, That He bare our ſin; when indeed, our guilt and burden never was really upon him.

41. Queſt. *But might not Chriſt die for our Sins, but he needs muſt bear their Guilt or Burden?*

Anſw. He that can ſever *ſin* and guilt, ſin and the Burden, each from other, laying ſin and no guilt, ſin and no burden *on the Perſon that dieth for Sin*, muſt do it only in his own imaginary Head. No Scripture, nor Reaſon, nor Senſe, underſtandeth, or feeleth ſin when charged, without its guilt and burden.

And here we muſt diſtinguiſh between ſin charged, and ſin forgiven: Sin forgiven, may be ſeen without guilt or burden, though I think not *without ſhame* in this World: But ſin charged, and that by the Juſtice of God, for ſo it was upon Chriſt: This cannot be, but guilt and the burthen, as inſeparable companions, muſt unavoidably lye on that Perſon. Poor Sinner, be adviſed to take heed of ſuch deluded Preachers, who with their Tongues ſmoother than Oil, would rob thee of that Excellent Doctrine, *God hath made him to be ſin for us*: for ſuch, as I ſaid, do not only preſent thee with a *feigned* deliverance and forgiveneſs, with a feigned Heaven and Happineſs, but charge God and the Lord Jeſus as meer Impoſtors, who while they tell us that *Chriſt was made of God to be Sin for us*, affirm, that it was not ſo REALLY, ſuggeſting this Sophiſtical Reaſon, *no wrong Judgment comes from the Lord.* I ſay again, this Wicked Doctrine is the next way to turn the *Goſpel* in thy thoughts, to no more than a cunningly-deviſed Fable, 2. *Pet.* 1. and to make Jeſus Chriſt in his dying for our Sins, as brutiſh as the Paſchal Lamb in *Moſes*'s Law.

Wherefore, diſtreſſed Sinner, when thou findeſt it recorded in the Word of Truth, that Chriſt *died for our Sins, and that God hath made him to be ſin for us*: Then do thou conſider of *Sin* as it is a Tranſgreſſion againſt the Law of God, and that as ſuch, it procureth the Judgment of God, torments and afflicts the Mind with Guilt, and bindeth over the Soul to anſwer it: ſever not Sin and Guilt aſunder, leſt thou be an Hypocrite like theſe Wicked Men, and rob Chriſt of his true Sufferings. Beſides, to ſee Sin upon Chriſt, but not its Guilt, to ſee Sin upon Chriſt, but not the legal Puniſhment; what is this but to conclude, that either there is no guilt and puniſhment in Sin, or that Chriſt bare our Sin, but we the Puniſhment? for the Puniſhment muſt be born, becauſe the Sentence is gone out from the Mouth of God againſt Sin.

Do thou therefore as I have ſaid, conſider of Sin as a Tranſgreſſion of the Law, 1 *Joh.* 3. and a provoker of the Juſtice of God, which done, turn thine Eye to the *Croſs*, and behold thoſe Sins in the Guilt and Puniſhment of them, ſticking in the Fleſh of Chriſt. *God condemned Sin in the Fleſh of Chriſt. He bare our Sins IN his own Body on the Tree.* Rom. 8, 3. 1. Pet. 2. 24.

I would only give thee this Caution, not Sin in the nature of Sin; Sin was not ſo in the Fleſh of Chriſt, but Sin in the Natural Puniſhment of it, to wit, Guilt, and the Chaſtiſing Hand of Juſtice. *He was Wounded for our Tranſgreſſions, he was bruiſed for our Iniquities: The Chaſtiſements of our Peace were upon him, and by his Stripes we are healed.* Iſa. 53.

Look then upon Chriſt crucified to be as the Sin of the World, as if he only had broken the Law; which done, behold him perfectly innocent in himſelf, and ſo conclude, that for the Tranſgreſſion of God's People he was ſtricken: That when the Lord made him to be Sin, He made Him to be ſin FOR US.

He was made a Curſe for us. 42.

FOurthly, As he was made Fleſh under the Law, and alſo Sin; ſo he was made a *Curſe* for us. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us; as it is written, Curſed is every one that hangeth on a Tree.* This Sentence is taken out of *Moſes*, being paſſed there upon them that for Sin are worthy of death. *And if a Man have committed a Sin worthy of death, and thou hang him on a Tree, his Body ſhall not remain all night upon the Tree, but thou ſhalt in any wiſe bury him that Day, for he that is hanged is accurſed of God.* By this Sentence *Paul* concludeth that Jeſus Chriſt was juſtly hanged, becauſe Sin worthy of Death was upon him. Sin, not of his own, but ours. Since then he took our ſins, he muſt be curſed of God; for ſin is ſin where-ever it lies, and juſtice is juſtice where-ever it finds it: wherefore ſince Jeſus Chriſt will bear our ſin, he muſt be *numbred with the Tranſgreſſors*, and counted worthy to die the Death.

He that committeth Sin is worthy of Death: This, though Chriſt did not perſonally do, his Members, his Body, which is his Church, did: and ſince he would undertake for them with God, and ſtand in their ſins before the Eyes of his Juſtice; he muſt die the Death by the Law.

Sin and the Curſe cannot be ſevered. Sin muſt be followed with the Curſe of God: ſin therefore being removed from us to the Back of Chriſt, thither goes alſo the Curſe;

for if ſin be found upon him, he is the Perſon worthy to die, worthy *by our Sins.* Wherefore *Paul* here ſetteth forth Chriſt clothed with our ſins; and ſo taking from us the Guilt and Puniſhment. What Puniſhment, but the Wrath and Diſpleaſure of God. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us.*

43. In this Word [Curſe] are two things comprized.

1. The Reality of ſin, for there can be no Curſe where there is no ſin; either of the Perſons own, or made to be his by his own Conſent or the Imputation of Divine Juſtice. And ſince ſins are made to be Chriſt's by Imputation, they are his, though not *naturally*, yet *really*, and conſequently the Wages due: He hath made him to be ſin; he was made a *Curſe* for us. 2. This word Curſe comprizeth therefore the Puniſhment of ſin, that Puniſhment properly due to ſin from the Hand of God's Juſtice, which Puniſhment ſtandeth in three things.

1. In charging ſin upon the Body and Soul of the Perſon concerned: and hence we read Iſa.53.10. Heb. 10. 10. that both the Body and Soul of Chriſt, *were made an Offering for Sin.* 2. The Puniſhment ſtandeth in God's inflicting of the juſt merits of ſin upon him that ſtandeth charged therewith, and that is Death in its own nature and ſtrength; to wit, Death with the Sting thereof: *The Sting of Death is Sin.* This Death did Chriſt die becauſe he died for our Sins. 3. The ſorrows and pains of this Death therefore muſt be undergone by Jeſus Chriſt. Now there are divers ſorrows in Death.

1. Such ſorrows as Bruits are ſubject to. 2. Such ſorrows as Perſons are ſubject to, that ſtand in ſin before God.

3. Such ſorrows as thoſe undergo who are ſwallowed up of the Curſe and Wrath of God for ever.

Now ſo much of all kind of Sorrow as the Imputation of our Sin, could juſtly bring from the Hand of Divine Juſtice, ſo much of it he had.

1. He had Death. 2. He had the ſting of Death, which is ſin. 3. He was forſaken of God, but could not by any means have thoſe ſorrows which they have that are everlaſtingly ſwallowed up of them. Act. 2. 24. *It was not poſſible that he ſhould be holden of it.*

For where ſin is charged and born, there muſt of neceſſity follow the Wrath and Curſe of God. Now where the Wrath and Curſe of God is, there muſt of neceſſity follow the Effects, the *Natural Effects.*

I ſay, the *Natural Effects*: to wit, the Sence, the ſorrowful Sence of the Diipleaſure of an Infinite Majeſty, and his Chaſtiſements for the ſin that hath provoked him.

There are Effects *Natural*, and Effects *Accidental*; thoſe Accidental, are ſuch as flow from our weakneſs, whilſt we wreſtle with the Judgment of God, to wit, helliſh fear, deſpair, rage, blaſphemy, and the like: Theſe were not incident to Jeſus Chriſt, he being in his own Perſon every way perfect. Neither did he always endure the Natural Effects; his Merits relieved, and delivered him. God Acts 2.24. looſed the pains of death, *becauſe it was not poſſible he ſhould be holden of it.*

Chriſt then was made a Curſe for us, for he did bear our ſin; the Puniſhment therefore, from the Revenging Hand of God, muſt needs fall upon him.

Wherefore, *by theſe four things*, we ſee how Chriſt became our Saviour, he took hold of our Nature, was born under the Law, was made to be ſin, and the Accurſed of God for us. And obſerve it; all this as I ſaid before, was the Handy-Work of God. *God made him Fleſh, made him under the Law, God made him* Iſa. 53. *to be ſin, and alſo a Curſe for us.* The Lord bruiſed him, the Lord put him to grief, the Lord made his Soul an Offering for Sin: Not for that he hated him, conſidering him in his own harmleſs, innocent, and bleſſed Perſon; for he was daily his Delight; but by an Act of grace to usward, were our Iniquities laid upon him, and he in our ſtead, bruiſed and chaſtiſed for them. God loved us, *and made him a Curſe for us.* He was made a Curſe for us, *That* Gal. 3. 13, *the Bleſſing of* Abraham *might come on the* Gen- 14, 15. *tiles, through Faith in Jeſus Chriſt.*

Further Demonſtration of this Truth. 44.

BEfore I paſs this *Truth*, I will preſent thee (Courteous Reader) with two or three Demonſtrations for its further confirmation.

Firſt, That Chriſt did bear our *Sin* and Curſe is clear, *becauſe he died*, and that without a Mediator.

1. He died, *Death is the Wages of Sin.* Now Rom. 6. 23. if death be the Wages of ſin, and that be true, *that Chriſt did die, and not ſin*, either the Courſe of Juſtice is perverted, or elſe he died for our Sins; *there was no cauſe of Death in him,* Act. 13. 28. yet he died. He did no Evil, Guile was not found in his Mouth, yet he received the Wa- 1 Cor. 15. ges of ſin. Sin therefore, though not of his 1, 2, 3. own, was found upon him, and laid to his Gal. 1. 4. Charge, *becauſe he died. Chriſt died for our ſins,* 1. Pet. 2. *Chriſt gave himſelf for our ſins.* 22.

He then that will conclude that Chriſt did not bear our Sin, chargeth God fooliſhly, for delivering him up to Death: for laying on him the Wages, when in no ſence he deſerved the ſame. Yea he overthroweth the whole *Goſpel*, for that hangeth on THIS hinge; *Chriſt died for our ſins.*

Object. *But all that die, do not bear the Curſe of God for Sin.*

Anſ. But all that die without a Mediator do: *Angels* died the Curſed *Death*, becauſe Chriſt took not hold of them; and they for whom Chriſt never prayeth, they die the curſed death, for they periſh everlaſtingly in the unutterable Torments of Hell. *Chriſt too died* that Death which is the Proper Wages of ſin, for he had none to ſtand for him. *I looked*, ſaith he, *and there was none to help, and I wondred that there was none to uphold: therefore mine own Arm brought Salvation unto me. And he ſaw that there was no man: and he wondred that there was no Interceſſor, therefore his Arm brought Sal-* Iſa. 63. 5. *vation unto him, and his Righteouſneſs ſuſtained him.* Iſa. 59. 16.

Chriſt then died, or endured the Wages of Sin, and that without an Interceſſor, without one between God and he: He grappled immediately with the Eternal Juſtice of God, who

who inflicted on him *Death*, the Wages of Sin: there was no man to hold off the Hand of God; Juſtice had his full blow at him, and made him a Curſe for ſin. He died for ſin without a Mediator, he died the Curſed Death.

45. Secondly, A Second thing that demonſtrateth that Chriſt died the Curſed *Death* for *ſin*: *It is the Frame of Spirit that he was in at the time that he was to be taken.*

Never was poor mortal ſo beſet with the apprehenſions of approaching *Death* as was this Lord Jeſus *Chriſt*; *Amazement beyond meaſure, Sorrow that exceeded* ſeized upon his Soul. *My Soul*, ſaith he, *is exceeding ſorrowful even unto Death. And he began*, ſaith Mark, *to be ſore amazed and to be very heavy.* Matth. 26. 38. Mark 14. 34.

Add to this, That Jeſus Chriſt was better able to grapple with Death, even better able to do it alone, than the whole World join'd all together.

1. He was anointed with the Spirit without Meaſure, *Joh.* 3. 34. 2. He had all Grace perfect in him, *John* 1. 16. 3. Never any had ſo much of his Fathers Love as himſelf, *Prov.* 8. 23, 30. 4. Never none ſo harmleſs, and without ſin as he, and conſequently never Man had ſo good a Conſcience as he, *Heb.* 7. 26. 5. Never none prepared ſuch a ſtock of good Works to bear him Company at the Hour of Death as he. 6. Never none had greater aſſurance of being with the Father Eternally in the Heavens than he. And yet behold, when HE comes to die, how weak is he, how amazed at Death, how heavy, how exceeding ſorrowful; and I ſay, no cauſe aſſigned but the Approach of Death.

Alas! how often is it ſeen, that we poor Sinners can laugh at Deſtruction when it cometh: yea, *and rejoice exceedingly when we find the Grave*, looking upon Death as a part of our Portion; yea, as that which will be a means of our preſent relief and help, 1 *Cor.* 3. 22. Joh. 3. 22.

This Jeſus Chriſt *could not* do, conſidered as dying for our Sin, but the nearer Death, the more heavy and oppreſſed with the thoughts of the Revenging Hand of God. Wherefore he falls into an Agony, and ſweats; not after the common rate as we do when Death is ſevering Body and Soul. *His Sweat was as it were great drops* (Clodders) *of Blood falling down to the Ground.* Luke. 22. 44.

What, I ſay, ſhould be the Reaſon, but that *death aſſaulted him with his Sting.* If Jeſus Chriſt had been to die for his Vertues only, doubtleſs he would have born it lightly, and ſo he did as he died, bearing Witneſs to the Truth, *He endured the Croſs, and deſpiſed the Shame.* How have the *Martyrs* deſpiſed death, and as it were, not been careful of that, having peace with God by Jeſus Chriſt, ſcorning the moſt Cruel Torments that Hell and Men could deviſe and invent; but Jeſus Chriſt could not do ſo, *as he was a Sacrifice for Sin*, he died for ſin, he was made a Curſe for us. O my Brethren, Chriſt died many Deaths at once, he made his Grave with the Wicked, *and with the Rich in his Death.* Look how many thouſands ſhall be ſaved, ſo many deaths did Jeſus die; yet it was but once he died. Hebr. 12. 1, 2.

He died thy death, and my death, and ſo many deaths as all our Sins deſerved, who ſhall be ſaved from the Wrath to come.

Now to feign that theſe Sorrows, and this Blood *Agony* was not real, but in ſhew only; What greater Condemnation can be paſſed upon Jeſus Chriſt, who loved to do all things in the moſt unfeigned Simplicity? It was therefore becauſe of ſin; the ſin that was put into the death he died, and the Curſe of God that was due to ſin; That, that made death ſo bitter to Jeſus Chriſt; *'tis Chriſt that died.* The Apoſtle ſpeaks as if never any died but Chriſt, nor indeed did there, *ſo wonderful a Death as he.* *Death* conſidered ſimply, as it is a deprivation of natural life could not have theſe Effects in a Perſon, perſonally more Righteous than an Angel. Yea, even Carnal Wicked Men not awakened in their Conſcience, how ſecurely can they die! It muſt therefore alſo be concluded, that the *Sorrows and Agony of Jeſus Chriſt came from a higher cauſe*, even from the Guilt of ſin, and from the Curſe of God that was now approaching for that Sin. Rom. 8.

It cannot be attributed to the Fear of Men, their Terrour could not make him afraid; that was contrary to his Doctrine, and did not become the Dignity of his Perſon; it was ſin, ſin, ſin, and the Curſe due to ſin.

46. Thirdly, It is evident that Chriſt did bear and die the Curſed *Death* for *ſin*; *from the Carriage and Diſpenſation of* God *towards him.*

Firſt from the Carriage of God. God now becomes as an Enemy to him.

1. He forſakes him. *My God, my God, why haſt thou forſaken me?* Yea, the Sence of the Loſs of God's comfortable Preſence abode with him even till he gave up the Ghoſt. 2. He dealeth with him as with one that hath ſinned, he chaſtiſeth him, he bruiſeth him, he ſtriketh and ſmiteth him, *Iſa.* 53. and was pleaſed, that is, his Juſtice was ſatisfied, in ſo doing. *It pleaſed the Lord to bruiſe him, he hath put him to grief.*

Theſe things *could not* be, had he only conſidered him in his own Perſonal ſtanding, (*where was the Righteous forſaken.*) Without the conſideration of ſin, he doth not willingly afflict, nor grieve the Children of Men; that is, not out of pleaſure, or without ſufficient cauſe.

Jeſus Chriſt then, ſince he is under this with-drawing, chaſtiſing, bruiſing, and afflicting diſpleaſure of God, he is all that time under ſin, under our ſins, and therefore thus accurſed of God, his God.

Secondly, Not only the Carriage of God, but his Diſpenſations, his viſible Diſpenſations, plainly declare that he ſtood before God in our Sins, *Vengeance ſuffered him not to live.* Wherefore God delivered him up. *He ſpared not his own Son, but delivered him up for us all.* Rom. 8. 32.

1. He delivered him into the Hands of Men, *Mar.* 9. 31. 2. He was delivered into the Hands of Sinners, *Luk.* 24. 7. 3. He was delivered unto Death, *Rom.* 4. 25. 4. Yea, ſo delivered up, as that they both had him to

put him to death, and God left him for that purpoſe in their Hands: yea, was ſo far off from delivering him, that he gave way to all things that had a tendency to take his Life from the Earth.

Now may *Men* do what they will with him, *he was delivered to their Will.*

1. *Judas* may ſell him. 2. *Peter* may deny him. 3. All his Diſciples forſake him. 4. The Enemy apprehends him, binds him, they have him away like a Thief to *Caiaphas* the High-Prieſt, in whoſe Houſe he is mocked, ſpit upon, his Beard is twitched from his Cheeks; now they buffet him and ſcornfully bow the Knee before him: *Yea, his Viſage is ſo marred more than any Mans, and his Form more than the Sons of Men.*

Iſa. 52.13, 14, 15.

Now he is ſent to the Governour, defaced with Blows and Blood; who delivereth him into the Hand of his Souldiers; they Whip him, Crown him with Thorns, and ſtick the Points of the Thorns faſt in his Temples, by a Blow with a Staff in their Hand: Now is he made a Spectacle to the People, and then ſent away to *Herod*, who with his Men of War ſet him at naught; no God appearing for his Help.

In fine, they at laſt condemn him to *Death, even to the Death of the Croſs*, where they hang him up by Wounds made through his Hands and his Feet, between the Earth and the Heavens, where he hanged for the ſpace of Six Hours, to wit, from Nine in the Morning, till Three in the Afternoon. No God yet appears for his help, while he hangs there; ſome rail at him, others wagg their Heads, others tauntingly ſay, *He ſaved others, himſelf he cannot ſave*; ſome divide his Raiment, caſting lots for his Garments before his Face, others mockingly bid him come down from the Croſs, and when he deſireth ſuccour, they give him Vinegar to drink. *No God yet appears for his help.*

Now the Earth quakes, the Rocks are rent, the Sun becomes black, and Jeſus ſtill cries out that he was forſaken of God; and preſently boweth his Head and dies: read *Matth.* 26, 27. *Mar.* 14, 15. and *Luk.* 22, 23. *John* 18, 19.

And for all this there is no cauſe aſſigned from God, *but Sin. He was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities, and the chaſtiſement of our Peace was upon him, and by his Stripes we are healed.*

Iſa. 53.

The Sum then is, That Jeſus Chriſt the Lord by taking part of our Fleſh, became a publick Perſon, not doing, nor dying in a private Capacity, but in the room and ſtead of Sinners, whoſe Sin deſerved Death and the Curſe of God: all which Jeſus Chriſt bare in his own Body upon the Tree. I conclude then, that my Sin is already Crucified, and accurſed in the Death and Curſe Chriſt under-went.

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47. *I come now to ſome Objections.*

Objection Firſt.

CHriſt *never was a Sinner, God never ſuppoſed him to be a Sinner, neither did our Sins become really his, God never reputed him ſo to have been; therefore hate or puniſh him as a* Sinner, *he could not; for no falſe* Judgment *can belong to the Lord.*

1. *Anſ.* That Chriſt was not a Sinner *perſonally*, by acts, or doings of his own, is granted, and in this ſence 'tis true, That God did never ſuppoſe him to be a Sinner, nor puniſhed him as ſuch a Sinner, nor did he really (if by *really* you underſtand naturally) become our Sin, nor did God ever repute him ſo. 2. But that Chriſt ſtood before God in our Sins, and that God did not only ſuppoſe him ſo to ſtand, but ſet him in them, put them upon him, and counted them as his own, is ſo true, that he cannot at preſent be a Chriſtian that denies it. *The Lord hath laid upon him the Iniquities of us all.* 3. So then, though God did not puniſh him for ſin of his own committing, yet he puniſhed him for ſin of our committing. *The Juſt ſuffered for the unjuſt.* 4. Therefore it is true, That though Chriſt did never really become ſin of his own, he did really become our Sin, did really become our Curſe for ſin: If this be denyed, it follows that he became our ſin *but feignedly*, that he was made our Curſe, or a Curſe for us, *but in appearance*, ſhew, or in diſſimulation; but no ſuch action or work can proceed of the Lord. He did then really lay our ſin, and his Curſe upon him for our ſin.

Iſa. 53. 1 Pet. 2. 22. 1 Pet. 3. 18

2. Object. *But if Chriſt indeed hath ſuffered for our Sins, and endured for them that Curſe, that of juſtice is due thereto: then hath he alſo endured for us the proper torments of* Hell, *for they are the Wages of our Sins.* 48.

Anſ. Many things might be ſaid in Anſwer to this Objection. But briefly;

1. What God chargeth upon the Soul for ſin, is one thing, and what followeth upon that Charge, is another. 2. A difference in the Perſon ſuffering, may make a difference in the Conſequences that follow upon the Charge.

Let us then conſider of both theſe things.

1. The Charge is *Sin*, God charged him with our Sins. 2. The Perſon then ſtands guilty before the Judgment of God.

The Conſequences are:

1. The Perſon charged ſuſtains, or ſuffereth the Wrath of God. 2. This Wrath of God is expreſſed, and inflicted on Body and Soul.

The Conſequences are:

1. God forſaketh the Perſon charged, and being left, if he cannot ſtand, he falleth under the Power of guilt and horror of the ſame.

If the Perſon utterly fall under this Charge as not being able to wreſtle with, and overcome this Wrath of God, then deſpair, horror of Hell, rage, blaſphemy, darkneſs, and damnable anguiſh immediately ſwallow him up, and he lieth for ever and ever in the Pains of Hell, a Monument of Eternal Vengeance.

Now that Chriſt underwent the Wrath of God 'tis evident, becauſe he bare our Curſe; That God forſook him, he did with ſtrong crying and tears acknowledg; and therefore that he was under the Soul-afflicting ſenſe of the loſs of God's

God's Favour, and under the ſenſe of his Diſpleaſure muſt needs flow from the Premiſes.

But now, becauſe Chriſt Jeſus the Lord, was a Perſon infinitely differing from all others that fall under the Wrath of God: therefore thoſe things that flow from damned Sinners, could not flow from him.

Acts. 2. 27. 1. *Deſpair would not riſe in his Heart, for his Fleſh did reſt in hope*; and ſaid even when he ſuffered, *thou wilt not leave my Soul in Hell.*

2. The Everlaſtingneſs of the Puniſhment therefore, not the Terrors that accompany ſuch, could not faſten upon him; for he knew at laſt that God would Juſtifie him, or approve of his Works that they were Meritorious.

And mark, Everlaſting Puniſhment is not the proper Wages of Sin, but under a ſuppoſition that the Perſon ſuffering be not able to pay the Debt. *Thou ſhalt not depart thence till thou haſt paid the very laſt Mite.*

2. The difference then of the Perſons ſuffering may make a difference, though not in the Nature of the Puniſhment; yet in the Duration and Conſequences of it.

1. Chriſt under the Sentence, was as to his own perſonal Acts only, altogether innocent; the Damned, only altogether Sinners.

2. Chriſt had in him, even then the utmoſt Perfection of all Graces and Vertues; but the Damned, the Perfection of Sin and Vileneſs.

3. Chriſt's Humanity had ſtill Union with his God-head; the Damned Union only with Sin.

4. Now an Innocent Perſon, perfect in all Graces, as really God as Man, can better wreſtle with the Curſe for Sin, than either ſinful Men or Angels.

1. While they deſpair, Chriſt hopes. 2. While they blaſpheme, Chriſt ſubmits. 3. While they rage, Chriſt juſtifies God. 4. While they ſink under the burthen of Sin and Wrath, Chriſt recovereth by vertue of his Worthineſs: *Thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy Holy one to ſee Corruption.* He was Gods Holy one, and his Holineſs prevailed.

So that it follows not, That becauſe Chriſt did undergo the Curſe due to our Sins, he therefore muſt have thoſe accidental Conſequences which are found to accompany damned Souls.

49 3. Object. *But the Scripture ſaith, That the Wages of* Sin, *is everlaſting* Puniſhment. Depart from me ye curſed into Everlaſting fire, prepared for the Devil and his Angels, *Matt.* 25.

Anſ. This Objection is partly anſwered already, in the Anſwer to that foregoing. But further;

Mat. 5. 25. Luke 12. 58, 59. 1. Conſider, The Wages of Sin is Death, and puniſhment under the Wrath of God. *Till thoſe that dye the Death for Sin, have paid the utmoſt Farthing.*

2. So then the Everlaſtingneſs of the Puniſhment lyeth here; if the Perſon ſuffering be not able to make amends to Juſtice for the Sins for which he ſuffereth; elſe Juſtice neither would, nor could, *becauſe 'tis juſt*, keep ſuch ſtill under puniſhment.

3. The reaſon then why fallen *Angels*, and damned Souls have an everlaſtingneſs of Puniſhment allotted them, is becauſe, by what they ſuffer: *they cannot ſatisfie the juſtice of God.*

4. The Concluſion then is, though the Rebukes of God for Sin by death and puniſhment after, be the Rebukes of Eternal Vengeance; yet the Eternity of that Puniſhment, is for want of merit: could the Damned merit their own Deliverance, *Juſtice would let them go.*

5. It is one thing therefore to ſuffer for ſin, by the ſtroke of Eternal Juſtice, and another thing to abide for ever a Sufferer there: Chriſt did the Firſt, the Damned do the Second.

6. His *Riſing* therefore from the Dead the third Day, doth nothing invalidate his Sufferings, but rather ſheweth the Power of his Merit. And here I would ask a Queſtion, Had Chriſt Jeſus been more the Object of *Faith*, if weakneſs and endleſs Infirmity had kept him under the Curſe, than by riſing again from the Dead, want of merit cauſing the one, ſufficience thereof cauſing the other?

7. If Men will not believe that Chriſt hath removed the Curſe, becauſe he is riſen again, they would much more ſtrongly have doubted it, had he been ſtill in the Grave. But O amazing darkneſs! to make that an Argument, that his Sufferings wanted Merit, which to God himſelf is ſufficient proof that he hath purged our Sins for ever. *For this Man after he had offered up one ſacrifice for Sins for ever, ſat down on the Right Hand of God.* Heb. 10. 12.

50. 4. Object. *But the Scripture ſaith, Chriſt is our Example, and that in his very Death.* 1 Pet. 2. 21.

Anſ. Chriſt in his Sufferings and Death, is *both Sacrifice and Example.*

1. A Sacrifice. *Chriſt our Paſſover is Sacrifice for us.* And again, *He gave himſelf for us, an Offering, and a Sacrifice to God for a ſweet ſmelling Savor.* And thus he made Reconciliation for Iniquity, and brought in Everlaſting Righteouſneſs, 1 *Cor.* 5. 8. *Epheſ.* 5. 1, 2. *Dan.* 9. 2. 2ly. He was alſo in his Sufferings *Exemplary*, and that in ſeveral particulars. 1. In his meek Deportment, while he was apprehended, *Iſa.* 53. 7. 2. In doing them good that ſought his Life, *Luk.* 22. 50, 51. 3. In his Praying for his Enemies when they were in their out-rage. *Luk* 23. 34. 4. *When he was reviled, he reviled not again; when he ſuffered he threatned not, but committed himſelf to him that judgeth Righteouſly.* 1 Pet. 2. 23.

In theſe reſpects I ſay, *he was Exemplary*, and brought honour to his Profeſſion by his good Behaviour: and O how Beautiful would Chriſtianity be in the Eyes of Men, if the Diſciples of our Lord would more imitate him therein!

But what? becauſe Chriſt is our *Pattern*, is he not our *Paſſover*? or, becauſe we ſhould in *theſe* things follow his Steps; *died* he not for our Sins? Thus to conclude, would not only

only argue thee very Erroneous, but ſuch a Concluſion would overthrow the *Goſpel*; it being none other but a great ſlight of Satan, to ſhut out the whole by a Part, and to make us Blaſphemers, while we plead for Holineſs.

Look then upon the Death of Chriſt under a double Conſideration.

1. As he ſuffered from the Hand of God.
2. As he ſuffered from the Hand of Men.

Now as he ſuffered by God's Hand, ſo he ſuffered for ſin; but as he ſuffered from Men, ſo he ſuffered for righteouſneſs ſake.

Obſerve then, That as he ſuffered for ſin, ſo no *MAN* took away his Life; but as he ſuffered for righteouſneſs, ſo THEY ſlew him by wicked Hands: What is it then? Chriſt muſt needs have ſuffered, and the Wiſdom of God had ſo ordained, *That*
Acts 3.18. *thoſe things which God before had ſhewed by the Mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.*

Thus therefore we ought to diſtinguiſh of the Cauſes, and ends of the Death of Chriſt.

51 Again, As Chriſt ſuffered for ſin, ſo he would neither be taken at mans pleaſure, nor die at mans time.

1. *Not at mans pleaſure*, and hence it was that they ſo often ſought his Life in vain, *for his Hour was not yet come*; to wit, the Hour in which he was to be made a Sacrifice for our Sin, *John* 13. *Chap.* 17. 1, 2. *Chap.* 18. 1, 2.

2. *Not at their Time*; but contrary to all expectation, when the *due* time was come, he bowed his Head and gave up the Ghoſt, *John* 19. 30.

And for this laſt work he had power given him of God, that is, power to dye when he would. *I have power*, ſaid he, *to lay down my Life, and I have power to take it again:* This Power never Man had before. This made the Centurion wonder, and made *Pontius Pilate* marvel: And indeed well they might, for it was as great a *Miracle* as any he wrought in his Life. It demonſtrated him to be the Son of God, *Mar.* 15. 38, 39. The Centurion knowing that according to nature he might have lived longer, concluded therefore that his dying at that inſtant was not, but miraculouſly. And when *he ſaw that he ſo cryed out, and gave up the Ghoſt*, he ſaid, *Truly this Man was the Son of God.*

And the Reaſon why he had power to dye was, That he might offer his Offering willingly, and at the ſeaſon.

Levit. 1. 3. 1. *Willingly. If his Offering be a Burnt-Sacrifice of the Lord, let him offer a Male without blemiſh, he ſhall offer it of his own voluntary Will, at the Door of the Tabernacle of the Congregation before the Lord.*

2. He muſt offer it at the Seaſon. *Thou ſhalt keep this Ordinance* (the Paſſover) *in his Seaſon.* Exod. 13. 10.

Now both theſe Offerings having immediate reſpect to the Offering of the Body of Chriſt for ſin (for he came in the room of all burnt Sacrifices) the Paſſover was alſo a Type of him, *Heb.* 10. 3, 4, 5, 6. 1 *Cor.* 5. 7, 8. Therefore, he being now the Prieſt as well as Sacrifice, muſt have Power and Will to offer his Sacrifice with acceptation; and this the Scripture teſtifieth he did, where it ſaith, *In due time Chriſt dyed for the Ungodly.* In due time, that is, at the time appointed, at the acceptable time. Rom. 5. 8, 9.

Thou muſt therefore, unleſs thou art willing to be deceived, look upon the Sufferings of Chriſt under a double Conſideration, and diſtinguiſh between his Sufferings *as our Example*, and his Suffering *for our Sins.* And know, that as he ſuffered *as our Example*, ſo he ſuffered *only* for righteouſneſs ſake from the Hands of wicked Men; but as he ſuffered *for our Sins*, ſo he ſuffered (as being by God reputed wicked) the Puniſhment that was due to ſin, even the dreadful Curſe of God: Not that Chriſt dyed two deaths, one after another, but he dyed at the ſame time upon a double account, for his Righteouſneſs ſake from Men; for our ſins from the Hand of God. And, as I ſaid before, had he only ſuffered for righteouſneſs ſake, Death had not ſo ſo amazed him, nor had he been ſo exceeding heavy in the Thoughts of it; that had never put him into an Agony, nor made him ſweat as it were, great drops of Blood. Beſides, when men ſuffer only for righteouſneſs ſake, God doth not uſe to hide his Face from them, to forſake them, and make them accurſed; But *Chriſt hath delivered us from the Curſe of the Law, being made a Curſe for us.*

Object. *But if indeed Chriſt hath paid the full price for us by his Death, in ſuffering the Puniſhment that we ſhould have done: wherefore is the Scripture ſo ſilent, as not to declare that by his Death he hath made* Satisfaction? 52

Anſ. No Man may teach God Knowledge, he knoweth beſt how to deliver his mind in ſuch words and terms as beſt agree with his Eternal Wiſdom, and the Conſciences of theſe that are truly deſirous of Salvation, being over-burdened with the guilt of Sin. Perhaps the Word *ſatisfaction* will hardly be found in the Bible; and where is it ſaid in ſo many words, *God is diſſatisfied with our Sins?* yet 'tis ſufficiently manifeſt, that there is nothing that God hateth but ſin, and Sinners for the ſake of ſin. What meant he by turning *Adam* out of Paradiſe, by drowning the Old World, by burning up *Sodom* with Fire and Brimſtone from Heaven? What meant he by drowning of *Pharoah*, by cauſing the Ground to ſwallow up *Corah* and his Company, and by his deſtroying *Iſrael* in the Wilderneſs, if not to ſhew that he was diſſatisfied with Sin? That God is alſo ſatisfied, yea, more than ſatisfied by Chriſt's ſufferings for our Sins, *is apparent:* For granting that he dyed for them, as theſe Scriptures declare, *Iſa.* 53. 1 *Cor.* 15. 1, 2, 3, 4. *Gal.* 1. 4. 1 *Cor.* 5. 8. 2 *Cor.* 5. 21. *Gal.* 3. 13. 1 *Pet.* 2. 24. *Chap.* 3. 18. 1 *John* 2. 2. *Chap.* 3. 16. *Chap.* 4. 14. *Revel.* 1. 5. *Chap.* 5. 9. *Iſa.* 49. 4, 5, 6.

It is apparent, becauſe it is ſaid; *That God ſmelled in that Offering of the Body of Chriſt*

Chriſt for our ſins, a ſweet ſmelling ſavor. He gave himſelf for us an Offering, and a Sacrifice to God for a ſweet ſmelling ſavor. 2. It is apparent, becauſe it is ſaid expreſly, *That God for Chriſt's ſake* doth now forgive. *Be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.*

3. It is apparent that God is ſatisfied with Chriſt's Blood for our *ſins*, becauſe he hath declared, that he can juſtifie thoſe that believe in, or rely upon that Blood for Life, in a way of Juſtice and Righteouſneſs. *Being juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiation through faith in his Blood, to declare his Righteouſneſs for the Remiſſion of ſins, that are paſt through the forbearance of God. To declare, I ſay, at this time his Righteouſneſs, that he might be juſt, and the Juſtifier of him that believeth in Jeſus.*

Now, I ſay, to object againſt ſuch plain Teſtimonies, what is it but,

1. To deny that Chriſt died for ſin; or to conclude, 2. That having ſo done, he is ſtill in the Grave: Or, 3. That there is no ſuch thing as ſin: Or, 4. No ſuch thing as Revenging Juſtice in God againſt it: Or, 5. That we muſt die our ſelves for our ſins: Or, 6. That ſin may be pardoned without a ſatisfaction: Or, 7. That every man may merit his own Salvation.

But without ſhedding of Blood there is no Remiſſion, *Heb.* 9. 22.

To avoid therefore theſe curſed Abſurdities, it muſt be granted that Jeſus Chriſt by his Death did make ſatisfaction for ſin.

But the word *ſatisfaction* may not be uſed by the Holy Ghoſt, perhaps, for that it is too ſhort and ſcanty a Word to expreſs the Bleſſedneſs that comes to Sinners by the Blood of Chriſt.

1. To make ſatisfaction, amounts to no more than compleatly to anſwer a legal Demand for harms and injuries done. Now this when done to the full, leaveth the Offender there where he was before he committed the Injury. Now if Chriſt had done no more than this, he had only paid our Debt, *but had not obtained eternal redemption for us.*

2. For a full Satisfaction given by this Man for harms done by another, may neither obtain the Love of the Perſon offended, nor the ſmalleſt Gift which the Perſon *offending* hath not deſerved. Suppoſe I *owe* to this Man ten thouſand Talents, and another ſhould pay him every Farthing, there remaineth over and above, by that compleat Satisfaction, not one ſingle Half-penny for me. Chriſt hath therefore done more than to make Satisfaction for ſin by his Blood. *He hath alſo made us Kings and Prieſts to God and his Father, and we ſhall reign with him for ever and ever.*

53. But take a few more Scriptures for the Proof of the Doctrine afore aſſerted.

Col. 1. 14. Firſt, *We have Redemption through his Blood.* 1. *Redemption* from Sin, *Epheſ.* 1. 7. 2. Redemption from Death, *Heb.* 2. 14, 15. *Hoſ.* 13, 14. 3. Redemption from Satan, *Heb.* 2. 15. 4. Redemption from the World, *Gal.* 1. 4. 5. Redemption to God, *Revel.* 5. 9. 6. Eternal Redemption. *Neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the Holy Place, having obtained Eternal Redemption for us.* Heb. 9. 12.

Secondly, We are ſaid alſo to be waſhed in his Blood.

1. Our Perſons are waſhed; *He loved US, and waſhed US* from our Sins in his own Blood, *Rev.* 1. 5. 2. His Blood waſheth alſo our Performances, *Our Robes are waſhed, and made white in the Blood of the Lamb.* Revel. 7. 14.

Thirdly, We are ſaid to be purged by his Blood.

1. Purged from Sin before God. *When he had by himſelf purged our Sins, he ſat down on the Right Hand of God.* Heb. 1. 3. 2. Purged from evil Conſciences. *How much more ſhall the Blood of Chriſt, who through the Eternal Spirit offered himſelf without ſpot to God; purge your Conſcience from dead Works, to ſerve the Living God?* Heb. 9. 14.

Fourthly, We are ſaid to be made nigh to God by his Blood. *But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the Blood of Chriſt.* Epheſ. 2. 13.

Fifthly, Peace is ſaid to be made by his Blood.

1. Peace with God, *Col.* 1. 20. 2. Peace of Conſcience, *Heb.* 10. 19, 20, 21, 22. 3. Peace one with another, *Epheſ.* 2. 14.

Sixthly, We are ſaid to be juſtified by his Blood. *Much more being now juſtified by his Blood, we ſhall be ſaved from Wrath through him.* Rom. 5. 9.

Juſtified, that is Acquitted:

1. Acquitted before God, *Epheſ.* 5. 25, 26. 2. Acquitted before Angels, *Mat.* 28. 5. 3. Acquitted by the Law, *Rom.* 3. 21, 22, 23. 4. Acquitted in the Court of Conſcience, *Heb.* 9. 14.

Seventhly we are ſaid to be ſaved by his Blood, *Rom.* 5. 8, 9. Eighthly, We are ſaid to be reconciled by his Blood, *Col.* 1. 20, 21, 22.

Ninthly, We are ſaid to he ſanctified by his Blood, *Heb.* 13. 12.

Tenthly, we are ſaid to be admitted into the Holieſt by his Blood, *Heb.* 10. 19.

Eleventhly, We are ſaid to have Eternal Redemption by his Blood, *Heb.* 9. 12. Yea Laſtly, This Blood which was once ſpilt upon the Croſs, will be the burden of our Song in Heaven it ſelf for ever and ever, *Revel.* 5. 9.

Now if we be redeemed, waſhed, purged, made nigh to God, have peace with God; if we ſtand juſt before God, are ſaved, reconciled, ſanctified, admitted into the Holieſt; if we have eternal Redemption by his Blood, and if his Blood will be the burden of our Song for ever: then hath Chriſt paid the full price for us by his Death, then hath he done more than made ſatisfaction for our Sins.

Several Demonſtrations more, proving the former Doctrine.

54. BUt before I conclude this Anſwer, I will give you nine or ten more undeniable *Demonſtrations*, to ſatisfy you, if God will bleſs them to you, in the Truth of this great Doctrine, to wit, *That Jeſus Chriſt by what he hath done hath paid the full Price to God for the Souls of Sinners, and obtained Eternal* Redemption *for them.* The

The Firſt Demonſtration.

55. AND Firſt, I begin with his *Reſurrection*: THAT God that delivered him up unto death, and that made him a Curſe for Sin; THAT God raiſed him up from the Dead.

Acts 3. 15. chap. 13. 30. *But God raiſed him from the Dead.* Now conſidering, that at his Death he was charged with our Sins, and accurſed to Death for our Sins: That Juſtice that delivered him up *for* them, muſt have amends made to him, before he acquit him *from* them; for there can be *no* change *in Juſtice*. Had *he* found him in our Sins in the *Grave*, as *he* found him in them upon the *Tree*, (for he had them in his Body on the Tree, 1 *Pet.* 2. 24.) he had left him there as he left him upon the Tree: yea, he had as ſurely *Rotted* in the Grave, as ever he *died* on the Tree. But when he viſited Chriſt in the Grave, he found him *a Holy, Harmleſs, Undefiled, and Spotleſs Chriſt*, and therefore he *raiſed* him up from the Dead.

Acts 2. 24. *He raiſed him up from the Dead, having looſed the Pains of Death; becauſe it was not poſſible that he ſhould be holden of it.*

Queſt. *But why not poſſible* now *to be holden of death?*

Anſ. Becauſe, *the Cauſe was removed*, Sin was the Cauſe, *he died for our Sins*, *he gave himſelf for our Sins*; *Theſe Sins brought him to Death*: But when God that had made him a Curſe for us, looked upon him into the Grave, he found him *there* without ſin, and therefore looſed the Pains of Death; for Juſtice ſaith, *This is not poſſible*, becauſe not lawful, that he who lieth ſinleſs before God, ſhould be ſwallowed up of Death; therefore he raiſed him up.

1 Cor. 15. 1. 2, 3. Gal. 1. 4.

56. Queſt. *But what did he do with our Sins?* for he had them upon his Back.

Anſ. 'Tis ſaid he TOOK them away: *Behold the Lamb of God that taketh away the* ſin *of the World.* 'Tis ſaid he PUT them away. *Now once in the End of the World hath he appeared to put away ſin by the Sacrifice of himſelf*: That is, by the *Merit* of his undertaking he brought into the World, and ſet before the Face of God *ſuch* a Righteouſneſs, that out-weigheth, and goeth far beyond that Sin; and ſo did hide Sin from the ſight of God: Hence, he that is juſtified, is ſaid, to have his Sins HID, and covered. *Bleſſed is the Man whoſe Tranſgreſſions are forgiven, and whoſe Sin is covered*, covered with the Righteouſneſs of Chriſt. *I ſpread my ſkirt over thee, and covered thy Nakedneſs*, thy Sins. Chriſt Jeſus therefore, having by the Infiniteneſs of his Merit, taken away, put away, or hidden our Sins from the Face of God, therefore he *raiſed* him up from the Dead.

Joh. 1. 29. Heb. 9. 26. Rom. 4. 7. Ezek. 16. 8.

You find in that 16th of *Leviticus* mention made of two Goats, one was to be *ſlain* for a Sin-Offering, the other to be left *alive*: The Goat that was *ſlain*, was a Type of Chriſt's Death, the *other* of his Merit. Now this living Goat, HE carryed away the Sins of the People into the Land of forgetfulneſs. *And* Aaron *ſhall lay both his Hands upon the head of the Live-Goat, and confeſs over him all the Iniquities of the Children of* Iſrael, *and all their Tranſgreſſions, in all their Sins, putting them upon the Head of the Goat, and ſhall ſend him away by the Hands of a fit Man into the Wilderneſs, and the Goat ſhall bear upon him all their Iniquities unto a Land not inhabited.* Thus did Jeſus Chriſt bear away by the Merit of his Death, the Sins and Iniquities of them that Believe; wherefore, when God came to him in the Grave, he found him Holy and Undefiled, and *raiſed him up from the Dead.*

Levit. 16.

And obſerve it, As his Death was for our Sin, ſo his Riſing again was for our Diſcharge: for both in his Death and Reſurrection he immediately reſpected our Benefits; *he died for us*, he roſe from the Dead for us. *He was delivered for our Offences, and was raiſed again for our Juſtification.* By his death he carried away our ſins, by his riſing, he brought to us juſtifying righteouſneſs. Rom. 4. 25.

There are five Circumſtances alſo attending his *Reſurrection*, that ſhew us how well pleaſed God was with his Death. 57.

1. It muſt be ſolemnized with the Company, Attendance and Teſtimony of Angels, *Mat.* 28. 1, 2, 3, 4, 5, 6. *Luk.* 24. 3, 4, 5, 6. *John* 20. 11, 12. 2dly. At, or juſt upon his *Reſurrection*, the Graves, where many of the Saints, for whom he died, lay aſleep, did open, and they followed the Lord in full Triumph over Death. *The Graves were opened, and many Bodies of Saints which ſlept aroſe, and came out of their Graves after his Reſurrection, and went into the Holy City, and appeared unto many.* Matth. 27. 52.

Theſe Saints coming out of their Graves after him; what a Teſtimony is it, that he, for them, had taken away ſin, and deſtroyed him that had the Power of Death: yea, what a Teſtimony was it that he had made amends to God the Father, who granted him at his Reſurrection, to have preſently out of the Grave, *Of the Price of his Blood, even the Body of many of the Saints which ſlept. He was declared to be the Son of God with Power by the Spirit of Holineſs, and the Reſurrection from the Dead.* It ſaith not, by *his* Reſurrection, though that be true; But by *the Reſurrection*, meaning the Reſurrection of the Bodies of the Saints which ſlept, becauſe they roſe by vertue of his Blood; and by that he was with power declared to be the Son of God. They I ſay, were part of his Purchace, ſome of them for whom Chriſt died: Now for God to raiſe them, and that upon, and by vertue of his *Reſurrection*, what is it but an open Declaration from Heaven, that Chriſt by his Death hath made amends for us, and obtained Eternal Redemption for us? Rom. 1. 4.

3dly. When he was riſen from the Dead, God, to confirm his Diſciples in the Faith of the Redemption that Chriſt had obtained by his Blood, *brings him to the Church*, preſents him to them alive, ſhews him *openly*, ſometimes to two or three, ſometimes to eleven or twelve, and once to above five hundred Brethren at once, *Acts* 1. 3. Chap. 10. 40. *Luk.* 24, 13, 14, 15, 16, 31. *Joh.* 20. 19. Chap. 21. 1, 2, 3, *&c.* 1 *Cor.* 15. 3, 4, 5, 6, 7, 8.

4thly. At his *Reſurrection*, God gives him *the Keys of Hell, and of Death*, Revel. 1. 16, 17. Hell and Death are the Effects and Fruits of Sin. *The Wicked ſhall be turned into Hell*, and the Wages of ſin is Death. But what then

are

are Sinners the better for the Death and Blood of Chriſt? O! they that dare venture upon him are much the better, for they ſhall not periſh unleſs the Saviour will damn them; for he hath the Keys of Hell and of Death. *Fear not, ſaith he, I am the Firſt and the Laſt, I am he that liveth, and was dead, and behold, I am alive for evermore, and have the Keys of Hell and Death.* Theſe were given him at his Reſurrection, as if God had ſaid, My Son thou haſt ſpilt thy Blood for Sinners, I am pleaſed with it, I am delighted in thy Merits, and in the Redemption which thou haſt wrought; in token hereof, I give thee the *Keys of Hell* and of Death: I give thee all Power in Heaven and Earth, ſave who thou wilt, deliver who thou wilt, bring to Heaven who thou wilt.

5thly. At Chriſt's *Reſurrection, God bids him ask the Heathen of him with a promiſe to give him the uttermoſt parts of the Earth for his Poſſeſſion.* This Sentence is in the ſecond Pſalm, and is Expounded by *Paul*'s Interpretation of the Words before, to be ſpoken to Chriſt at his Reſurrection. *Thou art my Son, this day have I begotten thee.* I have begotten thee, that is, ſaith *Paul*, from the Dead.

He hath raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm, *Thou art my Son, this day have I begotten thee.* Now mark at his Raiſing him from the Dead, he bids him *ask, ASK* of me, and that the Heathen: As if God had ſaid, *my Son*, thy Blood hath pacified and appeaſed my Juſtice; I can now in Juſtice, for thy ſake, forgive poor Mortals their Sin; ASK them of me, ASK them though they be Heathens, and I will give them to thee, to the utmoſt ends of the Earth. This is then the firſt Demonſtration to prove that Jeſus Chriſt by what he hath done, hath paid full Price to God for the Souls of Sinners, and obtained Eternal Redemption for them; namely, his being raiſed again from the Dead.

Act. 13. 30, 31, 32, 33, 34.

50. ## *The Second Demonſtration.*

SEcondly, A ſecond thing that demonſtrateth this Truth, is, *That he* Aſcended, *and was received up into Heaven. So after the Lord had ſpoken to them, he was received up into Heaven.*

Mar. 16. 19.

This Demonſtration conſiſteth of two parts, 1. Of his Aſcending. 2. Of his being Received.

Firſt, For his *Aſcending*. *He is Aſcended on High*, Eph. 4. 8.

This Act of Aſcending anſwereth to the High-Prieſt under the Law, who, after they had killed the Sacrifice, he was to bring the Blood into the moſt Holy Place, to wit, the inner Temple, the way to which, was aſcending or going up.

2 Chron. 9.

Now conſider the *Circumſtances* that attended his Aſcending, when he went to carry his Blood to preſent it before the Mercy-Seat; and you will find, they all ſay amends is made to God for us.

1. At this, He is again attended, and accompanied with Angels, *Act.* 1. 10, 11.

2. He Aſcendeth with a *ſhout*, and with the ſound of a Trumpet, with, Sing Praiſes, ſing Praiſes, ſing Praiſes, *Pſal.* 47. 5, 6.

3. The Enemies of Man's Salvation are now tyed to his Chariot-Wheels. *When he Aſcended on High, he led captivity captive*; that is, he led Death, Devils, and Hell, and the Grave, and the Curſe, captive, for theſe things were our Captivity. And thus did *Deborah* propheſie of him, when ſhe cryed, *Ariſe* Barack *and lead thy Captivity captive, thou Son of* Abinoam. And *David* alſo foreſaw when he ſaid, *Thou haſt aſcended on high, thou haſt led Captivity captive.*

Ephes. 4. 8.

Judges 5. 12.

Pſal. 68. 18.

4. The Apoſtles muſt be the Beholders of his going up, and muſt ſee the Cloud receive him out of their ſight, *Act.* 1. 11, 12.

The Conſideration of theſe things ſtrongly inforceth this Concluſion, *That he hath ſpoiled what would have ſpoiled us, had he not by his Blood-ſhed taken them away.* And I ſay, for God to adorn him with all this Glory in his Aſcenſion; THUS to make him ride Conqueror up into the Clouds; THUS to go up with ſound of Trumpet, with ſhout of Angels, and with Songs of Praiſes; and let me add, to be accompanied alſo with thoſe that *roſe* from the Dead after his Reſurrection, who were the very Price of his Blood. This does greatly demonſtrate, *That Jeſus Chriſt by what he hath done, hath paid full price to God for the Souls of Sinners, and obtained Eternal Redemption for them*; he had not elſe rid thus in Triumph to Heaven.

2. I come now to his being Received: *He was received up into Heaven.* The High-Prieſt under the Law, when he *aſcended* into the Holieſt, he was, *there to offer the Blood*; which Holieſt was the Type of Heaven, *Exod.* 19. 10, 11. *Heb.* 9. 24. But becauſe the Sacrifices under the Law could not make them that did the Service perfect, as pertaining to the Conſcience; therefore they were to ſtand, not ſit; to come out again, not tarry there. *For it is not poſſible that the Blood of Bulls and Goats, ſhould take away ſin; wherefore, when he cometh into the World, he ſaith, Sacrifice and Offerings thou wouldeſt not, but a Body haſt thou prepared me. In Burnt Offerings and Sacrifices for ſin thou haſt had no pleaſure. Then ſaid he, lo, I come (in the Volume of thy Book it is written of me) to do thy will, O God.*

Heb. 10. 4, 5, 6.

Chriſt therefore in his entring into Heaven, did it, as High-Prieſt of the Church of God: Therefore neither did he go in without Blood. *Wherefore, when he came to be an High-Prieſt of good things to come, by a greater and more perfect Tabernacle, not made with Hands; that is to ſay, not of this Building, neither by the Blood of Bulls and Goats, but by his own Blood, he entered in once into the Holy Place, having obtained Eternal Redemption for us.*

Heb. 9. 12, 13, 14.

He entered in having obtained, or becauſe he obtained Eternal Redemption for us: but to paſs that:

59. Conſider ye now alſo thoſe Glorious Circumſtances that accompany his Approach to the Gates of the Everlaſting Habitation.

1. The Everlaſting Gates are ſet, yea, bid ſtand open. *Be ye open ye Everlaſting Doors,*

and the King of Glory ſhall come in. This King of Glory, is Jeſus Chriſt, and the words are a Prophecy of his Glorious *Aſcending* into the Heavens, when he went up as the High-Prieſt of the Church, to carry the price of his Blood into the Holieſt of all. *Lift up your Heads, O ye Gates, even lift them up, ye Everlaſting Doors, and the King of Glory ſhall come in.* Pſalm 24. 7, 9.

2ly. At his Entrance he was *received*, and the Price accepted which he paid for our Souls. Hence it is ſaid, he entred in *by his Blood*; that is, by the Merit of it. *To receive*, is an act of complacency and delight, and includeth well-pleaſedneſs *in the Perſon Receiving*, who is God the Father: And conſidering that this Jeſus, *now received*, is to be received upon our account, or as undertaking the Salvation of *Sinners*: (for he entered into the Heavens *for us*) it is apparent that he entered thither by vertue of his Infinite Righteouſneſs, which he accompliſhed for us upon the Earth.

3dly. At his Reception, *he received Glory*, and that alſo for *our* Encouragement. *God raiſed him up, and gave him Glory, that our Faith and Hope might be in him.* 1 Pet. 1. 19, 20, 21.

60. He gave him Glory, as a Teſtimony, that his undertaking the Work of our Redemption was accepted of him.

1. He gave glory; firſt *to his Perſon*, in granting him to ſit at his own Right Hand, and this he had, I ſay, for, or upon the account of the Work he accompliſhed for us in the World; *When he had offered up one Sacrifice for Sins, for ever, he ſate down on the Right Hand of God*, and this by God's appointment. *Sit thou at my right Hand.* This Glory is the Higheſt; it is above all Kings, Princes and Potentates in this World; it is above all Angels, Principalities and Powers in Heaven. *He is gone into Heaven, and is on the Right Hand of God; Angels, and Authorities, and Powers being made ſubject unto him.* Heb. 10. 12, 13. 1 Pet. 3. 32.

2. He gave Glory to his Name, to his Name, JESUS; that Name being exalted above every Name. *He hath given him a Name above every Name, that at the Name of Jeſus, every Knee ſhould bow, of things in Heaven, and things on Earth, and things under the Earth, and that every Tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father*, Phil. 2.

This Name is ſaid (in another place) to be a Name above every Name that is Named, *not only in this World, but in that alſo which is to come.* Epheſ. 1. 21.

But ſhould [JESUS] have been ſuch a Name, ſince he undertook for Sinners; had this Undertaker failed in his Work, if his Work had not been accepted with God, even the Work of our Redemption by his Blood? No verily, it would have ſtunk in the Noſtrils both of God and Man, it would have been the moſt abhorred Name: but JESUS is the *Name*; JESUS, he was called in order to his Work. *His Name ſhall be called JESUS, for he ſhall ſave*; He was ſo named of the Angels, *before he was conceived in the Womb*; and he goeth by that Name now he is in Heaven: By the Name Jeſus, *Jeſus of Nazareth*, becauſe he once dwelt there. This Name, I ſay, is the Higheſt *Name*, the Everlaſting Name; the Name that he is to go by, to be known by, to be worſhipped by, to be glorified by; yea the *Name* by which alſo moſt Glory ſhall redound to God the Father. Now what is the ſignification of this *Name*, but SAVIOUR? This *Name* he hath therefore, *for his Works ſake*; and becauſe God delighted in his Undertaking, and was pleaſed with the Price he had paid for us; therefore the Divine Majeſty hath given him it, hath made it High, and hath commanded all Angels to bow unto it. Yea it is the *Name* in which he reſteth, and by which he hath magnified all his Attributes.

1. This is the *Name* by which Sinners ſhould go to God the Father.

2. This is the *Name* through which they obtain forgiveneſs of Sins, *and* ANY *thing. If you ask any thing in my Name, I will do it*, John 14.

3. This is the *Name* through which our ſpiritual Services and Sacrifices are accepted, and by which an Anſwer of Peace is returned into our Boſoms, 1 *Pet.* 2. But more of this anon.

3. At this *Name* Devils tremble, at THIS Name Angels bow the Head, at THIS Name God's Heart openeth, at THIS Name the Godly Man's Heart is comforted: THIS Name none but Devils hate it, and none but thoſe that muſt be *Damned* deſpiſe it; *No man ſpeaking by the Holy Ghoſt calls Jeſus accurſed*, or accounteth him ſtill dead, and his Blood ineffectual to ſave the World.

61. 3dly. He hath alſo given him the Glory of Office.

1. *He is there a* Prieſt *for ever*, intercepting betwixt the Divine Preſence, and all that hate us, by his *Blood*; Sin, Satan, Death, Hell, the Law, the Grave, or the like, cannot be heard, if his Blood be preſented to God, as the Atonement for us: This is called the Blood of ſprinkling *which ſpeaks better things than the Blood of* Abel. By this Blood he entred into Heaven, by this Blood he ſecureth from wrath, *all that come unto God by him*: but ſhould his Blood have had a Voice in Heaven to *ſave* withal, had it not merited firſt, even in the ſhedding of it, the Ranſom, and Redemption of Souls? Tis true, a Man whoſe Blood cannot ſave, may with *Abel's*, cry out for Vengeance and Wrath on the Head of him that ſhed it, *but* THIS *Blood ſpeaks for better things*, this Blood ſpeaks *for* Souls, for Sinners, for Pardon. *Having obtained Eternal Redemption for us.* Heb. 12. 24.

2. He is there a Fore-runner *for us. Whither the Fore-runner is for us entered, even Jeſus.* Heb. 6. 20. This Office of Harbinger, is diſtinct from, though it comes by vertue of, his Prieſtly Office; therefore they are both mentioned in the Text. *Whither the Fore-runner is for us entered, even Jeſus, made an High-Prieſt for ever, after the Order of* Melchiſedec. He is therefore our Fore-runner, by vertue of his Prieſthood, his Blood giving worth to all he does.

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In this Office of Harbinger, or Fore-runner, he prepareth for Believers their dwelling-Places in the Heavens; their dwelling-Places, according to their Place, State, Calling, Service, or Work, in his Body the Church: *In my Fathers Houſe*, ſaith he, *are many Manſions*; *if it were not ſo, I would have told you: I go to prepare a place for you.* John 14

This is that is mentioned in the 47*th*. Pſalm. *He ſhall chuſe our Inheritance for us, the Excellency of* Jacob *whom he loved.* But ſhould he have had power to chuſe our Inheritance for us, to prepare for us our dwelling Places; ſhould he have Power to give, even Heaven it ſelf, to a Company of *Poor* Men, had he not in the firſt place obtained by his Blood the deliverance of our Souls from Death.

3. *He is there a Prophet for us*, by which Office of his, he hath received to communicate the whole Will of the Eternal God, ſo far as is fit for us to know in this World, or in that which is to come. Hence he is called the Prophet of the Church. The Lord ſhall raiſe you up a Prophet, *and this is, of a truth, that Prophet that ſhould come into the World.* But this Office he hath alſo now in Heaven, by vertue of the Blood he ſhed for us upon Earth. Hence the New Teſtament is called, *The New Teſtament in his Blood*, and his Blood is ſaid to be *The Blood of the Everlaſting Covenant*, or Teſtament: Yea ſuch Vertue doth his Blood give to the New Teſtament or Covenant of Grace, as that ſevered from that it is nothing worth; *for a Teſtament is of force after Men are dead, otherwiſe it is of no ſtrength at all, while the Teſtator liveth.* So that every Word of *God*, which he hath by Chriſt given to us, for our Everlaſting Conſolation, is dipt in Blood, is founded in *Blood*, and ſtands good to Sinners purely (I mean with reſpect to Merit) upon the account of Blood, or becauſe his Blood that was ſhed for us on the Croſs, prevailed for us for the Remiſſion of our Sins. Let no Man think to receive any benefit by Chriſt's Prophetical Office; by any of the good Words of Grace, and forgiveneſs of Sins that are ſprinkled up and down in the New Teſtament; *That looketh not for that good to come to him for the ſake of that Blood by which this Teſtament is eſtabliſhed:* For neither was the firſt Teſtament dedicated without Blood; for when *Moſes* had ſpoken every Precept to all the People according to the Law; *He took the Blood of Calves, and of Goats with Water, and ſcarlet Wooll, and Hyſop, and ſprinkled both the Book and all the People, ſaying, This is the Blood of the Teſtament which God hath injoyned unto you.* Heb. 9. 16, 17. Heb. 9. 18, 19, 20.

The Prophetical Office of Chriſt ſtandeth of two parts: Firſt in Promiſes of Grace; Secondly, in Directions of Worſhip; but neither is this laſt, to wit, the Doctrine of Worſhip, or our ſubjection to that Worſhip, of any value, any further than as ſprinkled alſo with his *Blood:* For as in the firſt Teſtament, the Tabernacle and all the Veſſels of the Miniſtry were ſprinkled with Blood (and it was neceſſary that ſo it ſhould be) ſo the Heavenly things themſelves muſt be alſo purified with Sacrifices, but yet *with better Sacrifice than theſe*; for now, not *Moſes*, but *Chriſt*, doth ſprinkle, not with Blood of Calves, but with his own Blood, neither as entered into places made with hands, *but from Heaven doth Jeſus ſprinkle* all that Doctrine of Worſhip, and ſubjection of his Saints thereto, which is of his own inſtituting and commanding, *Heb.* 9. 23, 24, 25, 26.

4 He hath received there the Office of a King, by which he ruleth in the Church, and over all things for her ſake. The Government is laid upon his Shoulders; the Lord God hath given him the Throne of his Father *David.* Hence it is that he ſaith, *All Power is given me in Heaven and Earth*; but now this Kingly Office he hath it by his Blood, *becauſe he humbled himſelf to Death, therefore God hath highly exalted him, and given him the higheſt Name.* And hence again he is called a LAMB upon the Throne. *In the midſt of the Throne and of the four Beaſts, and in the midſt of the Elders ſtood a Lamb as it had been ſlain, having ſeven Horns*; a Demonſtration of Kingly Power. But mark, he was a Lamb upon the Throne, he had his Horns as a *Lamb*. Now by LAMB, we are to underſtand, not only his meek and ſweet Diſpoſition, but his Sacrifice; for he was as a *Lamb* to be ſlain and Sacrificed; and ſo his having a Throne and ſeven Horns as a Lamb, giveth us to underſtand, that he obtained this Dignity of King by his Blood. *When he had by himſelf purged our Sins, he ſat down on the right hand of the Majeſty in the Heavens. When he had offered up one Sacrifice for ſins for ever, he ſat down on the right hand of God.* Rev. 5. Heb. 4 10.

Now put all theſe together, to wit, his Reſurrection from the Dead, his Aſcenſion, and his Exaltation to Office, and remember alſo that the Perſon thus Exalted, is the ſame Jeſus of *Nazareth* that ſometime was made accurſed of God for ſin, and alſo that he obtained this Glory by vertue of the Blood that was ſhed for us, and it muſt unavoidably follow, *That Jeſus Chriſt by what he hath done, hath paid full price to God for Sinners, and obtained Eternal Redemption for them.*

The third Demonſtration. 62

BUT to proceed; A third Demonſtration, That Jeſus Chriſt by what he hath done, hath paid full Price to God for Sinners, and obtained Eternal *Redemption* for them, is, *becauſe he hath received for them the Holy* Spirit *of God.*

This Jeſus hath God raiſed up, whereof, ſaid *Peter*, we are all Witneſſes. *Therefore being by the Right Hand of God exalted, and having received of the Father the Promiſe of the Holy* Ghoſt, *he hath ſhed forth that which ye now ſee and hear.* Acts 2. 32, 33.

The receiving of the Holy Ghoſt at the Hand of the Father, who had bruiſed him before for the Tranſgreſſions of his People. The receiving of it, I ſay, upon his Reſurrection, and that to give them for whom (juſt before) he had ſpilt his Blood to make an Atonement for their Souls; argueth that the Divine Majeſty found reſt and content in that precious

Blood, and found it full price for the Sinners for whom he ſhed it.

And if you conſider the neceſſity of the giving of this good ſpirit to Men, and the benefit that they receive by his coming upon them, you will ſee yet more into the Truth now contended for.

Firſt, Then of the Neceſſity of giving this good Spirit.

Secondly, And then of the Benefit which we receive at his coming.

Firſt, Of the Neceſſity of its being given.

1. Otherwiſe Jeſus could never have been proved to be the Saviour; for the Promiſe was, that *Meſſias* ſhould have the Spirit given him; given him to communicate. *As for me, this is my Covenant with them,* ſaith the Lord, *my Spirit which is upon thee, and my Words which I have put in thy Mouth* (*meaning the Redeemer,* ver. 20.) *ſhall not depart out of thy Mouth, nor out of the Mouth of thy ſeed, nor out of the Mouth*
Iſa 59. 21. *of thy ſeed's ſeed, from henceforth and for ever.*

Here is the Promiſe of the *Spirit* to be given to Chriſt, and by him to his Seed for ever. And this was ſignified long before in the A-
Exod. 30. 30. nointing of *Aaron* and his Sons. *And thou ſhalt anoint* Aaron *and his Sons, and conſecrate them.*

This Spirit Jeſus promiſed to ſend unto his, at his Exaltation on the Right Hand of God: The Spirit, I ſay, in the plentifull *Pourings* of it out. True, the Church in all Ages had ſomething of it by vertue of the Suretyſhip of the Lord Jeſus; but *this* in compariſon of what was to come into the Church after his Reſurrection, is not reckoned a *Pouring* forth, therefore *Pourings* forth thereof are reſerved to the time of the Aſcenſion, and Exaltation of this Jeſus. *I will pour out of my Spirit in* THOSE *Days.*

Hence Jeſus reſerves it till his going away, and 'tis expreſly ſaid; *The Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified.* Accordingly did the Apoſtles wait after his Reſurrection for the pouring forth of the Holy Ghoſt, and at the ſet time did receive it, by the giving of which, he declared himſelf to be the ſon of God and Saviour of the World, *John* 14. 26. *Chap.* 15. 26. *Chap.* 16. 7. *Act.* 1. 4. 5. *Joel* 2. 28. *Acts* 2. 16, 17. *Joh.* 7. 39. *Rom.* 1. 4.

2. Without the giving of the Holy Ghoſt there had wanted a Teſtimony that his *Goſpel* was the Goſpel of Meſſias. *Moſes* his Miniſtration was confirmed by Signs and Wonders and mighty Deeds, both in *Egypt,* in the Wilderneſs, and at the Red Sea; wherefore 'twas neceſſary that the Doctrine of Redemption by Blood, which is the Doctrine of the Goſpel of this Jeſus, ſhould be alſo *confirmed with ſigns following.* Hence both himſelf and Apoſtles did as frequently work *Miracles* and do mighty Deeds, as his Miniſters now do preach: which Signs and Miracles, and Wonders, confirmed their Doctrine, though themſelves, both Maſter and Scholar was (in appearance the moſt conſiderable) mean: yea, they by the means of the Holy Ghoſt, have ſo ratified, confirmed, and ſetled the Goſpel in the World, that no Philoſopher, Tyrant, or Devil hath been able hitherto, to move it out of its place. Mar. 16. 20.
He confirmed the Word with Signs following. Heb. 2. 4.

3. As the giving of the Holy Ghoſt was neceſſary thus; ſo was it neceſſary alſo to ſtrengthen them that were intruſted with his Goſpel.

1. To preach it effectually. 2. To ſtand to it boldly. 3. And to juſtifie it to be the Doctrine of *Meſſias* incontroulably.

1. To preach it effectually; *in demonſtration of the ſpirit.* 1 Cor. 2 4. 2 Cor. 6. 4, 5, 6

2. To ſtand to it boldly; Then *Peter* filled with the Holy Ghoſt, ſaid: *And they ſaw the Boldneſs of Peter and John.* Joh. 16. 8, 9. Acts. 8. 13.

3. To juſtifie the Doctrine incontroulably. *I will give you a Mouth and Wiſdom which all your Adverſaries ſhall not be able to reſiſt or gainſay. And they were not able to reſiſt the Wiſedom and Spirit by which he ſpake.* Luk. 21. 15 Act. 6. 10.

Now, I ſay, that God ſhould give the Holy Ghoſt to Jeſus, to confirm this Goſpel, *Redemption from ſin by his bloud*; what is it, but that by his blood he hath paid full price to God for Sinners, and obtained Eternal Redemption for them?

But again, the Benefit which we receive at the Coming of the Holy Ghoſt, doth more demonſtrate this Truth; hath Chriſt purchaſed Sinners, and are they the Price of his Blood? Yes. But how doth that appear? Why, becauſe by the Holy *Ghoſt* which he hath received to give us, we are fitted for the Inheritance which by his Blood is prepared for us. 63.

1. By the *Spirit* of God we are quickned, and raiſed from a ſtate of Sin, but that we could not be, were it not that an Atonement is made for us; firſt, by the Blood of Chriſt our Saviour. This is true; for they that are quickened by the Holy Ghoſt, are quickned by it through the Word of the Goſpel which offereth Juſtification to Sinners through Faith in his Blood: yea, we are ſaid to be quickned together with him, dead and riſen with him: yet ſo as by the Spirit of God.

2. We are not only quickned by the Holy Ghoſt, but poſſeſſed therewith; it is given to dwell in our Hearts. *Becauſe ye are Sons, God* Gal. 4. 4, *hath ſent forth the Spirit of his Son into your* 5, 6. *Hearts*; which Spirit is alſo our earneſt for Heaven, until the Redemption of the purchaſed Poſſeſſion; that is, until our Body which is the purchaſed Poſſeſſion, be redeemed alſo out of the Grave by the Power of the ſame mighty Spirit of God, *Epheſ.* 1. 13. 14.

3. By this Holy Spirit we are made to believe, *Rom.* 15. 13.

4. By this Holy Spirit, we are helped to pray and call God Father.

5. By this Holy Spirit we are helped to underſtand and apply the Promiſes.

6. By this Holy Spirit the Joy of Heaven, and the Love of God is ſhed abroad in the Heart of the Saved.

7. By this Holy Spirit we are made to wait for the hope of Righteouſneſs by Faith, that is, to ſtand faſt through our Lord Jeſus in the day when he ſhall judge the World.

And all this is the Fruit of Redemption by Blood;

Blood; of Redemption by the Blood of Chriſt.

This is yet further evident,

1. Becauſe the Work of the *Spirit* is to lead us into the ſayings of Chriſt; which, as to our Redemption from Death, are ſuch as theſe. John. 6. *I lay down my Life, that you may have Life. I give my Life a Ranſom for many; And the Bread which I will give is my Fleſh, which I will give for the Life of the World.* 2. Becauſe, the Spirit in the Wiſdom of Heaven, is not counted a ſufficient Teſtimony on Earth, but as joined with the Blood of Chriſt. *There are three that bear Witneſs on Earth, the Spirit, the Water, and the Blood.* Theſe are the Witneſſes of God. The Spirit, becauſe it quickneth; the Blood, becauſe it hath merited; and the Water, to wit, the Word, becauſe by that, *we are clean*, as to life and converſation, 1 *Joh.* 5. 8. *Epheſ.* 5. 26. *Rom.* 8. 16. *Pſal.* 119. 9. 3. Becauſe, as by the Spirit, ſo we are ſanctified by Faith in the Blood of Jeſus, *Heb.* 13. 12. 4. Becauſe when moſt full of the Spirit, and when that doth work moſt mightily in us, we are then moſt in the belief, and admiring apprehenſions of our deliverance from Death by the Blood of Jeſus, *Revel.* 15. *Chap.* 5. 9. 5. The Holy Ghoſt breatheth no where, ſo as in the Miniſtry of this Doctrine, this Doctrine is ſent WITH the Holy Ghoſt from Heaven; yea, as I have hinted, one of the Great Works of the Holy Ghoſt under the Old-Teſtament, was to teſtifie *of the Sufferings of Chriſt, and the Glory that ſhould follow.* 1 Pet. 1. 10, 12.

Put all theſe things together and ſee, if Jeſus Chriſt by what he hath done, hath not paid full price to God for Sinners; *if he hath not obtained Eternal Redemption for them.*

The Fourth Demonſtration.

64. THat Jeſus Chriſt *by what he hath done*, hath paid full price to God for Sinners, *and obtained eternal* Redemption *for them*, is evident, if you conſider how the preaching thereof hath been from that time to this *a mighty* Conquerer *over all kind of Sinners.* What Nation, what People, what kind of Sinners have not been ſubdued by the preaching of a Crucified Chriſt? He upon the White Horſe with his Bow and his Crown hath conquered, doth conquer, *and goeth forth yet conquering and to conquer: And I, ſaith he, If I be lifted up from the* Revel. 6. 2. *Earth, will draw all men unto me:* but what was it to be lifted up from the Earth? Why, it may be expounded by that ſaying; *As Moſes lifted up the Serpent in the Wilderneſs, ſo muſt the* John 12. 32. chap 3. 14, 15. *Son of Man be lifted up, that whoſoever believeth in him, might not periſh but have everlaſting life.*

He was then lifted up, when he was hanged upon a Tree between the Heavens and the Earth as the Accurſed of God for us. The Revelation of this, it conquers all Nations, Tongues, and People. *And they ſang a new* Revel. 5. 9. *Song, ſaying, thou art worthy to take the Book and to open the Seals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation:* Hence the Apoſtle *Paul* choſe, above all Doctrines, to preach up a Crucified Chriſt, and reſolved ſo to do: *For I determined*, ſaith he, *not to know any thing among you, ſave Jeſus Chriſt and him Crucified.* 1 Cor. 2. 2, 3.

1. The Doctrine of *Forgiveneſs* of *Sin*, conquered his very *Murderers.* They could not withſtand the Grace; thoſe bloody ones, that would kill him whatever it coſt them, could ſtand no longer, but received his Doctrine, fell into his Boſome, and obtained the Salvation which is in Chriſt Jeſus. *They ſhall look upon him whom they have pierced, and mourn for* Zech. 12. 10. *him, as one mourneth for his only Son, and they ſhall be in bitterneſs for him, as one is in bitterneſs for his firſt-born.* Now was this Scripture eminently fulfilled, when the Kindneſs of a Crucified Chriſt, broke to pieces the Hearts of them that had before been his Betrayers and Murderers. Now was there a *great Mourning in Jeruſalem*; now was their wailing and lamentation, mixed with joy and rejoycing.

2. Though *Paul* was mad, exceeding mad againſt Jeſus Chriſt of *Nazareth*, yea, though he was his avowed Enemy, ſeeking to put out his Name from under Heaven: yet the Voice from Heaven [*I am Jeſus, &c.*] *I am the Saviour*; how did it conquer him, make him throw down his Arms, fall down at his Feet, and accept of the forgiveneſs of Sins freely by grace, through Redemption by Faith in his Blood.

3. They at *Samaria*, though before *Philip* preached to them, worſhipped and admired the Devil in *Magus*, yet when they believed *Philip*'s preaching of Chriſt unto them, and forgiveneſs of ſins through Faith in his Name, great joy was amongſt them, and they were baptized both Men and Women, *Act.* 8. He preached, ſaith the Text, *the things concerning the Kingdom of God, and the Name of Jeſus Chriſt*; that is, all the Bleſſings of Life, through the Name of Jeſus Chriſt; for he is the Mediator, and without his Blood come no ſpiritual bleſſings to Men.

4. How was the ſturdy Jailer overcome by a Promiſe of forgiveneſs of Sins by Faith in Jeſus Chriſt. It ſtopt his Hand of ſelf-murder, it eaſed him of the gnawings of a guilty Conſcience, and fears of Hell-Fire, and filled his Soul with rejoicing in God. *Act.* 16. 30, 31, 32, 33.

5. How were thoſe that uſed curious Arts, that were next to, if not, Witches indeed; I ſay, how were they prevailed upon, and overcome by the Word of God; which is the Goſpel of good Tidings through Faith in the Blood of Chriſt? *Act.* 19. 17, 18.

6. How were the *Epheſians*, who ſometimes were far from God; how, I ſay, were they made *nigh* by the Blood of Chriſt! *Epheſ.* 2. 13.

7. The *Coloſſians*, though ſometimes dead in their Sins, yet how were they quickned by God, through the Forgiveneſs of *all their Treſpaſſes*, and they had that through his Blood, *Col.* 2. 13. *Chap.* 1. 14.

What ſhall I ſay, no man could as yet ſtand before, and not fall under the Revelation of the Forgiveneſs of Sins through a Crucified Chriſt; as hanged, as dying, as accurſed for

Sinners

Sinners; he draws all men unto him, men of all ſorts, of all degrees.

Shall I add, how have men broken through all difficulties to Jeſus, when he hath been diſcovered to them! neither Lyons nor Fires, nor Sword, nor Famine, nor Nakedneſs nor Peril; neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord, *Rom.* 8. 35, 36. 37, 38, 39.

65. *The Fifth Demonſtration.*

THat Jeſus Chriſt by what he hath done, hath paid full price to God for Sinners, and obtained Eternal *Redemption* for them, is evident, *by the Peace and* Holineſs, *that by that Doctrine poſſeſſeth Mens Souls; The Souls of Men awakned, and that continue ſo.* By *awakned* Men I mean, ſuch as through the Revelation of their Sin and Miſery, groan under the want of Jeſus to ſave them, and that continue ſenſible, that they needs muſt periſh if his benefits be not beſtowed upon them.

For otherwiſe the Goſpel miniſtreth neither Peace nor Holineſs to any of the Souls of the Sons of Men; that is to ſay, not Saving Peace and *Holineſs.* ☞ The *Goſpel* of Grace and Salvation, is above all Doctrines, the moſt dangerous, if in word only, it be received by graceleſs men: if it be not attended with a Revelation of Men's need of a Saviour: if it be not accompanied in the Soul by the Power of the Holy Ghoſt. For ſuch Men as have only the notions of it, are of all Men liable to the greateſt Sins, becauſe there *wanteth* in their notions, *the Power of Love,* which alone can conſtrain them to love Jeſus Chriſt. And this is the Reaſon of theſe Scriptures. *They turn the grace of God into wantonneſs; They turn the grace of our God into laſciviouſneſs.* Jude 4.

For ſome when they hear of the Riches of Grace, *through Chriſt,* that hearing, not being attended with the Faith and Love which is in Chriſt Jeſus; thoſe Men receive the notions of this good Doctrine, only to cloak their Wickedneſs, and to harden themſelves in their Villanies.

Others when they hear, being leavened before with the leaven of ſome other Doctrine, ſome Doctrine of the Righteouſneſs of the World, or Doctrine of Devils; forthwith make head againſt, and ſpeak evil of the bleſſed Doctrine; and becauſe ſome that profeſs it, are not cleanſed from their filthineſs of Fleſh and Spirit, and do not perfect Holineſs in the fear of God: therefore others conclude that all that profeſs it, are ſuch, and that the Doctrine it ſelf tendeth to encourage, or at leaſt, to tolerate licentiouſneſs, as they imagined and affirmed of *Paul,* that he ſhould ſay, *Let us do evil, that good may come.* Rom. 3. 8, 9.

The ground of that Wicked Concluſion of theirs, was, becauſe he by the Allowance of God affirmed, *That as ſin had reigned unto death, ſo grace reigned unto life in a way of Righteouſneſs by Jeſus Chriſt our Lord.* Nay then, ſays the Adverſary, we may be as unholy as we will, and that by the Doctrine you preach: for, if where ſin abounds, grace abounds more, the conſequence of a wicked life, is but the heightening, advancing, and magnifying of Grace. But what ſaith the Apoſtle? my concluſions are true, *That* grace *doth reign above ſin,* but to ſay, *let us therefore ſin,* that Man's *Damnation* is juſt; becauſe ſuch an one abuſeth, and maketh the moſt deviliſh uſe of the Bleſſedeſt Doctrine that ever was heard of in the World amongſt Men. Beſides, 'tis evident that ſuch know not the Power thereof; nor have felt or ſavoured its bleſſedneſs; for where this Goſpel cometh in truth, *it naturally produceth Peace and Holineſs.*

66. 1. *Peace.* He is our Peace, he is the Prince of Peace, he giveth Peace in his High Places.

This word *Peace* hath in it a double reſpect.

1. It reſpecteth God: *He hath made Peace by the Blood of his Croſs;* that is, he hath made peace for us with God, having appeaſed the rigor of his Law, and ſatisfied juſtice for us. Hence it is ſaid: *The Peace of God which paſſeth all underſtanding, ſhall keep your Hearts and Minds through Chriſt Jeſus: The Peace of God, that is,* the Doctrine of Reconciliation by Chriſt's being made to be ſin for us, THAT *ſhall keep the Heart,* that is, from deſpair or fainting under apprehenſions of weakneſs and juſtice: But yet, this Peace of God, cannot be apprehended, nor be of any comfort to the Heart, but as the Man looks for it through *Chriſt Jeſus.* Therefore that clauſe is added, *through Chriſt Jeſus*: for he is Peace-maker, 'tis he that reconcileth us to God *in the Body of his Fleſh through death*; for by his doing and ſuffering he preſented God with Everlaſting Righteouſneſs for Sinners. Upon this we have Peace with God. Hence Chriſt is called King of Righteouſneſs FIRST; *firſt being by interpretation King of Righteouſneſs, and after that alſo King of Salem, which is King of Peace.* For he could not make peace with God, 'twixt us and him, but by being firſt the Lord of Righteouſneſs, the Lord our Righteouſneſs: but having firſt compleated Righteouſneſs, he then came and preached Peace, and commanded his Ambaſſadors to make Proclamation of it to the World, 2 *Cor.* 5. 19, 21. For 'twas want of Righteouſneſs that cauſed want of Peace: now then righteouſneſs being brought in, it followeth that he hath made peace. *For he is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us. Having aboliſhed in his* Fleſh *the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himſelf of twain one new Man, ſo making Peace, and that he might reconcile both unto God, in one Body by the Croſs, having ſlain the Enmity thereby, and came and Preached Peace to you that were afar off, and to them that were nigh; for through him we both have acceſs, by one Spirit, unto the Father.* Col. 1. 20. Phil. 4. 7. Heb. 7. 1, 2. Ephes. 2. 14, 15, 16, 17, 18.

2dly. This word *Peace* reſpecteth our inward quietneſs of Heart which we obtain, by beholding this Reconciliation made by Chriſt, with God, for us. *Being juſtified by Faith, we have Peace with God through our Lord* Jeſus 13. Rom. 5. 1. 2. chap. 15.

Jeſus Chriſt. The God of Peace fill you with all joy and peace in believing.

This *Peace* is expreſſed diverſly:

1. Sometimes it is called QUIETNESS; for it calms the Soul from thoſe troublous Fears of damning, becauſe of ſin. *And the* Iſa 32. 17. *Work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs, Quietneſs and Aſſurance for ever.* 2. Sometimes it is called BOLDNESS; for by the Blood of Chriſt a Man hath encouragement to approach unto God. *Having,* Heb. 10. 19, 20. *brethren, Boldneſs to enter into the Holieſt by the Blood of Jeſus, by a new and living way which he hath conſecrated for us through the Vail, that is to ſay his Fleſh.* 3. It is ſometimes called CONFIDENCE; becauſe by Jeſus Chriſt we have not only encouragement to come to God, but confidence; that if we ask any thing according to his Will, he not only heareth, but granteth the Requeſt which we put up to him. Ephes. 3. 12. *In whom we have boldneſs and acceſs, with confidence, by the Faith of Jeſus.* 4. Sometimes this 1 John 5. 14, 15. *Peace* is expreſſed by REST, becauſe a Man having found a ſufficient Fulneſs to anſwer all his Wants, he ſitteth down, and looks no further for ſatisfaction. Mat. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you reſt* 5. It is alſo expreſſed by SINGING, becauſe the Peace of God when it is received into the Soul by Faith, putteth the Conſcience into a Heavenly and Melodious Frame. Iſa. 35. 10. *And the Ranſomed of the Lord ſhall return, and come to* Zion *with Songs, and Everlaſting Joy upon their Heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall fly away.* 6. Sometimes it is expreſſed, or diſcovered by an Heavenly *glorying* and boaſting in Jeſus Chriſt, becauſe this Peace cauſeth the Soul to ſet its Face upon its Enemies with Faith of a Victory over them for ever by its Lord Jeſus. *Let* Jer. 9. 23, 24. *him that glorieth, glory in the Lord*; and, Pſal. 34. 2. *My Soul ſhall make her boaſts in the Lord, the Humble ſhall hear thereof, and be glad.* 7. Sometimes it is expreſſed or diſcovered by *Joy, Joy unſpeakable*; becauſe the Soul having ſeen it ſelf reconciled to God, hath not only quietneſs, but ſuch apprehenſions do now poſſeſs it of the unſpeakable Benefits it receiveth by Chriſt with reſpect to the World to come, that 1 Pet. 1. 8. it is ſwallowed up with them. *Whom having not ſeen, ye love, in whom though now ye ſee him not, yet believing ye rejoice, with Joy unſpeakable, and full of glory.* 8. Laſtly: It is expreſſed, or diſcovered by *the Triumph* that ariſeth ſometimes in the Hearts of the Believers; for they at times are able to ſee Death, Sin, the Devil, and Hell, and all Adverſity conquered by and tied as Captives at the Chariot-Wheels of Jeſus Chriſt: Taken captive, 2 Cor. 2. 14 I ſay, and overthrown for ever. *Thanks* Pſal. 47. 1. *be to God who cauſeth us always to triumph in Chriſt. O clap your Hands, O ye People, ſing unto God with the voice of Triumph.*

67. Now that all this ſhould be a *cheat*, is impoſſible, that is, it is impoſſible, that Believers ſhould thus have peace with God through the Blood of his Croſs; he having not paid full price to God for them; eſpecially if you conſider that the Authors of this Peace, are all the three in the God-head, and that upon a double account.

1. In that they have given us a Goſpel *of Peace*, Rom. 10. 15. or a New-Teſtament which propoundeth Peace with God through the Redemption that is in Chriſt. Now as this is called the Goſpel of Peace; ſo 1. It is called, *The Goſpel of God*, 1 Theſ. 2. 9. 2 Theſ 1. 8. 2. The Goſpel of Chriſt, *Rom.* 15. 19. 3. A Goſpel indited by the Holy Ghoſt, 1 *Theſ.* 4. 8.

I ſay therefore, that Redemption and Salvation, being that throw Chriſt, and the Truth thereof proclaimed by the Father, the Word, and the Holy Ghoſt, in the Word of the Truth of the Goſpel, it muſt needs be that we who believe, ſhall be ſaved, if we hold the confidence and the rejoicing firm unto the End. 2. As the three in the God-head are the Authors of this Peace, by inditing for us the Goſpel of Peace, or the good Tidings of Salvation by Jeſus Chriſt: *So they are the Authors of our Peace, by working with that word of the Goſpel in our Hearts.* And hence 1. the Father is called the God of Peace; now *the God of* Rom. 15. 33. *Peace be with you all: And the very God of Peace* 1 Theſ. 5. 23. *ſanctify you.* And becauſe he is the God of Peace, therefore he filleth thoſe that believe Rom. 15. 13. in his Chriſt, *with joy and Peace through believing.* 2. Again, Chriſt is called the Prince of Peace; therefore the Prayer is, *Grace be* 2 Theſ. 1. 2. *with you and Peace from God the Father, and the Lord Jeſus Chriſt.* 3. The Holy Ghoſt alſo is the Author of this Peace, this inward Peace; *Even Righteouſneſs and Peace, and joy* Rom. 14. 17. *in the Holy Ghoſt.*

And, I ſay, as I alſo have already ſaid, the procuring or Meritorious Cauſe of this Peace, are the doings and ſufferings of Chriſt. *Therefore by his doings and ſufferings he paid full price to God for Sinners, and obtained eternal Redemption for them:* elſe God would never have indited a Proclamation of Peace for them, and the Tenour of that Proclamation to be the Worthineſs of the Lord Jeſus: yea, he would never have wrought with that Word in the Heart of them that believe, to create in them Peace, Peace.

Secondly, As peace with God is an Evi- 68. dence, (the Blood of Chriſt being the Cauſe thereof) that Chriſt hath by it paid full price to God for Sinners; ſo Holineſs in their *Hearts* taking its beginning from this Doctrine, makes this fifth Demonſtration of double ſtrength.

1. That *Holineſs*, true Goſpel Holineſs, poſſeſſeth our Hearts by this Doctrine, 'tis evident; *becauſe the ground of Holineſs which is the Spirit of God in us, is miniſtred to us by this Doctrine.* When the Apoſtle had inſinuated that the *Galatians* were bewitched, becauſe they had turned from the Doctrine of Chriſt Crucified, he demands of them, *Whether they received the Spirit by the Works of the Law, or by* Gal. 3. 1, 2, 3, 4. *the hearing of Faith?* That is, whether the Spirit took Poſſeſſion of their Souls by their Obedience to the Ten *Commandments*; or by their giving credit to the Doctrine of the Forgiveneſs of their Sins, by Faith in this Crucified

cified Chriſt: ſtrongly concluding not by the Law, but by the hearing, or preaching of Faith; that is, of the Lord Jeſus as Crucified, who is the Object of Faith. 2 As this Doctrine conveyeth the ground, or ground-work which is the Spirit; ſo alſo it worketh in the Heart thoſe three Graces, Faith, Hope, Love, all which as naturally purifie the Heart from Wickedneſs, as Sope, or Niter, cleanſeth the Cloth. *He purified their Hearts by Faith*, by Faith in Chriſt's Blood. *And every one that hath this Hope in him, purifieth himſelf even as he is pure.* And alſo Love, you ſhall ſee what that doth, if you look into the Text, *Act.* 15. 9. 1 *Joh.* 3. 3, 4. 1 *Cor.* 13. Now I ſay, *this Faith* groundeth it ſelf in the Blood of Chriſt; Hope waiteth for the full enjoyments of the purchace of it, *in another World*: and love is begot, and worketh, by the Love that Chriſt hath expreſſed by his Death, and by the Kindneſs he preſented us within his Heart-Blood, *Rom.* 3. 24. 1 *Cor.* 15. 19. 2 *Cor.* 5. 14.

69. Beſides, what arguments ſo prevailing, as ſuch as are purely Goſpel? To inſtance a few.

1. What ſtronger, *than a free forgiveneſs of*
Luk 7. 41, 42, 47. *Sins. A certain Man had two Debtors, the one owed him five Hundred Pence, and the other Fifty, and when they had nothing to pay, he frankly forgave them both, tell me therefore which of them will love him moſt?* 2. What ſtronger argument to *Holineſs*, than to ſee, that though forgiveneſs comes free to us, *yet it coſt Chriſt Jeſus Heart-Blood to obtain it for us. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our Sins.* And this Love of God in giving his Chriſt, and of Chriſt, in dying for us, there is no argument ſtronger to prevail with a ſenſible
2 Cor. 5. 14. and awakened Sinner to judg, *he ſhould live to him that died for him, and roſe again.* 3. What
1 John 2. 1, 2. ſtronger argument to Holineſs than this; *If any man ſins, we have an advocate with the Father, Jeſus Chriſt the Righteous.* Unſanctified and graceleſs Wretches, know not how to uſe theſe Words of God; the Hypocrites alſo fly in our Faces, becauſe we thus urge them; but a Heart that is poſſeſſed with Goſpel ingenuity, or to ſpeak more properly, that is poſſeſſed with Goſpel-Grace, and with Divine Conſiderations, cries; if it be thus, O let me ne-
2 Cor. 5. 14. ver ſin againſt God! *for the Love of Chriſt conſtrains me.* 4. What greater argument to Holineſs, than to ſee the Holy Scriptures ſo furniſhed with Promiſes of Grace and Salvation by Chriſt, that a Man can hardly caſt his Eye into the Bible, but he eſpieth one, or another of them? who would not live in ſuch an Houſe, or be ſervant to ſuch a Prince, who, beſides his exceeding in good Conditions, hath Gold and Silver as common in his Palace, as
2 Cor. 7. 1. Stones are by the High-way ſide? *Having therefore theſe Promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting Holineſs in the Fear of God.* 5. What greater argument to Holineſs, than to have our Performances, though weak and infirm, from us, yet accepted of God in Jeſus Chriſt, 1 *Pet.* 2. 4, 5, 6. 6. What greater argument to holineſs, than to have our Soul, our Body, our Life hid, and ſecured with Chriſt in God? *Mortifie therefore your Members that are upon the* Col 3. 1, 2, 3, 4, 5, 6 *Earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs which is Idolatry.*

What greater argument to Holineſs, than to be made the Members of the Body, of the Fleſh, and of the Bones of Jeſus Chriſt? *Shall* Ephes. 5. 30. *I take the Members of Chriſt, and make them the Members of an Harlot? God forbid.* 1 Cor. 6. 15.

Now all theſe, and five times as many more, having their Foundation in the Love, Blood and Righteouſneſs of Chriſt, and operating in the Soul by Faith, are the great argument unto that Holineſs, to which is annexed eternal Life. 'Tis worth our obſerving, that in *Act.* 26. at the 18. The Inheritance belongs *to them, that are ſanctified by Faith in Jeſus Chriſt*: For all other pretences to Holineſs, they are but a ſtollen ſemblanceof that which is true and acceptable, though 'tis common; for even that which is counterfeit to be called by the deluded, the True; and to be reckoned to be in them that are utter Strangers to Faith, and the Holineſs that comes by Faith *But whoſoever compoundeth any like it, or whoſoever putteth any of it upon a Stranger; ſhall even be cut off from* Exod. 30. 33. *his People.* God knoweth which is Holineſs that comes by Faith in forgiveneſs of Sins, and acceptance with God, through Chriſt: and God knows which is only ſuch feignedly; and accordingly will he deal with Sinners in that great Day of God Almighty.

The Sixth Demonſtration. 70.

THat Jeſus Chriſt by what he hath done, hath paid full price to God for Sinners, and obtained Eternal *Redemption* for them, is evident, *becauſe* Prayers *are accepted of God only upon the account and for the ſake of the Name of Jeſus Chriſt: Verily, verily I ſay unto you, whatſoever* Joh. 16. 23. *ye ſhall ask the Father in my Name, he will give it you.* In my Name, in the Name of Jeſus Chriſt of *Nazareth*: in the Name of him that came into the World to ſave Sinners, by dying for them a grievous bloody Death; in his Name that hath by himſelf put away ſin, and brought unto God acceptable Righteouſneſs for Sinners; in his Name; why in his Name, if he be not accepted of God? why in his Name, if his undertakings for us are not well-pleaſing to God? But, by theſe Words, *in my Name*, are inſinuated that his Perſon, and performances, as our undertaker, are accepted by the Father of Spirits. We may not go in our own names, becauſe *we* are Sinners; not in the Name of one another, becauſe *all* are Sinners; but why not in the Name of an Angel? Becauſe they are not thoſe that did undertake for us, or had they, they could not have done our work for us. *He put-* Job. 4. 18. *teth no truſt in his Saints, yea the Heavens are not* chap. 15. *clean in his Sight.* It may further be objected: 15.

Since Jeſus Chriſt is God equal with the Father, and ſo hath naturally the ſame Power to give as the Father, why ſhould the Father rather than the Son, be the great Giver to the Sinners of the World? and why may we not go to Chriſt in the Name of the Father, as well as to the

the Father in the Name of Chriſt? I ſay, how can theſe things be ſalved, but by conſidering that ſin and juſtice put a NECESSITY upon it, that thus muſt our Salvation be obtained. *Sin* and *Juſtice* could not reconcile, nor could a means be found out to bring the Sinner and an Holy God together, but by the Intercepting of the Son, who muſt take upon him to anſwer Juſtice, and that by taking our Sins from before the Face of God by bloody Sacrifice, not by Blood of o-
Heb. 8. 3. thers, as the High-Prieſts under the Law. *For, as every High-Prieſt is ordained to offer Gifts and Sacrifices, it is of neceſſity that this Man have ſomewhat alſo to offer*: which Offering and Sacrifice of his being able to perfect for ever them that are ſanctified and ſet apart for Eternal Life; *Therefore the name of the Perſon that offered* (even Jeſus made of God an High-Prieſt) is acceptable with God; yea therefore is he made for ever, by his doing for us, the Appeaſer of the Juſtice of God, and the Reconciler of Sinners to him. Hence it is, that HIS *Name* is that which it behooveth us to mention when we come before God, for what God hath determined in his Counſells of Grace to beſtow upon Sinners; becauſe, for his *Name ſake* he
1 Joh 2.14. forgiveth them. *I write to you, little Children,*
Act. 10. *becauſe your Sins are forgiven you for his Name ſake.*
43. *To him give all the Prophets, witneſs, that through his Name, whoſoever believeth in him, ſhall receive Remiſſion of Sins.*

They therefore that would obtain the forgiveneſs of Sins, muſt ask it of God, through the Name of Jeſus; and he that ſhall ſenſibly and unfeignedly do it, he ſhall receive the forgiveneſs of them. *Whatſoever ye ſhall ask the Father in my Name, he will give it you.* Hence it is evident that he hath not only paid full price to God for them, but alſo obtained Eternal Redemption for them.

And it is obſervable, the Lord Jeſus would have his Diſciples make a *Proof* of this, and promiſeth, that if they do, they ſhall experi-
Joh. 16. 24. mentally find it ſo. *Hitherto*, ſaith he, *ye have asked nothing in my* NAME, *ask and ye ſhall receive, that your joy may be full.* As who ſhould ſay, O my Diſciples, you have heard what I have promiſed to you, even that my Father ſhall do for you, whatſoever ye ſhall *ask him in my Name.* Ask now therefore, and prove me, if I ſhall not make my Words good: Ask, I ſay, what you need, and ſee if you do not receive it to the Joying of your Hearts. *At that day ye ſhall ask in my Name, and I ſay not unto you, that I will pray the Father for you.* I do not bid you ask in my Name, as if the Father was yet hard to be reconciled, or unwilling to accept you to Mercy: my Coming into the World was the Deſign of my Father, and the Effect of his Love to Sinners; but there is ſin in you, and juſtice in God; therefore that you to him might be reconciled, I am made of my Father Mediator, wherefore *ask* in my
Acts 4 12. Name; for, *there is none other name given under the Heavens among Men whereby they muſt be ſaved.* Ask in my Name, love is let out to you through me, it is let out to you by me in a way of Juſtice, which is the only ſecure way for you. Ask in my Name, and my Father will love you. *The Father himſelf loveth you,* Joh. 16. 27. *becauſe you have loved me, and have believed that I came out from God.* My Fathers Love is ſet firſt upon me, for my Name is chief in his Heart, and all that love me are beloved of my Father, and ſhall have what they need if they ask in my Name.

But, I ſay, what cauſe would there be to ask in *his* Name more than in the Name of *ſome other*? ſince juſtice was provoked by our Sin; if he had not undertook to make up the difference that by Sin was made betwixt juſtice and us. For though there be in this Jeſus infinite worth, infinite righteouſneſs, infinite merit; yet if he make not with theſe, intereſt for us, we get no more benefit thereby than if there were no Mediator: But this Worth and Merit is in him for us; for he undertook to reconcile us to God, it is *therefore* that his Name is with God ſo prevailing for us poor Sinners: and therefore that we ought to go to God in his Name. Hence therefore it is evident, that Jeſus Chriſt hath paid full price to God for Sinners, and obtained Eternal Redemption for them.

The Seventh Demonſtration. 7.

THat Jeſus Chriſt, by what he hath done, hath paid full price to God for Sinners, *&c.* is evident, becauſe we are commanded alſo to give God *thanks* in his Name. By him therefore let us offer the Sacrifice of Praiſe continually, that is, the Fruit of our Lips, giving *thanks* in his Name, *Heb.* 13. 15.

By him therefore; wherefore? becauſe he alſo that he might *ſanctifie us with his own Blood,* ver. 12. *ſuffered without the Gate.*

He ſanctified us with his Blood, but why ſhould the Father have thanks for this? even becauſe the Father gave him for us, that he might die to ſanctifie us with his Blood. *Giving thanks to the Father which hath made us meet to be Partakers of the Inheritance of the Saints* Col. 1. 12, *in Light, who hath delivered us from the Pow-* 13, 14. *er of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son, in whom we have Redemption through his Blood, even the forgiveneſs of Sins.* The Father is to be thanked, for the contrivance was alſo his, but the Blood, the Righteouſneſs, or that worthineſs, for the Sake of which we are accepted of God, is the worthineſs of his own dear Son; as it is meet therefore that God ſhould have thanks, ſo it is neceſſary that he have it in his Name for whoſe ſake we are indeed accepted of him.

Let us therefore by him offer Praiſe,

Firſt, For the Gift of his Son, and for that we ſtand quit through him in his Sight; and that in deſpite of all inward weakneſs, and that in deſpite of all outward enemies.

When the Apoſtle had taken ſuch a view of himſelf as to put himſelf into a maze, with an out-cry alſo, *who ſhall deliver me?* he quiets himſelf with this ſweet concluſion, *I thank God* Rom. 7. 24. *through Jeſus Chriſt.* He found more in the Blood of Chriſt to ſave him, than he found in his own Corruptions to damn him; but that could not be, had he not paid full price for him,

had he not obtained Eternal Redemption for him. And can an Holy and Juſt God require that we give thanks to him in his Name, if it was not effectually done for us by him?

Further, when the Apoſtle looks upon Death and the Grave, and ſtrengthneth them by adding to them Sin and the Law, ſaying, *The Sting of Death is Sin, and the Strength of Sin is the Law*: he preſently added, *but thanks* be to God which giveth us the Victory through Jeſus Chriſt. The Victory over Sin, Death, and the Law, the Victory over theſe through our Lord Jeſus Chriſt: but God hath given us the Victory; but it is through our Lord Jeſus Chriſt, through his fulfilling the Law, through his deſtroying Death, and through his bringing in everlaſting Righteouſneſs. *Eliſha* ſaid to the King of *Iſrael*, that *had it not been that he regarded the Perſon of* Jehoſhaphat, *he would not look to him, nor regard him*: nor would God at all have looked to, or regarded thee, but that he reſpected the Perſon of Jeſus Chriſt.

1 Cor. 15.

2 Kin. 3. 14.

Col. 3. 15. *Let the Peace of God therefore rule in your Hearts, to the which alſo you are called in one body, and be you thankful.* The Peace of God, of that we have ſpoken before; but how ſhould this rule in our Hearts? he by the next Words directs you; *Let the Word of Chriſt dwell in you Richly*; that is, the Word that makes revelation of the Death and Blood of Chriſt, and of the Peace that is made with God for you thereby.

Epheſ. 5. 20. *Giving thanks always for all things unto God and the Father in the Name of our Lord Jeſus Chriſt.* For all things; for all things come to us through this Name Jeſus; Redemption, Tranſlation, the Kingdom, Salvation, with all the good things wherewith we are bleſſed.

Theſe are the Works of God, he gave his Son, and he brings us to him, and puts us into his Kingdom; that is, his true Body, which *Jeremiah* calleth *a putting among the Children, and a giving us a goodly heritage of the Hoſts of Nations.*

Joh. 6. Jer. 3. 19.

2 Cor. 2. 13, 14. 4. *Now thanks be to God, which cauſeth us always to triumph in Chriſt.*

See here our cauſe of triumph is through Chriſt Jeſus, and God cauſeth us through him to triumph: Firſt and chiefly, becauſe Chriſt Jeſus hath done our Work for us, hath pleaſed God for our Sins, hath ſpoiled the powers of Darkneſs. God gave Jeſus Chriſt to undertake our Redemption; Chriſt did undertake it, did engage our Enemies, and ſpoiled them. *He ſpoiled principalities and powers, and made a ſhew of them openly, triumphing over them upon the Croſs.* Therefore it is evident that he paid full price to God for Sinners with his Blood, becauſe God commands us, to give thanks to him *in his Name*; through his Name. *And whatſoever ye do in word or deed, do all in the Name of the Lord Jeſus, giving thanks unto God, and the Father by him.*

Col. 2. 14, 15.

Col. 3. 17.

Take this Concluſion from the whole, no thanks are accepted of God that come not to him in the Name of his Son; his Son muſt have the Glory of conveying our thanks to God, becauſe he was he that by his Blood conveyeth his Grace to us.

The Eighth Demonſtration. 72.

IN the next place; That Jeſus Chriſt by what he hath done, hath paid full price to God for Sinners, and obtained Eternal Redemption for them, is evident; *Becauſe we are exhorted to wait for, and to expect the full and glorious Enjoyment of the Eternal* Redemption, *at the ſecond* Coming *of the Lord from Heaven: Let your loins be girded about, and your lights burning, and you your ſelves like unto men that wait for their Lord, that when he cometh and knocketh, ye may open unto him immediately.*

Luk. 12. 35, 36.

Jeſus Chriſt hath obtained by his Blood Eternal Redemption for us, and hath taken it up now in the Heavens, is (as I have ſhewed) preparing for us there Everlaſting Manſions of reſt; and then he will come again *for us.* This Coming is intended in this Text, and this Coming we are exhorted to wait for: and that I may more fully ſhew the Truth of this Demonſtration, obſerve theſe following Texts.

1. It is ſaid, *he ſhall* chuſe our Inheritance for us. *He ſhall chuſe our Inheritance for us, the excellency of* Jacob *whom he loved,* Selah. *God is gone up with a Shout, &c.*

Pſal. 47. 4, 5.

Theſe latter words intend the *Aſcenſion* of Jeſus Chriſt: His Aſcenſion, when he had upon the Croſs made reconciliation for iniquity; his Aſcenſion into the Heavens to prepare our Manſions of Glory for us. For, our Inheritance is in the Heavens; our Houſe, our Hope, our Manſion-Houſe, and our incorruptible, and undefiled Inheritance is in Heaven, 2 *Cor.* 1. 2. *Col.* 1. 5, 6. *Joh.* 14. 1, 2. 1 *Pet.* 1. 3, 4, 5.

This is called the Eternal Inheritance, of which we that are called, have received the Promiſe already.

Heb. 9. 14, 15.

This Inheritance, I ſay, he is gone to chuſe for us in the Heavens, becauſe by his Blood he obtained it for us, *Heb.* 9. 12. and this we are commanded to wait for: but how ridiculous yea, how great a cheat would this be, had he not by his Blood obtained it for us.

2. *We wait for his Son from Heaven, whom he raiſed from the dead, even Jeſus Chriſt, which delivered us from the Wrath to come.* He delivered us by his Blood, and obtained the Kingdom of Heaven for us, and hath promiſed that he would go and prepare our places, and come again and fetch us thither. *And if I go and prepare a place for you, I will come again and receive you unto my ſelf, that where I am, there ye may be alſo.* This then is the Cauſe that we wait for him, we look for the reward of the Inheritance at his Coming, who have ſerved the Lord Chriſt in this World.

1 Theſ. 1. 10.

Joh. 14. 3.

3. *For our converſation is in Heaven, from whence we look for the Saviour, the Lord Jeſus Chriſt.* We look for him to come, yet as a Saviour; a Saviour he was at his firſt Coming,

Phil. 3. 20.

and

and a Saviour he will be at his ſecond Coming. At his firſt Coming, he bought and paid for us; at his Second Coming, he will fetch us to himſelf. At his firſt Coming, he gave us promiſe of the Kingdom; at his ſecond Coming, he will give us poſſeſſion of the Kingdom. At his firſt Coming, he alſo ſhewed us how we ſhould be, by his own Transfiguration; at his ſecond Coming, *he will change our*
Phil.3.21. *vile Body that it may be faſhioned like unto his Glorious Body.*

4. Hence therefore it is, that his Coming is called, our *bleſſed Hope*. *Looking for the Bleſſed Hope, and glorious Appearing of the Great God,*
Tit.2.13. *and our Saviour Jeſus Chriſt.* A Bleſſed Hope indeed, if he hath bought our Perſons with his Blood, and an Eternal Inheritance *for us* in the Heavens: A bleſſed Hope indeed, if alſo at his Coming we be certainly carried thither. No marvel then if Saints be bid to wait for it, and if Saints themſelves long for it. But what a diſappointment would theſe waiting Believers have, ſhould all their expectations be rewarded with a Fable? and the reſult of their Bleſſed Hope can amount to no more, if our Saviour, the Lord Jeſus Chriſt, either denieth to come, or coming, bringeth not with him the HOPE, the bleſſed HOPE that is laid up for us in Heaven: *Whereof we have*
Col.1.5,6. *certainly been informed by the Word of the Truth of the Goſpel.*

5. *For Chriſt was once offered to bear the Sin of many, and unto them that look for him, ſhall he ap-*
Heb.9.28. *pear the ſecond Time, without ſin unto Salvation.* Here we have it promiſed that he ſhall come, that he ſhall appear the ſecond time, but not with ſin, as he did before, to wit, with, and in the Sin of his People, when he bare them in his own Body; but *now* without ſin, for he *before* did *put them away by the Sacrifice of himſelf.* Now then let the Saints look for him, not to die for the purchaſing of their perſons by Blood, but to bring to THEM, and to bring them alſo to that Salvation, that before, when he died, he obtained of God for them by his Death,

Theſe things are to be expected therefore, by them that believe in, and love Jeſus Chriſt, and that from faith and love ſerve him in this world; they are to be expected by them, being obtained *for* them by Jeſus Chriſt: And he ſhall give the Crown, ſaith *Paul*, not only to me, but to them that love his Appearing, 2 *Tim.* 4. 8, 9.

Now foraſmuch as this Inheritance in the Heavens is the Price, Purchace, and Reward of his Blood; how evidently doth it appear, that he hath paid full price to God for Sinners? Would God elſe have given him the Heaven to diſpoſe of to us that believe, and would he elſe have told us ſo? Yea, and what comfort could we have to look for his Coming, and Kingdom, and Glory, as the Fruits of his Death; if his Death had not for that purpoſe been ſufficiently efficacious? O! *the Sufferings*
1Pet.1.11. *of Chriſt, and the Glory that ſhall follow.*

The Ninth Demonſtration. 773.

THat Jeſus Chriſt by what he hath done, hath paid full price to God for Sinners, and obtained Eternal *Redemption* for Sinners is evident, *Becauſe of the Threatnings wherewith God hath threatned, and the Puniſhments wherewith he puniſhed thoſe that ſhall refuſe to be* ſaved *by Chriſt, or ſeek to make inſignificant the Doctrine of* Righteouſneſs *by Faith in him.*

This Demonſtration conſiſteth of three parts.

1. It ſuggeſteth that ſome refuſe to be juſtified or ſaved by Chriſt, and alſo ſeek to make inſignificant the Doctrine of Righteouſneſs by Faith in him. 2. That God doth threaten theſe. 3. That God will puniſh theſe.

That ſome refuſe to be ſaved by Chriſt is evident, from many Texts. He is the Stone which the Builders have rejected: He is alſo diſallowed of Men: The Jews ſtumble at him, and to the Greeks he is fooliſhneſs; both ſaying this Man ſhall not rule over us, or how can this man ſave us? *Pſal.* 118. 22. *Mat.* 24. 42. 1 *Pet.* 2. 4. 1 *Cor.* 1. 23. *Luk.* 19. 14.

The Cauſes of Mens refuſing Chriſt are many.

1. Their Love to ſin. 2. Their Ignorance of his Excellency. 3. Their Unbelief. 4. Their Deferring to come to him in the acceptable Time. 5. Their leaning to their own Righteouſneſs. 6. Their entertaining Damnable Doctrines. 7. Their loving the praiſe of Men. 8. The meanneſs of his Ways, his People, *&c.* 9. The juſt Judgment of God upon them. 10. The Kingdom is given to others.

Now theſe, as they all refuſe him, ſo they ſeek more or leſs, ſome practically, others in practice and judgment alſo, to make inſignificant the Doctrine of Righteouſneſs by Faith in him.

1. One does it by preferring his Sins before him. 2. Another does it by preferring his Righteouſneſs before him. 3. Another does it by preferring his Deluſions before him. 4. Another does it by preferring the World before him.

Now theſe God threatneth, theſe God puniſheth.

Firſt, God *threatneth* them. *Whoſoever ſhall* Acts 3.23. *not receive that Prophet, ſhall be cut off from amongſt his People.* The Prophet is Jeſus Chriſt; the Doctrine that he preached was that he would lay down his Life for us, that he would give us his Fleſh to eat, and his Blood to drink by Faith: and promiſed, that if we did eat his Fleſh, and drink his Blood, *we ſhould have Eternal Life.* He therefore that ſeeth not, or that is afraid to venture his Soul for Salvation on the Fleſh and Blood of Chriſt by Faith, he refuſeth this Prophet, he heareth not this Prophet; and him God hath purpoſed to cut off. But would God thus have threatned, if Chriſt by his Blood and the Merits of the ſame, had not paid full price to God for Sinners, and obtained Eternal Redemption for them.

Pſal. 110 1. Mat. 22. 44. Heb. 1.13. Heb. 10. 11, 12, 13.

Secondly, *Sit thou on my Right Hand untill I make thine Enemies thy Foot-ſtool.* The Honour of ſitting at God's Right Hand, was given him becauſe he died, and offered his Body once for all. *This Man when he had offered up one Sacrifice for ſins for ever, ſat down on the Right Hand of God, from henceforth expecting till his Enemies be made his Foot-ſtool.* Expecting, ſince God accepted his Offering, that thoſe that refuſed him ſhould be trodden under foot, that is, ſunk by him into, and under endleſs and unſupportable Vengeance. But would God have given the World ſuch an account of his Sufferings, that by one Offering he did perfect for ever them that are ſanctified? yea, and would he have threatned to make thoſe foes his Foot-ſtool, that ſhall refuſe to venture themſelves upon his Offering (for they are indeed his Foes) had not his Eternal Majeſty been well pleaſed with the Price he paid to God for Sinners; had he not obtained Eternal Redemption for them?

2 Theſ. 1. 7, 8.

Thirdly, *He ſhall come from Heaven with his mighty Angels in flaming Fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.*

Here he expreſly telleth us wherefore they ſhall be puniſhed: Becauſe they know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, where alſo is notably intimated that he that obeyeth not the Goſpel of Chriſt, knoweth not God, neither in his Juſtice or Mercy. But what is the Goſpel of our Lord Jeſus Chriſt, but good Tidings of good things; to wit, Forgiveneſs of Sins by Faith in his Blood, an Inheritance in Heaven by Faith in his Blood, as the whole of all the foregoing diſcourſe hath manifeſted? Now, I ſay, can it be imagined that God would threaten to come upon the World with this Flaming-Fiery Vengeance to puniſh them for their Non-ſubjection to his Son's Goſpel, if there had not been by himſelf paid to God full price for the Souls of Sinners; if he had not obtained Eternal Redemption by his Blood for Sinners?

Jude 14 15

Fourthly, *And* Enoch, *the ſeventh from* Adam, *alſo propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly Deeds, which they have ungodly committed, and of all their hard Speeches which ungodly Sinners have ſpoken againſt him.*

The LORD that is here ſaid to come with ten thouſands of his Saints, is *Jeſus Chriſt* himſelf: and they that come with him are called *his Saints*, becauſe given to him by the Father, for the Sake of the ſhedding of his Blood. Now in that he is ſaid to come to execute judgment upon all, and eſpecially thoſe that ſpeak hard Speeches againſt him; 'tis evident that the Father tendereth his *Name* which is, Jeſus, a Saviour, and his undertaking for our Redemption; and as evident that the hard Speeches, intended by the Text, are ſuch as vilifie him, *as Saviour*, counting the Blood of the Covenant, *unholy*, and trampling him that is Prince of the Covenant under the Feet of their reproachfull Language; this is counted a putting of him to open ſhame, and a deſpiſing the riches of his Goodneſs, *Heb.* 10. *chap.* 6. *Rom.* 2. Time would fail to give you a view of the revilings, deſpitefull Sayings, and of the ungodly Speeches which theſe abominable Children of *Hell*, let fall in their Pamphlets, Doctrines, and Diſcourſes, againſt this Lord the King. But the threatning is, He ſhall execute judgment upon them for all their ungodly Deeds, and for all the hard Speeches that ungodly Sinners have ſpoken againſt him.

Act. 13. 40, 41.

Fifthly, *Take heed therefore leſt that come upon you which is ſpoken of in the Prophets: Behold, ye Deſpiſers, and wonder, and periſh: for I work a Work in your days, a Work which you ſhall in no wiſe believe, though a Man declare it unto you.*

This Work is the ſame we have been all this while treating of, to wit, Redemption by the Blood of Chriſt for Sinners, or that Chriſt hath paid full price to God for Sinners, and obtained Eternal Redemption for them. This is manifeſt from *ver.* 23. to *ver.* 29. of this Chapter.

Now, obſerve, there are, and will be Deſpiſers of this Doctrine, and they are threatned with the Wrath of God. *Behold, ye Deſpiſers, and wonder, and periſh*: But would God ſo carefully have cautioned Sinners to take heed of *deſpiſing this bleſſed Doctrine*, and have backed his Caution with *a threatning that they ſhall periſh*, if they perſiſt, had not himſelf received by the Blood of Chriſt full-price for the Souls of Sinners?

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Secondly, *As God* threatneth, *ſo he puniſheth thoſe that refuſe his Son, or that ſeek to vilifie or make inſignificant, the Doctrine of Righteouſneſs by Faith in him.*

1. He puniſheth them with the abidings of his Wrath. *He that believeth not the Son, ſhall not ſee life, but the Wrath of God abideth on him.* Joh. 3. 36.

The Wrath of God for Men; for ſin ſtands already condemned by the Law; and the Judgment is, that *they who refuſe the Lord Jeſus Chriſt*, ſhall have this Wrath of God for ever lie, and abide upon them: For they want a Sacrifice to pacifie wrath for the Sin they have committed, having reſiſted, and refuſed the Sacrifice of the Body of Chriſt. Therefore it cannot be that they ſhould get from under their preſent condition who have refuſed to accept of the undertaking of Chriſt for them.

Beſides, God to ſhew that he taketh it ill at the Hands of Sinners, that they ſhould refuſe the Sacrifice of Chriſt, hath reſolved that *there ſhall be no more Sacrifice for ſin. If therefore we ſin wilfully after we have received the Knowledge of the Truth; there remaineth no more Sacrifice for ſin.* God doth neither appoint another, neither will he accept another who-ever brings it. And here thoſe ſayings are of their own natural force: *How ſhall we eſcape, if we neglect ſo great Salvation!* And again, *See that ye refuſe not him that ſpeaketh, for if they eſcaped not who refuſed him that ſpake on Earth,* (Moſes) *How ſhall we eſcape if we turn away from him* (Chriſt) *that ſpeaketh from Heaven!* Heb. 10. 26. Heb. 2. 3 chap. 12. 25.

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This therefore is a mighty Demonſtration that Chriſt by what he hath done, hath paid full price to God for the Souls of Sinners, becauſe God ſo ſeverely threatneth, and alſo puniſheth them that refuſe to be juſtified by his Blood: he threatneth as you have heard, and puniſheth by leaving ſuch men in their Sins, under his heavy and unſupportable Vengeance here.

Mar. 16. 16. Secondly. *He that believeth not ſhall be damned*, damned in Hell-Fire. He that believeth not, but what ſhould he believe? Why!

1. That Jeſus is the Saviour. *If*, ſaith he, *ye believe not that I am he, ye ſhall die in your Sins.*

2. He that believeth not that he hath undertaken and compleatly perfected Righteouſneſs for us, ſhall die in his Sins, ſhall be damned and periſh in Hell-fire: For ſuch have no cloak for their Sin, but muſt ſtand naked to the ſhew of their Shame before the Judgment of God, that fearful Judgment. Therefore, after he had ſaid, there remains for ſuch, no more ſacrifice for ſin; he adds, *But a certain fearfull looking for of judgment*; there is for them left nothing *but the Judgment of God*, and his fiery Indignation which ſhall devour the Adverſaries. *He that deſpiſed* Moſes's *Law died without mercy under two or three Witneſſes; of how much ſorer puniſhment ſuppoſe ye ſhall be be thought worthy, who hath trodden under foot the Son of God, and counted the Blood of the Covenant, wherewith he was ſanctified, an Unholy thing, and done deſpite to the Spirit of Grace?*

Heb. 10. 28, 29, 30.

Heb. 10. 28, 29, 30.

See here, if Fury comes not up now into the Face of God: now is mention made of his *fearful* Judgment and *fiery* Indignation. Now I ſay, is mention made thereof, when it is ſuggeſted that ſome have light thoughts of him, count his Blood unholy, and trample his ſacrificed Body under the Feet of their Reproaches: *Now is he a conſuming fire*, and will burn to the loweſt Hell. *For we know him that hath ſaid, Vengeance belongeth unto me, I will recompence, ſaith the Lord.* And again, *The Lord ſhall judge his People.* Theſe words are urged by the Holy Ghoſt, on purpoſe, to beget in the Hearts of the Rebellious, reverend thoughts, and an high eſteem of the Sacrifice which our Lord Jeſus offered once for all upon Mount *Calvary* unto God the Father for our Sins; for that is the very Argument of the whole Epiſtle.

It is ſaid to this purpoſe in one of *Paul*'s Epiſtles to the *Theſſalonians*, That becauſe men receive not the Love of the Truth, that they might be ſaved: *For this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye and be damned.*

2 Theſ. 2.

The Truth mentioned in the Place, *is Jeſus Chriſt. I am the Truth*, ſaith he, *Joh.* 14. 6. The Love of the Truth, is none elſe but the Love and Compaſſion of Jeſus Chriſt in ſhedding his Blood for Mans Redemption. *Greater love than this hath no man, that a Man lay down his Life for his Friend.* This then is the Love of the Truth (of Jeſus) that he hath laid down his Life for us. Now that the rejecters of this Love, ſhould by this their rejecting procure ſuch wrath of God againſt them, that rather than they ſhall miſs of damnation, himſelf will chuſe their Deluſions for them, and alſo give them up to the effectual Working of theſe Deluſions: what doth this manifeſt, but that God is diſpleaſed with them that accept not of Jeſus Chriſt for Righteouſneſs, and will certainly order that their end ſhall be everlaſting Damnation: therefore Jeſus Chriſt hath paid full price to God for Sinners, and obtained Eternal Redemption for them.

Joh. 15. 13

The Uſe of the Doctrine. 75.

I come now to make ſome Uſe of, and to apply this Bleſſed Doctrine of the Undertaking of Jeſus Chriſt; and of his paying full Price to God for Sinners, and of his obtaining Eternal Redemption for them.

The Firſt Uſe.

BY this Doctrine, *we come to underſtand many things, which otherwiſe abide obſcure and utterly unknown*, becauſe this Doctrine is accompanied with the Holy Ghoſt, that Reveaſer of ſecrets, and ſearcher of the deep things of God, 1 *Pet.* 1. 1, 2. *Epheſ.* 1. 17. 1 *Cor.* 2. The Holy Ghoſt comes down with this Doctrine, as that in which it alone delighteth: therefore is it called *The Spirit of Wiſdom and Revelation in the Knowledge of Jeſus Chriſt. He giveth alſo the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt.* Little of God is known in the World where the Goſpel is rejected: the Religious Jew, and the Wiſe Gentile may ſee more of God in a Crucified Chriſt than in Heaven and Earth beſides! For *in him are hid all the Treaſures of Wiſdom and Knowledg*: not only in his Perſon, as God, but alſo in his undertakings as Mediator. Hence *Paul* telleth us, *That he determined not to know any thing among the* Corinthians, *but Jeſus Chriſt and him Crucified.* I ſay, more of God is revealed in this Doctrine to us, than we can ſee of him in Heaven and Earth without it.

2 Cor. 4. 6.

Col. 2. 3. 1 Cor. 2. 2.

Firſt, *Here* is more of *his* WISDOM ſeen, than in his making, and upholding all the Creatures. *His* Wiſdom, I ſay, in *deviſing means* to reconcile Sinners to an Holy and Infinite Majeſty, to be a *Juſt God*, and YET a *Saviour*; to be *juſt* to his Law, *juſt* to his Threatning, *juſt* to himſelf, and yet ſave Sinners, can no way be underſtood till thou underſtandeſt why Jeſus Chriſt did hang on the Tree; for here only is the Riddle unfolded, *Chriſt died for our Sins*, and therefore can God in juſtice ſave us, *Iſa.* 45. 21. And hence is Chriſt called the Wiſdom of God, not only becauſe he is ſo eſſentially, but becauſe by him is the greateſt Revelation of his Wiſdom towards man. In Redemption therefore, by the Blood of Chriſt, God is ſaid *to abound towards us in all Wiſdom.* Here we ſee the Higheſt Contradictions reconciled, here Juſtice kiſſeth the Sinner, here a Man ſtands juſt in the Sight of God, while confounded at his own

Epheſ. 1. 7, 8.

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Pollutions; and here he that hath done no good, hath yet a ſufficient Righteouſneſs; even the Righteouſneſs of God which is by Faith of Jeſus Chriſt.

76. Secondly, *The* JUSTICE *of God*, is here more ſeen, than in puniſhing all the Damned. *He ſpared not his own Son*, is a Sentence which more revealeth the Nature of the Juſtice of God, than if it had ſaid, *he ſpared not all the World.* True, he caſt Angels from Heaven, and drowned the Old World; he turned *Sodom* and *Gomorrha* into Aſhes, with many more of like nature, but what were all theſe to the Curſing of his Son? yea, what were ten thouſand ſuch manifeſtations of his Ireful Indignation againſt Sin, to that of ſtriking, afflicting, chaſtiſing, and making the darling of his Boſom the Object of his Wrath and Judgment? Here it is ſeen he reſpecteth not perſons, but judgeth Sin, and condemneth him on whom it is found; yea although on Jeſus Chriſt his well-Beloved, *Rom.* 8. 32. *Gal.* 3. 13.

77. Thirdly, *The Myſtery of God's* WILL, is here more ſeen, than in hanging the Earth upon nothing; while he condemneth Chriſt though Righteous, and juſtifieth us though Sinners: while he maketh him to be ſin for us, and us the Righteouſneſs of God in him, 1 *Pet.* 3. 18. 2 *Cor.* 5. 20.

78. Fourthly, *The* POWER *of God*, is here more ſeen, than in making of Heaven and Earth; for, for one to bear, and get the Victory over Sin, when charged by the Juſtice of an Infinite Majeſty, in ſo doing, he ſheweth the Height of the Higheſt *Power*: For where ſin by the Law is charged, and that by God immediately, there an Infinite Majeſty oppoſeth, and that with the whole of his Juſtice, Holineſs, and Power: So then, he that is thus charged, and engaged for the Sin of the World, muſt not only be equal with God, but ſhew it, by overcoming that Curſe and Judgment that by Infinite Juſtice is charged upon him for Sin.

When Angels and Men had ſinned, how did they fall and crumble before the Anger of God! they had not power to withſtand the terrour, nor could there be worth found in their Perſons, or Doings, to appeaſe diſpleaſed Juſtice. But behold here ſtands the Son of God before him in the ſin of the World, his Father finding him there, curſeth and condemns him to death: but he by the Power of his God-head, and the Worthineſs of his Perſon and Doings, vanquiſheth ſin, ſatisfieth God's Juſtice, and ſo becomes the Saviour of the World. Here then is Power ſeen: ſin is a mighty thing, it cruſheth all in pieces ſave him whoſe Spirit is Eternal, *Heb.* 9. 14. Set Chriſt, and his Sufferings aſide, and you neither ſee the Evil of ſin, nor the Diſpleaſure of God againſt it; you ſee them not in their utmoſt. Had'ſt thou a view of all the Legions that are now in the pains of Hell, yea, couldeſt thou hear their ſhreeks and groans together at once, and feel the whole of all their burden: much of the evil of ſin, and of the Juſtice of God againſt it, would be yet unknown by thee; for thou wouldeſt want power to feel, and bear the utmoſt! A Giant ſhews not his Power by killing of a little Child, nor yet is his Might ſeen by the reſiſtance that ſuch a little one makes, but then he ſheweth his power when he dealeth with one like himſelf: yea, and the Power alſo of the other is then made manifeſt in ſaving himſelf from being ſwallowed up with his Wrath. Jeſus Chriſt alſo made manifeſt his Eternal Power and God-head, more by bearing and overcoming our Sins; than in making or upholding the whole World: Hence Chriſt Crucified, is called *the Power of God*, 1 *Cor.* 1. 23, 24.

79. Fifthly, The LOVE *and* MERCY *of God*, is more ſeen in, and by this Doctrine, than any other way. *Mercy* and *Love* are ſeen in that God gives us Rain and fruitful Seaſons, and in that he filleth our Hearts with food and gladneſs; from that bounty he beſtoweth upon us as men, as his Creatures. Oh! but herein is Love made manifeſt, *in that Chriſt laid down his Life for us*: And God commended his Love toward us, *in that while we were yet Sinners, Chriſt died for us.* 1 Joh. 3. 16. chap. 4. 10.

Never Love like this, nor did God ever give ſuch diſcovery of his Love from the beginning to this Day. *Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our Sins.* Rom. 5.

Here is Love, that God ſent his Son! his Darling! his Son that never offended! his Son that was always his delight! Herein is Love that he ſent him to ſave Sinners! to ſave them by bearing their Sins! by bearing their Curſe! by dying their Death! and by carrying their Sorrows! Here is Love in that while we were yet Enemies, Chriſt died for us! yea, here is Love, *in that while we were yet without ſtrength, Chriſt died for the Ungodly.* Rom. 5.

The Second Uſe. 80.

But Secondly, as this Doctrine giveth us the beſt diſcovery of God; ſo alſo it giveth us the beſt diſcovery of our ſelves, and our own things.

Firſt, It giveth us the beſt diſcovery of our ſelves: Wouldeſt thou know, Sinner, what thou art; *look up to the Croſs*, and behold a Weeping, *Bleeding*, Dying Jeſus: nothing could do but that, nothing could ſave thee but his Blood; Angels could not, Saints could not, *God could not*, becauſe he could not ly, becauſe he could not deny himſelf. What a thing is Sin, that it ſhould ſink all that bear its burden, yea it ſunk the Son of God himſelf into Death and the Grave, and had alſo ſunk him into Hell-fire for ever, had he not been the Son of God; had he not been able to take it on his Back, *and bear it away.* O! This Lamb of God. Sinners were going to Hell, Chriſt was the Delight of his Father, and had a whole Heaven to himſelf; but that did not content him, Heaven could not hold him. *He muſt come into the World to ſave Sinners.* Ay, and had he not come, thy ſins had ſunk thee, thy ſins had provoked the Wrath of God againſt thee; to 1 Tim. 1. 15.

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thy perdition and deſtruction for ever. There is no Man, but is a Sinner, there is no ſin but would *damn* an Angel, ſhould God lay it to his charge. Sinner, the Doctrine of Chriſt Crucified, crieth therefore aloud unto thee, *that ſin hath made thy Condition dreadful*: See your ſelves, your ſin, and conſequently, the Condition that your Souls are in, by the Death and Blood of Chriſt; Chriſts Death giveth us the moſt clear diſcovery of the dreadful Nature of our ſins. I ſay again, if ſin be ſo dreadful a thing, as to break the Heart of the Son of God (for ſo he ſaith it did) how ſhall a Poor, Wretched, Impenitent, damned Sinner wreſtle with the Wrath of God? Awake Sinners you are loſt, you are undone, you periſh, you are damned, Hell-fire is your Portion for ever, if you abide in your ſins, and be found without a Saviour in the dreadful day of Judgment.

81. Secondly, For your good Deeds cannot help you, the Blood of Chriſt tells you ſo: For by this Doctrine, *Chriſt died for our Sins*, God damneth to Death and Hell, the *Righteouſneſs* of the World. Chriſt muſt die, or Man be damned: where is now any room for the Righteouſneſs of Men? room I ſay, for Man's Righteouſneſs, as to his Acceptance and Juſtification Bring then thy Righteouſneſs to the Croſs of Jeſus Chriſt, and in his Blood behold the Demands of Juſtice; behold them, I ſay, in the Cries, and Tears, in the Blood and Death of Jeſus Chriſt. Look again, and behold the Perſon dying; ſuch an one as never ſinned, nor offended at any time, *yet he dies*. Could an Holy Life, an Innocent Harmleſs Converſation have ſaved one from Death, *Jeſus had not died*. But he muſt die, ſin was charged, therefore Chriſt muſt die.

Men therefore need to go no further to prove the worth of their own Righteouſneſs, than to the Death of Chriſt: They need not be to ſeek in that Matter till they ſtand before the Judgment-Seat.

Queſt. *But how ſhould I prove the Goodneſs of mine own Righteouſneſs, by the Death and Blood* Gal. 21. *of Chriſt?*

Anſ. Thus: If Chriſt muſt die for Sin, then all thy Righteouſneſs cannot ſave thee. *If Righteouſneſs comes by the Law, then Chriſt is dead in vain.* By this Text, 'tis manifeſt, that either Chriſt died in vain, or thy Righteouſneſs is vain. If thy Righteouſneſs can ſave thee, then Chriſt died in vain. If nothing below, or beſides the Death of Chriſt could ſave thee, then thy Righteouſneſs is in vain; one of the two muſt be caſt away, either Chriſt's or thine. Chriſt Crucified to ſave the World, diſcovereth two great Evils in Man's own Righteouſneſs: I mean when brought for Juſtification and Life.

1. It oppoſeth the Righteouſneſs of Chriſt.
2. It condemneth God of Fooliſhneſs.

1. It oppoſeth the Righteouſneſs of Chriſt; in that it ſeeketh it ſelf to ſtand, where ſhould the Righteouſneſs of Chriſt; to wit, in God's affection for the Juſtification of thy Perſon, and this is one of the higheſt affronts to Chriſt, that poor man is capable to give him: Right worthily therefore doth the Doctrine of the Goſpel damn the Righteouſneſs of Men, and promiſeth the Kingdom of God to Publicans and Harlots rather.

2. It condemneth God of Fooliſhneſs: For if Works of Righteouſneſs which we can do, can juſtifie from the Curſe of the Law in the Sight of God, then are not all the Treaſures of Wiſdom found in the Heart of God and Chriſt: For this Dolt-headed Sinner hath now found out a way of his own, unawares to God, to ſecure his Soul from Wrath and Vengeance. I ſay, unawares to God, for he never imagined that ſuch a thing could be, for had he, he would never have purpoſed before the World began, to ſend his Son to die for Sinners. Chriſt is the Wiſdom of God, as you have heard, and that as he is our Juſtifying Righteouſneſs. God was manifeſt in the Fleſh to ſave us, is the great Myſtery of Godlineſs. But wherein lieth the depth of this Wiſdom of God in our Salvation, *if Man's Righteouſneſs can ſave him?* Job 40. 10, 11, 12, 13, 14.

Yea, wherefore hath God alſo given it out, that there is n one other Name given to Men, under Heaven, whereby, we muſt be ſaved? I ſay again, why is it affirmed, without ſhedding of Blood is no remiſſion, if Mans good Deeds can ſave him?

This Doctrine therefore of the Righteouſneſs of Chriſt, being rightly preached, and truly believed, arraigneth and condemneth Man's Righteouſneſs to Hell: It caſteth it out, as *Abraham* caſt out *Iſhmael*.

BLOOD! *BLOOD*, the ſound of *Blood*, abaſeth all the Glory of it. When Men have ſaid all, and ſhewed us what they can, they have no Blood to preſent God's Juſtice with; yet 'tis *Blood that maketh an atonement for the Soul*, and nothing but *Blood* can waſh us away from our Sins, *Lev.* 17. 11. *Revel.* 1. 5. *Heb.* 9.

Juſtice calls for *Blood*, Sins call for *Blood*, the Righteous Law calls for *Blood*; yea the Devil himſelf muſt be overcome by *Blood*: Sinner, where is now thy Righteouſneſs? Bring it before a Conſuming Fire; [for our God is a Conſuming Fire] Bring it before the Juſtice of the Law: yea try if ought but the Blood of Chriſt can ſave thee from thy Sins, and Devils; try it, I ſay, by this Doctrine; go not one ſtep further before thou haſt tried it.

82. Thirdly, By this Doctrine we are made to ſee *the worth of Souls*: it cannot be but that the Soul is of Wonderful Price, when the Son of God will not ſtick to ſpill his Blood for it. O Sinners, you that will venture your Souls for a little Pleaſure, ſurely you know not the worth of your Souls. Now if you would know what your Souls are worth, and the Price which God ſets them at, read that Price by the Blood of Chriſt. The Blood of Chriſt was ſpilt to ſave Souls. *For ye are bought with a Price*, and that price none other than the Blood of Chriſt; wherefore glorify God in your Bodies and in your Spirits which are Gods, 1 *Cor.* 6. 20. Sinners, you have Souls, can you behold a Crucified Chriſt and not Bleed, and not Mourn, and not fall in Love with him?

83. *The third Uſe.*

By this Doctrine Sinners, as Sinners, are encouraged to come to God for mercy, for the Curſe due to Sin is taken out of the way. I ſpeak now to Sinners that are awake, and ſee themſelves Sinners.

There are two things in ſpecial when Men begin to be *awakened*, that kill their thoughts of being ſaved.

1. A Senſe of ſin. 2. The Wages due thereto. Theſe kill the Heart, for who can bear up under the guilt of ſin? *If our Sins be upon us, and we pine away in them, how can we* Ezek. 33. 10. THEN *live*? How indeed! it is impoſſible. So neither can Man grapple with the Juſtice of God. *Can thine Heart endure, or can thine Hands be ſtrong?* they cannot. *A wounded Spirit who can bear?* Men cannot, Angels cannot: wherefore if now Chriſt be hid, and the bleſſing of Faith in his Blood denied, woe be to them: ſuch go after *Saul* and *Judas*, one to the Sword, and the other to the Halter, *Ezek.* 22. 14. *Prov.* 18. 14. and ſo miſerably end their days; for come to God they dare not, the thoughts of that Eternal Majeſty ſtrikes them through.

But now preſent ſuch Poor dejected Sinners with a Crucified Chriſt, and perſuade them that the Sins under which they ſhake and tremble, were long agoe laid upon the Back of Chriſt, and the *Noiſe*, and *Senſe*, and *Fear* of damning begins to ceaſe, depart, and fly away: Dolours and Terrours fade, and vaniſh, and that Soul conceiveth hopes of Life: For thus the Soul argueth, Is this indeed the Truth of God, that Chriſt was made to be Sin for me! was made the Curſe of God for me! Hath he indeed born all my Sins, and ſpilt his Blood for my Redemption? O bleſſed Tydings, O welcome Grace! *Bleſs the Lord, O my Soul, and all that is within me, bleſs his Holy Name.* Now is peace come, now the Face of Heaven is altered: *Behold all things are become new.* Now the Sinner can abide God's Preſence, yea, ſees unutterable Glory and Beauty in him: For here he ſees Juſtice ſmite. While *Jacob* was afraid of *Eſau*, how heavily did he drive, even towards the Promiſed Land? but when *killing* thoughts were turned into *kiſſing*, and the fears of the Swords Point turned into Brotherly Embraces, what ſays he, *I have ſeen thy* Gen. 33. 10. *Face, as though it had been the Face of God; and thou waſt pleaſed with me?*

So, and far better is it, with a poor diſtreſſed Sinner at the Revelation of the Grace of God through Jeſus Chriſt. *God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes to them:* O! what work will ſuch a word make upon a wounded Conſcience, eſpecially when the next words follow. *For he hath made him to be Sin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him.*

Now the Soul ſees qualifications able to ſet him *quit* in the Sight of God: Qualifications *prepared already.* Prepared I ſay *already*, and that by God through Chriſt; even ſuch as can perfectly anſwer the Law. What doth the Law require? If Obedience, *here it is*; if Bloody Sacrifice, *here it is*; if infinite Righteouſneſs, *here it is.* Now then the Law condemns him that Believes, *before God*, no more; for all its Demands are anſwered, all its Curſes are ſwallowed up in the Death and Curſe Chriſt underwent.

Object. *But* reaſon *ſaith, ſince Perſonal Sin brought the Death, ſurely Perſonal Obedience muſt bring us Life and Glory.* 84.

Anſ. True, Reaſon ſaith ſo, and ſo doth the Law it ſelf, *Rom.* 10 5. but God, we know, is above them both, and he in the Covenant of Grace, ſaith otherwiſe: to wit, *That if thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thine Heart that God hath raiſed him from the Dead, thou ſhalt be ſaved.* Rom. 10. 6,7,8,9.

Let Reaſon then hold its Tongue, yea let the Law with all its Wiſdom ſubject it ſelf to him that made it; let it look for ſin where God hath laid it; let it *approve* the Righteouſneſs which *God approveth*: yea though it be not *that* of the Law, *but that by Faith of Jeſus Chriſt.*

God hath *made* him our Righteouſneſs; God hath made him our Sin; God hath made him our Curſe; God hath made him our Bleſſing: Methinks this word *God hath made it ſo*, ſhould ſilence all the World.

The Fourth Uſe. 85.

Fourthly, *By this Doctrine ſufficiency of Argument is miniſtred to the* tempted, *to withſtand, thereby, the aſſaults of the Devil.*

When the Souls begin to ſeek after the Lord Jeſus, then Satan begins to afflict and diſtreſs, as the *Canaanites* did the *Gibeonites*, for making Peace with *Jehoſhuah*, *Joſ.* 10. 1. 6.

There are three things that do uſually afflict the Soul that is earneſtly looking after Jeſus Chriſt.

1. Dreadful Accuſations from Satan. 2. Grievous defiling and infectious thoughts. 3. A ſtrange readineſs in our Nature to fall in with both. By the firſt of theſe the Heart is made continually to tremble. Hence his Temptations are compared to the roaring of a Lyon, 1 *Pet.* 5. 8. For as the Lyon by roaring killeth the Heart of his Prey, ſo doth Satan kill the Spirit of theſe that hearken to him: For when he tempteth, eſpecially by way of accuſation, he doth to us, as *Rabſhakeh* did to the Jews: *He ſpeaks to us in our own Language.* He ſpeaks our Sin at every word, our guilty Conſcience knows it; he ſpeaks our Death at every word, our doubting Conſcience feels it.

Secondly, Beſides this, there doth now ariſe even in the Heart ſuch defiling, and foul infectious thoughts, as put the Tempted to their Wits end: for now it ſeems to the Soul that the very flood-gates of the Fleſh are opened, and that to ſin there is no ſtop at all, now the Air ſeems to be covered with darkneſs, and the Man is as if he was changed into the nature of a Devil: Now if ignorance and unbelief prevail, he concludeth that he is reprobate, made to be taken and deſtroyed.

Thirdly, Now alſo he feeleth in him a readineſs to fall in with every Temptation; a readineſs, I ſay, continually preſent, *Rom.* 7. 21. This throws all down, now deſpair begins to ſwal-

ſwallow it up; now it can neither pray, nor read, nor hear, nor meditate on *God*, but Fire and Smoke continually burſteth forth of the Heart againſt *him*, now ſin and great confuſion puts forth it ſelf in all: yea, the more the Sinner deſireth to do a duty ſincerely, the further off it always finds it ſelf: For by how much the Soul ſtruggleth under theſe diſtreſſes, by ſo much the more doth Satan put forth himſelf to reſiſt, ſtill infuſing more poiſon, that if poſſible it might never ſtruggle more (for ſtrugglings are alſo as poiſon to Satan.) The Fly in the *Spiders* Web, is an Emblem of the Soul in ſuch a condition; the Fly is entangled in the Web, at this the Spider ſhews himſelf; if the Fly ſtir again, down comes the Spider to her, and claps a foot upon her; if yet the Fly makes a noiſe, then with poiſoned Mouth the Spider lays hold upon her; if the Fly ſtruggle ſtill, then he poiſons her more and more; what ſhall the Fly do now? why ſhe dies, if ſome body does not quickly releaſe her. *This is the caſe of the Tempted, they are entangled in the Web,* (their Feet and Wings are entangled) *now Satan ſhews himſelf, if the Soul now ſtruggleth, Satan laboureth to hold it down; if it now ſhall make a noiſe, then he bites with blaſphemous Mouth,* (more poiſonous than the Gall of a Serpent.) *If it ſtruggle again, then he poiſoneth more and more*: inſomuch that it needs at laſt muſt die in the Net, *if the Man, the Lord Jeſus, helps not out.*

The afflicted Conſcience underſtands my words.

Further, though the Fly in the Web, is altogether uncapable of looking for relief, yet this awakened tempted Chriſtian is not; what muſt he do therefore? how ſhould he contain hopes of life? If he looks to his Heart, there is Blaſphemy; if he looks to his duties, there is Sin; if he ſtrives to mourn and lament, perhaps he cannot, unbelief and hardneſs hinder: ſhall this Man lie down in deſpair? No: ſhall he truſt to his duties? No: ſhall he ſtay from Chriſt till his Heart is better? No: What then? Let him NOW look to Jeſus Chriſt Crucified, then ſhall he ſee his Sins anſwered for, then ſhall he ſee Death a-dying, then ſhall he ſee *Guilt* born by another, and there ſhall he ſee the Devil overcome. This ſight deſtroys the Power of the firſt Temptation; purifies the Heart and inclines the Mind to all good things.

And to encourage thee, tempted Creature, to this moſt Goſpel-Duty: Conſider, that when Jeſus Chriſt read his Commiſſion upon the entering into his Miniſtry, he proclaimed: *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the Captives, and recovering of ſight to the Blind, to ſet at liberty them that are bruiſed, to preach the acceptable Year of the Lord.* Luk. 4.18, 19.

Theſe things therefore ſhould the Tempted believe, but believing is now ſweating-work; for Satan will hold as long as poſſible, and only ſtedfaſt Faith can make him fly: But O! the Toyl of a truly gracious Heart in this Combate, if Faith be weak, he can ſcarce get higher than his Knees; Lord help, Lord ſave, and then down again, till an Arm from Heaven takes him up; until Jeſus Chriſt be evidently ſet forth Crucified for him, and Curſed for his Sin: for then (and not till then) the Temptation rightly ceaſeth, at leaſtwiſe for a Seaſon. Now the Soul can tend to look about it, and thus conſider with it ſelf: If Chriſt hath born my Sin and Curſe, then 'tis taken away from me, and ſeeing thus to take away ſin, was the Contrivance of the God of Heaven, I will bleſs his Name, hope in his Mercy, and look upon Death and Hell with Comfort. *Thine Heart ſhall meditate terrour, thou ſhalt ſee the Land that is very far off.* Iſa. 33. 18, 17, 18.

The fifth Uſe. 86.

Fifthly, This Doctrine *makes Chriſt precious to the* Believers. *Unto you therefore which believe he is precious.* 1 Pet. 2. 5. This Head might be greatly enlarged upon, and branched out into a thouſand particulars, and each one full of weight and glory.

1. By conſidering what Sin is. 2. By conſidering what Hell is. 3. By conſidering what Wrath is. 4. By conſidering what Eternity is. 5. By conſidering what the loſs of a Soul is. 6. What the loſs of God is. 7. What the loſs of Heaven is. 8. And what it is to be in utter Darkneſs with Devils and damned Souls for ever and ever. And after all to conclude, *from all theſe Miſeries the Lord Jeſus delivered me.*

Further, This makes Chriſt precious, if I conſider in the next place:

1. How he did deliver me, 'twas with his Life, his Blood; it coſt him Tears, Groans, Agony, Separation from God; to do it he endured his Fathers Wrath, bare his Father's Curſe, and died thouſands of deaths at once.

2. He did this, while I was his Enemy, without my deſires, without my knowledge, without my deſerts, he did it unawares to me.

3. He did it freely, chearfully, yea he longed to die for me; yea, Heaven would not hold him for the Love he had to my Salvation, which alſo he hath effectually accompliſhed for me at *Jeruſalem.* Honourable Jeſus! precious Jeſus! loving Jeſus! *Jonathan*'s Kindneſs captivated *David*, and made him precious in his Eyes for ever. *I am diſtreſſed for thee, my Brother* Jonathan (ſaid he) *very pleaſant haſt thou been to me; thy Love to me was wonderfull, paſſing the Love of Women.* Why, what had *Jonathan* done? O! He had *delivered* David *from the Wrath of* Saul. But how much more ſhould he be precious to me, who hath ſaved me from Death and Hell! who hath delivered me from the Wrath of God! *The Love of Chriſt conſtraineth us.* Nothing will ſo edge the Spirit of a Chriſtian as, *Thou waſt ſlain, and haſt redeemed us to God by thy Blood*: This makes the Heavens themſelves ring with joy and ſhouting. Mark the Words, *Thou waſt ſlain, and haſt redeemed us to God with thy Blood, out of every Kindred, and Tongue, and People, and Nation, and haſt made us unto our God, Kings, and Prieſts, and we ſhall reign on the Earth.* What follows now? *And I beheld, and heard the* 2 Sam. 1. 26.

voice of many Angels round about the Throne, and the Beaſts, and the Elders, and the Number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud Voice, Worthy is the Lamb *that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing; and every Creature which is in Heaven, and on the Earth, and ſuch as are in the Sea, and all that are therein heard I, ſaying, Bleſſing, Honour, Glory and Power, be unto him*
Revel 5 9, 10, 11, 12, 13. *that ſitteth upon the Throne, and to the* LAMB *for ever and ever.*

Thus alſo is the *Song*, that New-Song, that is ſaid to be ſung by the Hundred forty and four thouſand which ſtand with the LAMB upon Mount *Sion*, with his Fathers Name written in their Fore-heads. Theſe are alſo called Harpers, Harping with their Harps. *And they ſang as it were a new Song before the Throne, and before the four Beaſts, and the Elders; and none could learn that Song but the Hundred and forty and*
Revel. 14. 1, 2, 3. *four thouſand, which were redeemed from the Earth.*

But why could they not learn that Song? Becauſe they were not redeemed; none can ſing of this Song but the Redeemed: they can give Glory to the Lamb, the Lamb that was ſlain, and that redeemed them to God by his Blood. 'Tis Faith in his Blood on Earth, that will make us ſing this Song in Heaven. Theſe Shoutings and Heavenly Songs muſt needs come from Love put into a Flame by the Sufferings of Chriſt.

The laſt Uſe. 87.

If all theſe things be true, what follows but a Demonſtration of the Accurſed Condition of thoſe among the Religious in theſe Nations whoſe Notions put them far off from Jeſus, and from venturing their Souls upon his Bloody Death. I have obſerved ſuch a Spirit as this in the World, that careth not for knowing of Jeſus; the Poſſeſſed therewith do think, that it is not material to Salvation to venture upon a Crucified Chriſt, neither do they trouble their Heads or Hearts with inquiring whether Chriſt Jeſus be riſen, and aſcended into Heaven, or whether they ſee him again or no, but rather are for concluding, that there will be no ſuch thing: Theſe Men ſpeak not by the Holy Ghoſt, for in the Sum, they call *Jeſus accurſed*; but I doubt not to ſay that many of them are Anathematiſed *of God, and ſhall ſtand ſo*, till the Coming of the Lord Jeſus, to whom be Glory for ever and ever: *Amen.*

INSTRUC-

INSTRUCTION

FOR THE

IGNORANT:

BEING

A Salve to cure that great Want of Knowledge, which ſo much reigns both in Young and Old.

Prepared, and preſented to them in a plain and eaſie Dialogue, fitted to the Capacity of the Weakeſt,

By *JOHN BUNYAN.*

HOS. 4. 6.

My People periſh for lack of Knowledge.

To the Church of Chriſt in and about *Bedford*, walking in the Faith and Fellowſhip of the Goſpel, your affectionate Brother and Companion in the Kingdom and Patience of *JESUS CHRIST*, wiſheth all Grace and Mercy by *Jeſus Chriſt*, Amen.

HOly and beloved, Although I have deſigned this little Treatiſe for publick and common benefit, yet conſidering that I am to you a Debtor not only in common Charity, but by reaſon of ſpecial Bonds which the Lord hath laid upon me to you-ward, I could do no leſs, (being driven from you in preſence, not affection) but firſt preſent you with this little Book; not for that you are wanting in the things contained herein, but to put you again in remembrance of firſt things, and to give you occaſion to preſent ſomething to your carnal Relations that may be (if God will) for their awakening and Converſion; accept it therefore as a Token of my Chriſtian Remembrance of you.

Next, I preſent it to all thoſe Unconverted, old and young, who have been at any time under my Preaching, and yet remain in their ſins: And I entreat them alſo that they receive it as a Token of my Love to their immortal Souls; yea, I charge them as they will anſwer it in the day of the terrible judgment, that they read, ponder, and receive this wholeſome Medicine prepared for them. Now the God of Bleſſing bleſs it to the awakening of many ſinners, and the ſalvation of their ſouls by Faith in Jeſus Chriſt. Amen.

Yours, to ſerve you by my Miniſtry (when I can) to your Edification and Conſolation,

J. B.

3. Queſt. HOw many *Gods are there?*

Anſw. To the Chriſtians there is but one *God*, the Father, of whom are all things, and we of him, 1 *Cor.* 8. 9.

Q. *Why? is not the God of the Chriſtians the God of them that are no Chriſtians?*

A. He is their Maker and Preſerver; but they have not choſen him to be their God, *Acts* 17 24. *Pſal.* 36. 6. *Judg.* 10. 14.

Q. *Are there then other Gods beſides the God of the Chriſtians?*

A. There is none other true God but He: but becauſe they want the grace of Chriſtians, therefore they chuſe not Him, but ſuch gods as will ſuit with, and countenance their luſts, *Joh.* 8. 44.

Q. *What gods are they that countenance the luſts of wicked men?*

A. The Devil, who is the god of this world; the belly, that god of gluttons, drunkards, and riotous perſons; and idle pleaſures and vanities, which are for the moſt part the gods of the youth, *Job* 8. 44. 2 *Cor.* 4. 4. *Phil.* 3. 19. *Exod.* 32. 6. 1 *Cor.* 10. 7. 2 *Tim.* 2. 22. 1 *Joh.* 5. 21.

Q. *Who is a* Chriſtian?

A. One that is born again, a new creature; one that ſits at Jeſus feet to hear his Word; one that hath his heart purified and ſanctified by Faith which is in Chriſt, *Joh.* 3. 3, 5, 7. *Act.* 11. 26. *Act.* 15. 9. *chap.* 26. 18. 2 *Cor.* 5. 17.

Q. *How do you diſtinguiſh the God of the Chriſtians, from the gods of other people?*

A. He is a Spirit, *John* 4. 24

Q. *Is there no other Spirit but the true God?*

A. Yes, there are many ſpirits, 1 *Joh.* 4. 1.

Q. *What ſpirits are they?*

A. The good Angels are ſpirits; the bad Angels are ſpirits; and the Souls of Men are ſpirits, *Heb.* 1. 7, 14. 1 *King.* 22. 21, 22. *Rev.* 16. 13, 14. *Act.* 7. 59. *Heb.* 12. 23.

Q. *How then is the true God diſtinguiſhed from other Spirits?*

A. Thus; No ſpirit is Eternal but he, no ſpirit is almighty but he, no ſpirit is Incomprehenſible and Unſearchable but he; He is alſo moſt Merciful, moſt Juſt, moſt Holy, *Deut.* 33. 27. *Gen.* 17. 1. *Pſal.* 145. 3. *Mich.* 7. 18. *Job* 34. 17. 1 *Sam.* 2. 2.

4. Q. *Is this* God, *being a ſpirit, to be known?*

A. Yes, and that by his Works of Creation, by his Providences, by the Judgments that he executeth, and by his Word.

Q. *Do you underſtand him by the Works of Creation?*

A. The Heavens declare the Glory of God, and the Firmament ſheweth his handy-work: ſo that the inviſible things of him from the Creation of the World, are clearly ſeen, being underſtood by the things that are made, even his Eternal Power and God-head, *Pſal.* 19. 1, 2. *Rom.* 1. 20.

Q. *Do his Works of* Providence *alſo declare him?*

A. They muſt needs do it, ſince through his Providence the whole Creation is kept in ſuch harmony as it is, and that in deſpite of Sin and Devils: alſo if you conſider that from an Angel to a Sparrow, nothing falls to the ground without the Providence of our Heavenly Father, *Mat.* 10. 29.

Q. *Is he known by his Judgments?*

A. God is known by his Judgments which he executeth; the Wicked is ſnared in the Work of his own hands, *Pſal.* 9. 16.

Q. *Is he known by his Word?*

A. Yes, moſt clearly: for by that he revealeth his Attributes, his Decrees, his Promiſes, his way of Worſhip, and how he is to be pleaſed by us.

Q. *Of what did God make the* World? 5.

A. Things that are ſeen, were not made of things that do appear, *Heb.* 11. 3.

Q. *How long was he in making the World?*

A. In ſix days the Lord made Heaven and Earth, the Sea, and all that is in them, and on the ſeventh day God ended all his works which he had made, *Exod.* 20. 11. *Gen.* 2. 2.

Q. *Of what did God make Man?*

A. The Lord God formed Man of the duſt of the Ground, and breathed into his noſtrils the breath of Life, and Man became a living ſoul, *Gen.* 2. 7.

Q. *Why doth it ſay, God breathed into him the breath of Life? is Man's* Soul *of the very nature of the God-head?*

A. This doth not teach that the Soul is of the nature of the God-head, but ſheweth that it is not of the ſame matter as his Body, which is duſt, *Gen.* 18. 27.

Q. *Is not the Soul then of the nature of the God-head?*

A. No, for God cannot ſin, but the Soul doth; God cannot be deſtroyed in Hell, but the Souls of the Impenitent ſhall, *Ezek.* 18. 4. *Mat.* 10. 28.

Q. *How did God make Man in the Day of his firſt Creation?*

A. God made Man upright. In the Image of God created he him, *Eccl.* 7. 29. *Gen.* 1. 27.

Q. *Did God when he made Man, leave him without a Rule to walk by?* 6.

A. No: He gave him a Law in his nature, and impoſed upon him a poſitive Precept, but he offered violence to them, and brake them both, *Gen.* 3. 3, 6.

Q. *What was the due deſert of that* Tranſgreſſion?

A. Spiritual death in the day he did it, Temporal Death afterwards, and everlaſting Death laſt of all, *Gen.* 2. 17. *chap.* 3. 19. *Mat.* 25. 46.

Q. *What is it to be ſpiritually dead?*

A. To be alienate from God, and to live without him in the World, through the Ignorance that is in Man, and through the Power of their Sins, *Epheſ.* 4. 18, 19.

Q. *Wherein doth this alienation from God appear?*

A. In the love they have to their ſins, in their

their being loth to come to him, in their pleading idle excuſes for their ſins, and in their ignorance of the excellent myſteries of his bleſſed Goſpel, *Epheſ.* 2. 2, 3, 11, 12. *Rom.* 1. 28. *Epheſ.* 4. 18, 19.

Q. *What is temporal* death?

A. To have Body and Soul ſeparate aſunder, the Body returning to the Duſt as it was, and the Spirit to God that gave it, *Gen.* 3. 19. *Eccleſ.* 12. 7.

Q. *What is everlaſting death?*

A. For Body and Soul to be ſeparate for ever from God, and to be caſt into Hell-fire, *Luk.* 13. 27. *Mar.* 9. 43.

Q. *Do Men go Body and Soul to Hell ſo ſoon as they die?*

A. The Body abideth in the Grave till the ſound of the laſt Trump; but the Soul, if the Man dies Wicked, goes preſently from the face of God into Hell, as into a Priſon, there to be kept till the day of Judgment, 1 *Cor.* 15. 52. *Iſa.* 24. 22. *Luk.* 12. 20.

7. Q. *Do we come into the World as upright as did our firſt Parent?*

A. No; He came into the World *ſinleſs*, being made ſo of God Almighty; but we came into the World *ſinners*, being made ſo by his Pollution.

Q. *How doth it appear that we came into the World polluted?*

A. We are the Fruit of an unclean thing, are defiled in our very conception, and are by nature the Children of wrath, *Job* 14. 4. *Pſal.* 51. 5. *Epheſ.* 2. 3.

Q. *Can you make further proof of this?*

A. Yes, It is ſaid, That by one Man came Sin, Death, Judgment, and Condemnation upon all Men, *Rom.* 5. 12, 15, 16, 17, 18, 19.

Q. *Do we then come Sinners into the World?*

A. Yes, we are Tranſgreſſors from the Womb, and go aſtray as ſoon as we are born, ſpeaking lies, *Iſa.* 48. 8. *Pſal.* 58. 3.

Q. *But as* Adam *fell with us in him, ſo did he not by Faith riſe with us in him? for he had no ſeed until he had the Promiſe.*

A. He fell as a publick perſon, but believed the Promiſe as a Single perſon. *Adam's* faith ſaved not the World, though *Adam's* ſin overthrew it.

Q. *But do not ſome hold that we are Sinners only by imitation?*

A. Yes, being themſelves deceived. But God's Word ſaith, we are Children of Wrath by Nature, that is, by Birth and Generation.

Q. *Can you bring further proof of this?*

A. Yes; In that day that we were born, we were polluted in our own Blood, and caſt out to the loathing of our perſons. Again, the Children of old that were dedicated unto the Lord, a Sacrifice was offered for them at a Month old, which was before they were Sinners by imitation, *Ezek.* 16. 4, 5, 6, 7, 8, 9. *Num.* 18 14, 15, 16.

Q. *Can you make this appear by experience?*

A. Yes; The firſt things that bloom and put forth themſelves in Children, ſhew their Ignorance of God, their diſobedience to Parents, and their innate enmity to Holineſs of life; their inclinations naturally run to vanity. Beſides little Children die, but that they could not, were they not of God counted ſinners; for death is the wages of ſin, *Rom.* 6. 23.

8. Q. *What is* ſin?

A. It is a Tranſgreſſion of the Law, 1 *Joh.* 3. 4.

Q. *A Tranſgreſſion of what Law?*

A. Of the Law of our Nature, and of the Law of the Ten Commandments as written in the holy Scriptures, *Rom.* 2. 12, 14, 15. *Exod.* 20.

Q. *When doth one ſin againſt the Law of Nature?*

A. When you do any thing that your Conſcience tells you is a Tranſgreſſion againſt God or Man, *Rom.* 2. 14, 15.

Q. *When do we ſin againſt the Law as written in the Ten Commandments?*

A. When you do any thing that they forbid, although you be Ignorant of it, *Pſal.* 19. 12.

Q. *How many ways are there to ſin againſt this Law?*

A. Three: By ſinful thoughts, by ſinful words, and alſo by ſinful actions, *Rom.* 7. 7. *Mat.* 5. 28. *chap.* 12. 37. *Rom.* 2. 6.

Q. *What if we ſin but againſt one of the Ten Commandments?*

A. Whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all: for he that ſaid, Do not commit adultery, ſaid alſo, Do not kill; now if thou commit no adultery, yet if thou kill, thou art a Tranſgreſſor of the Law, *Jam.* 2. 10, 11.

9. Q. *Where will God puniſh Sinners for their* ſins?

A. Both in this World and in that which is to come, *Gen.* 3. 24. *chap.* 4. 10, 11, 12. *Job* 21. 30.

Q. *How are Men puniſhed in this World for ſin?*

A. Many ways, as with ſickneſs, loſſes, croſſes, diſappointments and the like: ſometimes alſo God giveth them up to their own hearts luſts, to blindneſs of mind alſo, and hardneſs of heart; yea, and ſometimes to ſtrong deluſions that they might believe lies, and be damned, *Lev.* 26. 15, 16. *Amos* 4. 7, 10. *Rom.* 1. 24, 28. *Exod.* 4. 21. *chap.* 9. 12, 13, 14. *Zeph.* 1. 17. *Rom.* 11. 7, 8. 2 *Theſ.* 2. 11, 12.

Q. *How are Sinners puniſhed in the World to come?*

A. With a Worm that never dies, and with a Fire that never ſhall be quenched, *Mar.* 9. 44.

Q. *Whither do Sinners go to receive this puniſhment?*

A. The Wicked ſhall be turned into Hell, and all the Nations that forget God, *Pſal.* 9. 27.

10. Q. *What is Hell?*

A. It is a place, and a ſtate moſt fearful, *Luk.* 16. 28. *Act.* 1. 25. *Luk.* 16. 21.

Q. *Why do you call it a place?*

A. Becauſe in Hell ſhall all the damned be confined as in a Priſon, in their chains of darkneſs for ever, *Luk.* 12. 5, 58. *Chap.* 16. 26. *Jude* 6.

Q. *What*

Q. *What a place is Hell?*

A. It is a dark bottomleſs burning lake of Fire, large enough to hold all that periſh, *Mat.*22. 13. *Revel.*20. 1, 25. *Iſa.*30. 33. *Prov.* 27. 20.

Q. *What do you mean when you ſay it is a fearful ſtate?*

A. I mean, that it is the lot of thoſe that are caſt in thither to be tormented in moſt fearful manner, to wit, with Wrath and fiery indignation, *Rom.*2.9. *Heb.*10. 26, 27.

11. Q. *In what parts ſhall they be thus fearfully tormented?*

A. In Body and Soul: for Hell-fire ſhall kindle upon both beyond what now can be thought, *Mat.*10.28. *Luk.*16.24. *Jam.*5.3.

Q. *How long ſhall they be in this Condition?*

A. Theſe ſhall go away into everlaſting puniſhment, and the ſmoak of their torment aſcendeth up for ever and ever, and they have no reſt day nor night; for they ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his Power, *Mat.* 25. 46. *Rev.* 14. 11. 2 *Theſ.* 1. 9.

Q. *But why might not the ungodly be puniſhed with this puniſhment in this* World, *that we might have ſeen it and believe?*

A. If the ungodly ſhould with puniſhment have been rewarded in this World, it would in all probability have overthrown the whole order that God hath ſettled here among Men. For who could have endured here to have ſeen the flames of Fire, to have heard the groans, and to have ſeen the tears perhaps of damned relations, as Parents or Children? Therefore as Tophet of old was without the City, and as the Gallows and Gibbets are builded without the Towns; ſo Chriſt hath ordered that they who are to be puniſhed with this kind of Torment, ſhall be taken away; *Take him away*, ſaith he, (out of this World) *and caſt him into utter darkneſs*, and let him have his puniſhment there, *there ſhall be weeping and gnaſhing of Teeth.* Beſides, Faith is not to be wrought by looking into Hell, and ſeeing the damned tormented before our Eyes; but by hearing the Word of God: for he that ſhall not believe *Moſes* and the Prophets, will not be perſwaded ſhould one come from the dead, yea ſhould one come to them in flames to perſuade them, *Mat.* 22. 13. *Rom.*10. 17. *Luk.*16. 27,28,29,30,31.

Q. *Are there degrees of torments in* Hell?

A. Yes, for God will reward every one according to their Works: Wo to the Wicked, it ſhall go ill with him, for the reward of his hands ſhall be given him, *Iſa.*3. 11.

Q. *Who are like to be moſt puniſhed there, Men or* Children?

A. The puniſhment in Hell comes not upon ſinners, according to age, but ſin: ſo that whether they be Men or Children, the greater ſin, the greater puniſhment; for there is no reſpect of Perſons with God, *Rom.* 2. 11.

12. Q. *How do you diſtinguiſh between great* ſins, *and little ones?*

A. By their Nature, and by the Circumſtances that attend them.

Q. *What do you mean by their Nature?*

A. I mean when they are very groſs in themſelves, 2*Chron.*33.2. *Ezek.*16.42.

Q. *What kind of ſins are the greateſt?*

A. Adultery, Fornication, Murder, Theft, Swearing, Lying, Covetouſneſs, Witchcraft, Sedition, Hereſies, or any the like, 1*Cor.*6.9,10. *Epheſ.*5. 3,4, 5, 6. *Col.*3. 5,6. *Gal.*5. 19, 20, 21. *Rev.*21.8.

Q. *What do you mean by Circumſtances that attend ſin?*

A. I mean Light, Knowledg, the Preaching of the Word, Godly Acquaintanee, timely Cautions, *&c.*

Q. *Will theſe make an alteration in the ſin?*

A. Theſe things attending ſinners, will make little ſins great, yea greater than greater ſins that are committed in groſſeſt Ignorance.

Q. *How do you prove that?*

A. *Sodom* and *Gomorrha* wallowed in all, or moſt of thoſe groſs Tranſgreſſions above mentioned: yea, they were ſaid to be ſinners exceedingly, they lived in ſuch ſins as may not be ſpoken of without bluſhing, and yet God ſwears that *Iſrael*, his Church, had done worſe than they; and the Lord Jeſus alſo ſeconds it in that Threatning of his, I ſay unto you, that it ſhall be more tollerable in that day for *Sodom* than for thee, *Ezek.*16. 48. *Mat.*11. 24. *Luk.* 10. 12.

Q. *And was this the reaſon, namely, becauſe they had ſuch circumſtances attending them as* Sodom *had not?*

A. Yes, as will plainly appear, if you read the three Chapters above mentioned.

Q. *When do I ſin againſt Light and Knowledg?*

A. When you ſin againſt convictions of Conſcience, when you ſin againſt a known Law of God, when you ſin againſt Counſels and diſ-ſwaſion of Friends, then you ſin againſt Light and Knowledg, *Rom.*1. 32.

Q. *When do I ſin againſt Preaching of the Word?*

A. When you refuſe to hear God's Miniſters, or hearing them, refuſe to follow their wholſome Doctrine, 2*Chron.*36.16. *Jer.*25.4,7. *chap.*35. 15.

Q. *When elſe do I ſin againſt Preaching of the Word?*

A. When you mock, or deſpiſe or reproach the Miniſters; alſo when you raiſe lies and ſcandals of them, or receive ſuch lies or ſcandals raiſed: you then alſo ſin againſt the preaching of the Word, when you perſecute them that Preach it, or are ſecretly glad to ſee them ſo uſed, 2*Chron.*30.1,10. *Rom.*3.8. *Jer.* 20.10. 1*Theſ.*2.15,16.

Q. *How will godly acquaintance greaten my ſin?*

A. When you ſin againſt their Counſels, Warnings, or Perſwaſions to the contrary; alſo when their lives and converſations are reproof to you, and yet againſt all you will ſin. Thus ſinned *Iſhmael*, *Eſau*, *Eli*'s ſons, *Abſolom* and *Judas*, they had good Company, good Counſels, and a good life ſet before them by their godly Acquaintance, but they ſinned againſt all

all, and their Judgment was the greater. *Ishmael* was cast away, *Esau* hated, *Eli's* sons died suddenly, *Absolom* and *Judas* were both strangely hanged; *Gen.*21.10. *Gal.*4.30. *Mal.*1.2. 1*Sam.* 2.20,25. 2*Sam.*16.

Q. *Are sins thus heightned, distinguished from others by any special name?*

A. Yes; they are called Rebellion, and are compared to the sin of Witchcraft; they are called wilful sin, they are called Briers and Thorns, and they that bring them forth are nigh unto Cursing, whose end is to be burned, 1 *Sam.* 15. 23. *Heb.*10.26. *chap.* 6. 7, 8.

Q. *Are there any other things that can make little Sins great ones?*

A. Yes; As when you sin against the Judgments of God: As for example, you see the Judgments of God come upon some for their transgressions, and you go on in their iniquities: also when you sin against the Patience, Long-suffering, and Forbearance of God, this will make little sins great ones, *Dan.*5. 21,22,23,24. *Rom.*2. 4.5.

Q. *Did ever God punish little* Children *for sin against him?*

A. Yes: When the Flood came, he drowned all the little Children that were in the old World; he also burned up all the little Children which were in *Sodom*: and because upon a time the little Children at *Bethel* mocked the Prophet as he was a going to worship God, God let loose two she-Bears upon them which tore forty and two of them to pieces, 2*Kin.* 2. 22, 23.

Q. *Alas! What shall we little Children do?*

A. Either go on in your sins; or remember now your Creator in the days of your Youth, before the evil days come, *Eccles.* 12.1.

Q. *Why do you mock us, to bid us go on in our sins? you had need pray for us that God would save us.*

A. I do not mock you, but as the wise man doth; and besides, I pray for you and wish your Salvation.

Q. *How doth the* wise man *mock us?*

A. Thus, Rejoice, O young man, in thy Youth, and let thy heart chear thee in the days of thy Youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee to Judgment, *Eccles.* 11. 9.

Q. *What a kind of mocking is this?*

A. Such an one as is mixed with the greatest seriousness; as if he should say, I, do, sinners, go on in your sins if you dare; do, live in your vanities, but God will have a time to judg you for them.

Q. *Is not this just as when my Father bids me be naught if I will; but if I be naught, he will beat me for it?*

A. Yes; or like that saying of *Joshua*, If it seem evil to you to serve the Lord, chuse you this day whom you will serve; serve your sins at your peril, *Josh.* 24. 15.

14. Q. *Is it not best then for me to* serve God?

A. Yes; for they that serve the Devil must be where he is, and they that serve God and Christ, must be where they are, *Joh.* 12.16. *Mat.*25. 41.

Q. *But when had I best begin to serve God?*

A. Just now: Remember *now* thy Creator, *now* thou hast the Gospel before thee, *now* thy heart is tender and will be soonest broken.

Q. *But if* I *follow my play and sports a little longer, may I not come time enough?*

A. I cannot promise thee that, for there be little Graves in the Church-yard; and who can tell but that thy young life is short: or if thou dost live, perhaps thy day of Grace may be as short, as was *Ishmael's* of old: read also *Prov.*1. 24,25,26.

Q. *But if I stay a little longer before I turn, I may have more wit to serve God than now I have, may I not?*

A. If thou stayest longer, thou wilt have more sin, and perhaps less wit: for the bigger sinner, the bigger fool, *Prov.*1. 22.

Q. *If I serve God sometimes and my sin sometimes, how then?*

A. No Man can serve two Masters: Thou canst not serve God and thy Sins. God saith, My Son, give me thy Heart. Also thy Soul and Body are his; but the double-minded Man is forbidden to think that he shall receive any thing of the Lord, *Mat.* 6. 24. *Prov.* 23. 26. 1 *Cor.*6. 28. *Jam.* 1. 7,8.

Q. *Do you find many such little* Children *as I am, serve God?*

A. Not many; yet some I do, *Samuel* served him being a Child; when *Josias* was young he began to seek after the God of his Father *David*: And how kindly did our Lord Jesus take it, to see the little Children run tripping before him, and crying *Hosannah* to the Son of *David*! 1 *Sam.*3. 1. 2 *Chron.*34. 3. *Mat.*21. 15, 16.

Q. *Then I am not like to have many Companions, if I thus young begin to serve God, am I?*

A. Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it. Yet some Companions thou wilt have. *David* counted himself a Companion of all them that love God's Testimonies; all the Godly, though Gray-headed, will be thy Companions; yea, and thou shalt have either one or more of the Angels of God in Heaven to attend on, and minister for thee, *Mat.* 7. 13,13. *Psal.*119.63. *Mat.*18. 10.

Q. *But I am like to be slighted, and despised by other little Children, if I begin already to serve God, am I not?*

A. If Children be so rude as to mock the Prophets and Ministers of God, no marvel if they also mock thee: but it is a poor Heaven that is not worth enduring worse things than to be mocked for the seeking and obtaining of, 2*Kings* 2. 23, 24.

Q. *But how should I* serve God? *I do not know how to* Worship *him.* 15.

A. The true Worshippers, worship God in Spirit and Truth, *Joh.*4.24. *Phil.*3. 3.

Q. *What is meant by Worshiping him in the Spirit?*

A. To worship him in God's Spirit and in mine own; that is, to worship him, being wrought over in my very heart by the good Spirit of God, to an hearty Compliance with his will, *Rom.* 1. 9. *Chap.* 6. 17. *Psal.* 101. 3.

Q. *What is it to worship him in truth?*

A. To

A. To do all that we do in his Worſhip according to his Word, for his Word is truth, and to do it without diſſimulation. *Heb.*8. 5. *Joh.* 17. 17. *Pſal.* 26. 6. *Pſal.* 118. 19, 20. You may take the whole thus: Then do you worſhip God a-right, when in heart, and life, you walk according to his Word.

Q. *How muſt I do to Worſhip him with my ſpirit and heart?*

A. Thou muſt firſt get the good knowledg of him. And thou *Solomon* my Son, ſaid *David*, *know* thou the God of thy Fathers, and ſerve him, with a perfect heart. Mind you, he firſt bids *know* him, and then *ſerve* him with a perfect heart, 1 *Chron.*28. 9.

16. Q. *Is it eaſie to get a true knowledg of God?*

A. No; Thou muſt cry after Knowledg, and lift up thy voice for Underſtanding. If thou ſeekeſt for her as Silver, and ſearcheſt for her as for hid treaſure, then ſhalt thou underſtand the fear of the Lord, and find the knowledg of God, *Prov.* 2. 1,2,3,4,5.

Q. *How comes it to be ſo difficult a thing to attain the true Knowledg of God?*

A. By reaſon of the pride and ignorance that is in us, as alſo by reaſon of our wicked ways, *Pſal.*10. 4. *Eph* 4. 18, 19. *Tit.*1. 16.

Q. *But do not every one profeſs they know God?*

A. Yes; But their ſuppoſed knowledg of him varieth as much as do their faces or complexions, ſome thinking he is this, and ſome that.

Q. *Will you ſhew me a little how they vary in their thoughts about him.*

A. Yes; Some count him a kind of an heartleſs God, that will neither do evil nor good; ſome count him a kind of an ignorant and blind God, that can neither know nor ſee through the Clouds, ſome again count him an inconſiderable God, not worth the enjoying, if it muſt not be but with the loſs of this World, and their Luſts. Moreover, ſome think him to be altogether ſuch an one as themſelves, one that hath as little hatred to ſin as themſelves, and as little love to holineſs as themſelves, *Zeph.* 1. 12. *Job* 22.12,13. *chap* 21.9,10,11,12,13,14, 15. *Pſal.*50. 21.

Q. *Are there any more falſe* Opinions *of God?*

A. Yes; There are three other falſe opinions of God. 1. Some think he is all Mercy and no Juſtice, and that therefore they may live as they liſt. 2. Others think he is all Juſtice and no Mercy, and that therefore they had as good go on in their ſins and be damned, as turn and be never the better. 3. Others think he is both Juſtice and Mercy, but yet think alſo, that his Juſtice is ſuch as they can pacify with their own good works, and ſave themſelves with their own right hand, (*Rom.*3.8. *Jer.*2.25. *Job.* 40.14.) contrary to theſe Scriptures, *Hab.*1.13. *Iſa.* 45. 21.

Q. *How then ſhall I know when I have the true Knowledg of God?*

A. When thy Knowledge of him and the holy *Scriptures* agree.

Q. *The Scriptures! do not all falſe Opinions of him flow from the Scriptures?*

A. No, in no wiſe; 'tis true, Men father their errors upon the Scriptures, when indeed they flow from the ignorance of their hearts, *Epheſ.* 4. 18.

Q. *But how if I do not underſtand the holy Bible, muſt I then go without the true knowledg of God?*

A. His Name is manifeſted by his Word; the Scriptures are they that teſtify of him, and they are able to make the Man of God perfect in all things, and wiſe unto Salvation through Faith in Jeſus Chriſt, *Joh.*17. 6,7,8. *Joh.*5. 39. 2*Tim.*3. 15,16.

Q. *But what muſt one that knoweth not God do, to get the knowledg of God?*

A. Let him apply his heart unto the Scriptures, as unto a light that ſhineth in a dark place (even this World) until the day dawn, and the day-Star ariſe in his heart, *Pro.* 22. 7. *chap.* 23. 12. 2 *Pet.* 1. 19, 20.

Q. *But how ſhall* I *know when I have found by the Scriptures the true Knowledg of God?*

A. When thou haſt alſo found the true knowledg of thy ſelf, *Iſa.*6. 5. *Job.*42. 5.

Q. *What is it for me to know my* ſelf?

A. Then thou knoweſt thy ſelf, when thou art in thine own eyes, a loathſome, polluted, wretched, miſerable Sinner, and that not any thing done by thee, can pacify God unto thee, *Job* 42. 5. *Ezek.*20. 43,44. *Rom.*7. 24.

Of Confeſſion *of* Sin.

17 Queſt. YOu *have ſhewed me, if I will indeed worſhip God, I muſt firſt know him aright, now then to the queſtion in hand, pray how muſt I* Worſhip *him?*

A. In confeſſing unto him, *Nehem.* 9. 1, 2, 3.

Q. *What muſt I confeſs?*

A. Thou muſt confeſs thy tranſgreſſions unto the Lord, *Pſal.*32. 5.

Q. *Was this the way of the godly of old?*

A. Yes; *Nehemiah* confeſſed his ſins, *David* confeſſed his ſins, *Daniel* confeſſed his ſins, and they that were Baptized by *John* in *Jordan* confeſſed their ſins, *Nehem.*1.6. *Pſal.*32. 5. *Dan.*9. 4. *Mat.*3. 6.

Q. *What ſins muſt I confeſs to God?*

A. All ſins whatſoever; for he that covereth his ſins ſhall not proſper, but whoſo confeſſeth and forſaketh them ſhall find Mercy, *Pro.*28. 13. 1 *John* 1. 9.

Q. *But how if I do neither know nor remember all my ſins?*

A. Thou muſt then ſearch and try thy ways by the holy Word of God, *Lam.*3. 40. *Pſal.*77. 6.

Q. *But how if I do not make this ſearch after my ſins?*

A. If thou doſt not, God will: if thou doſt not ſearch them out and confeſs them, God will ſearch them out and charge them upon thee, and tear thee in pieces for them, *Pſal.* 50. 21, 22.

Q. *Where muſt I begin to confeſs my Sins?*

A. Where God beginneth to ſhew thee them: Obſerve then where God beginneth with conviction for ſin, and there begin thou with confeſſion of it. Thus *David* began to confeſs, thus *Daniel* began to confeſs, 2*Sam.*12. 7,8,9,10, 11,12,13. *Dan.*9. 3,4,5,6,7,8.

Q. *What muſt I do, when God hath ſhewed me any ſin, to make right Confeſſion thereof?*

A. Thou muſt follow that Conviction, until it ſhall bring thee to the Original and Fountain of that ſin, which is thine own heart, 1 *King.* 8. 38. *Pſal.*51. 5.

Q. *Is*

18. Q. *Is my* heart *then the Fountain and Original of ſin?*

A. Yes: For from within out of the heart of Man proceed evil thoughts, Adulteries. Fornications, Murders, Theſts, Covetouſneſs, Wickedneſs, Deceit, Laſciviouſneſs, an evil Eye, Blaſphemy, Pride, Fooliſhneſs. All theſe evil things come from within, and defile the Man, *Mar.*7. 21,22,23.

Q. *When a Man ſees this, what will he think of himſelf?*

A. Then he will not only think but conclude, that he is an unclean thing, that his heart has deceived him, that it is moſt deſperate and wicked, that it may not be truſted by any means, that every imagination and thought of his heart (naturally) is only evil, and that continually, *Iſa.* 64. 6. *Prov.* 28. 26. *Iſa.*44. 20. *Gen.*6.5.

Q. *You have given me a very bad character of the heart, but how ſhall I know that it is ſo bad as you count it?*

A. Both by the Text, and by Experience.

Q. *What do you mean by Experience?*

A. Keep thine eyes upon thy heart, and alſo upon God's Word, and thou ſhalt ſee, with thine own eyes, the deſperate wickedneſs that is in thine heart; for thou muſt know ſin by the law, that bidding thee do one thing, and thy heart inclining to another, *Rom.* 7. 7,8,9.

Q. *May I thus then know my heart?*

A. Yes; that is ſomething of it, eſpecially the Carnality of thy mind, becauſe the carnal mind is enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be, *Rom.*8. 7.

Q. *Can you particularize ſome few things wherein the wickedneſs of the heart of man ſhews it ſelf?*

A. Yes; by its ſecret hankering after ſin, although the Word forbids it: by its deferring of Repentance; by its being weary of holy Duties; by its aptneſs to forget God; by its ſtudying to leſſen and hide ſin; by its feigning it ſelf to be better than it is, by being glad when it can ſin without being ſeen of Men; by its hardening it ſelf againſt the Threatnings and Judgments of God; by its deſperate inclinings to Unbelief, Atheiſm, and the like, *Prov.* 1. 24,25, 26. *Iſa.*43. 22. *Mal.*1. 12,13. *Judg.*3. 7. *Jer.*2. 32. *Pſal.*106. 21. *Hoſ.*2. 13. *Prov.*30. 20. *Jer.* 2. 25. *Rom.* 1. 32. *chap.* 2. 5. *Zeph.* 7. 11, 12, 13.

19. Q. *Is there any thing elſe to be done in order to a right confeſſion of* ſin?

A. Yes; Let this Conviction ſink down into thy heart, that God ſees much more wickedneſs in thee than thou canſt ſee in thy ſelf. *If thy heart condemn thee, God is greater than thy heart, and he knows all things*; beſides, he hath ſet thy ſecret ſins in the light of his Countenance, 1*Joh.*3.20.*Pſal.*90.8.

Q. *Is there any thing elſe that muſt go to a right confeſſion of ſin?*

A. Yes; In thy confeſſions thou muſt greaten and aggravate thy ſin by all juſt circumſtances.

Q. *How muſt I do that?*

A. By conſidering againſt how much Light and Mercy thou haſt ſinned, againſt how much Patience, and Forbearance, thou haſt ſinned; alſo againſt what Warnings and Judgments thou haſt ſinned; and againſt how many of thine own Vows, Promiſes, and Ingagements, thou haſt ſinned: theſe things heighten and aggravate ſin, *Ezra* 9.10,11,12,13,14,15.

Q. *But what need I confeſs my ſins to God, ſeeing he knows them already?*

A. Confeſſion of ſin is neceſſary, for many Reaſons.

Q. *Will you ſhew me ſome of thoſe Reaſons?*

A. Yes; One is, by a ſincere and hearty Confeſſion of ſin thou acknowledgeſt God to be thy Sovereign Lord, and that he hath right to impoſe his Law upon thee, *Exod.* 20.

Q. *Can you ſhew me another Reaſon?*

A. Yes; By *confeſſing* thy ſin, thou ſubſcribeſt to his righteous Judgments that are pronounced againſt it, *Pſal.*51. 3,4.

Q. *Can you ſhew me another Reaſon?*

A. Yes; By *confeſſing* of ſin, thou ſheweſt how litttle thou deſerveſt the leaſt Mercy from God.

Q. *Have you yet another reaſon why I ſhould confeſs my ſins?*

A. Yes; By ſo doing thou ſheweſt whether thy heart loves it, or hates it: He that heartily confeſſeth his ſin, is like him who having a Thief or a Traitor in his houſe, brings him out to condign puniſhment; but he that forbears to confeſs, is like him who hideth a Thief or Traitor againſt the Laws and Peace of our Lord the King.

Q. *Give me one more reaſon why I ſhould confeſs my ſins to God?*

A. He that confeſſeth his ſin, caſteth himſelf at the feet of Gods Mercy, utterly condemns and caſts away his own righteouſneſs, concludeth there is no way to ſtand juſt and acquit before God, but by and through the righteouſneſs of another; whither God is reſolved to bring thee, if ever he ſaves thy Soul; *Pſal.*51. 1,2,3. 1*Joh.*1.9. *Phil.*3.6,7,8.

Q. *What frame of heart ſhould I be in when I confeſs my ſins?*

A. Do it *heartily*, and to the beſt of thy power *thoroughly*. For to feign, in this Work, is abominable; to do it by the halves, is wickedneſs; to do it without ſence of ſin cannot be acceptable: and to confeſs it with the mouth, and to love it with the heart, is a lying unto God, and a provocation of the eyes of his Glory.

Q. *What do you mean by feigning and* diſſembling *in this work?* 20.

A. When men confeſs it, yet know not what it is; or if they think they know it, do not conclude it ſo bad as it is; or when men ask pardon of God, but do not ſee their need of pardon; this man muſt needs diſſemble.

Q. *What do you mean by doing it by the halves?*

A. When men confeſs ſome, but not all that they are convinced of; or if they confeſs all, yet labour in their *Confeſſion* to leſſen it; or when in their Confeſſion they turn not from all Sin to

God, but from one sin to another. They turned,but not to the most high, none of them did exalt him, *Prov.*28. 13. *Job* 31. 33. *Jam.* 3. 12. *Hos.*7. 16.

Q. *What is it to confess sin without the sence of sin?*

A. To do it through Custom, or Tradition, when there is no guilt upon the Conscience, now this cannot be acceptable.

Q. *What is it to confess it with the mouth, and to love it with the heart?*

A. When men condemn it with their mouth, but refuse to let it go; when with their mouth they shew much love, but their heart goeth after their Covetousness, *Job* 20.12,13. *Jer.*8. 5. *Ezek.* 33. 31.

Q. *But I asked you what frame of heart I should be in, in my Confessions?*

A. I have shewed you how you should not be. Well, I will shew you now what frame of heart becomes you in your Confessions of Sin. Labour by all means for a sence of the evil that is in sin.

Q. *What evil is there in Sin?*

A. No Man with Tongue can express what may by the Heart be felt of the evil of Sin; but this know, it dishonoureth God, it provoketh him to wrath, it damneth the Soul, *Rom.* 2. 13. *Ephes.*5.5,6. 2*Thes.*2.12.

Q. *What else would you advise me to in this great work?*

A. When we confess Sin, Tears, Shame, and brokenness of heart becomes us, *Jer.* 50. 4. *Isa.*22. 12. *Psal.*51.17. *Jer.*31.19.

Q. *What else becomes me in my Confessions of Sin?*

A. Great detestation of Sin, with unfeigned Sighs and Groans, that express thou dost it heartily, *Job* 42. 5, 6. *Ezek.* 9. 4. *Jer.* 31. 9.

Q. *Is here all?*

A. No; Tremble at the Word of God; Tremble at every Judgment, lest it overtake thee; Tremble at every promise, lest thou shouldest miss thereof: for, saith God, *To this man will I look, even to him that is poor, and of a contrite Spirit, and that trembles at my Word.*

Isa. 66. 2. Heb.4.1,2.

Q. *What if I cannot thus confess my Sins?*

A. Bewail the hardness of thy Heart, keep close to the best Preachers, remember that thou hangest over Hell, *by the weak thread of an uncertain life.* And know, God counts it a great evil, not to be ashamed of, not to blush at sin,*Isa.*63. 17.*Jer.*6. 15. *chap.* 8. 12.

Q. *Are there no thanks to be rendred to God in* Confessions?

A. O, Yes; Thank him that he hath let thee see thy Sins, thank him that he hath given thee time to acknowledg thy sins;thou mightest now have been confessing in Hell: thank him also that he hath so far condescended as to hear the self-bemoaning Sinner, and that he hath promised, *Surely to have Mercy upon such.*

Jer 31.18, 19, 20.

21. *Of* Faith *in Christ.*

Quest. I *Am glad that you have instructed me into this part of the* worship *of God, I pray tell me also how else I should worship him?*

A. Thou must *believe* his Word.

Q. *Is that wôrshipping of God?*

A. Yes; after the way which you call heresy, so worship I the God of my Fathers, believing all things that are written in the Law, and the Prophets, *&c. Act.* 24. 14.

Q. *Why should believing be counted a part of Gods worship?*

A. Because without *Faith* it is impossible to please him, *Heb.* 11. 6.

Q. *Why not possible to please him without believing?*

A. Because in all true Worship, *a man must believe that God is, and that he is a rewarder of them that diligently seek him.* Besides, he that worships God, must also of necessity believe his Word, else he cannot worship with that reverence and fear that becomes him, but will do it in a superstitious prophane manner: for whatsoever is not of Faith is sin, *Rom.* 14. 23.

Q. *But do not all* believe *as you have said?* 22.

A. That which is *born* of the flesh is flesh, and that which is born of the Spirit is Spirit. And again,theChildren of the flesh,these are not the Children of God, but the Children of the promise are counted for the Seed, *John* 3. 6. *Rom.* 9. 8.

Q. *What do you mean by that?*

A. Thou must be born twice before thou canst truely believe once, *Joh.* 3. 3, 5.

Q. *How do you prove that?*

A. Because believing is a Christian act, and none are true Christians but those that are born again. But I mean by believing, believing unto Salvation.

Q. *Can you prove this?*

A. Yes; They that believe in the Name of Christ, are such, which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God, *Joh.*1. 12, 13.

Q. *What is believing?*

A. It is such an act of a *gracious* Soul, as layeth hold on Gods Mercy through Christ, *Act.* 15. 11.

Q. *Why do you call it an act of a gracious Soul?*

A. Because their minds are disposed that way, by the Power of the Holy-Ghost, *Rom.* 15. 13.

Q. *If such a poor Sinner as I am would be saved from the wrath to come, how must I believe?*

A. Thy first question should be, *on* whom must I believe? *John* 9. 35, 36.

Q. *On whom then must I believe?*

A. On the Lord Jesus Christ, *Act.* 16. 31, 32.

Q. *Who is Jesus* Christ *that I might believe in him?* 23.

A. He is the only begotten Son of God, *Joh.* 3. 16.

Q. *VVhy must I believe on him?*

A. Because he is the Saviour of the World, 2*Pet.* 1. 1. 1 *John* 4. 14.

Q. *How is he the Saviour of the World?*

A. By the Father's designation, and sending: for God sent not his Son into the World to condemn theWorld,but that theWorld through him might be saved, *Joh.*3.13.

Q. *How*

Q. *How did he come into the World?*

A. In Mans fleſh, in which fleſh he fulfilled the Law, died for our Sins, conquered the Devil and Death, and obtained Eternal Redemption for us, *Gal.*4.4. *Rom.*10. 3, 4. *chap.* 8. 3. *Heb.* 2. 14, 15. *chap.* 6. 20. *chap.* 9. 12, 24.

Q. *But is there no other way to be ſaved but by believing in Jeſus Chriſt?*

A. There is no other name given under Heaven among men whereby we muſt be ſaved; and therefore he that believeth not, ſhall be damned, *Act.* 4. 12. *Mar.* 16. 16. *John* 3. 18, 36.

Q. *What is believing on Jeſus Chriſt?*

A. It is a receiving of him with what is in him, as the gift of God to thee a Sinner, *Joh.* 1. 12.

Q. *What is in Jeſus Chriſt to encourage me to receive him?*

A. Infinite Righteouſneſs to juſtify thee, and the Spirit without meaſure to ſanctify thee, *Iſa.*45.24,25. *Dan* 9.24. *Phil.*3.7,8. *Joh.*3.24.

Q. *Is this made mine if I receive Chriſt?*

A. Yes; If thou receive him as God offereth him to thee, *Joh.* 3. 16.

Q. *How doth God offer him to me?*

A. Even as a rich Man freely offereth an Alms to a Begger, and ſo muſt thou receive him, *Joh.* 6. 32, 33, 34, 35.

Q. *Hath he indeed made amends for Sin? and would he indeed have me accept of what he hath done?*

A. That he hath made amends for Sin, 'tis evident, *becauſe God for Chriſt's ſake forgiveth thee.* And 'tis as evident that he would have thee accept thereof, becauſe he offereth it to thee, and hath ſworn to give thee the utmoſt benefit, to wit, Eternal life, if thou doſt receive it, yea and hath threatned thee with eternal Damnation, if after all this thou ſhalt neglect ſo great Salvation, *Epheſ.*5. 1. *Rom.*3. 24. *Mat.*28. 19. *Act.* 13. 32,33,38,39. *Heb.*6.17,18. *chap.*2.3. *Mar.* 16. 16.

24. Q. *But how muſt I be* qualified *before I ſhall dare to believe in Chriſt?*

A. Come, *ſenſible* of thy ſins, and of the Wrath of God due unto them, for thus thou art bid to come, *Mat.* 11. 28.

Q. *Did ever any come thus to Chriſt?*

A. David came thus, *Paul* and the *Jailer* came thus, alſo Chriſt's Murderers came thus, *Pſal.*51. 1,2,3. *Acts* 9. 6. *Acts* 16. 30,31. *Acts* 2. 37.

Q. *But doth it not ſeem moſt reaſonable that we ſhould firſt mend and be good?*

A. The whole have no need of the Phyſician, but thoſe that are ſick; Chriſt came not to call the righteous, but ſinners to repentance, *Mar.* 2. 17.

Q. *But is it not the beſt way, if one can, to mend firſt?*

A. This is juſt as if a ſick man ſhould ſay, is it not beſt for me to be well before I go to the Phyſician; or as if a wounded man ſhould ſay, when I am cured I will lay on the Plaiſter.

Q. *But when a poor Creature ſees its vileneſs, it is afraid to come to Chriſt, is it not?*

A. Yes; But without ground, for he hath ſaid, Say to them that are of a fearful heart, be ſtrong, fear not; and to this man will I look, even to him that is poor and of a contrite Spirit, and trembles at my word, *Iſa* 35. 4. *Chap.* 66. 2.

Q. *What encouragement can be given us, thus to come?*

A. The Prodigal came thus, and his Father received him, and fell upon his neck and kiſſed him. Thus he received the *Coloſſians* and conſequently all that are ſaved, *Luke* 15. *Coloſ.* 2. 13.

Q. *Will you give me one more encouragement?*

A. The Promiſes are ſo worded, that they that are Scarlet-ſinners, Crimſon-ſinners, Blaſphemous-ſinners, have encouragement to come to him with hopes of life, *Iſa.* 1. 18. *Mar.*3.28. *John* 6. 36. *Luke* 24. 47 *Acts* 13. 36.

Q. *Shall any one that believeth be ſaved?* 25.

A. If they believe as the Scriptures have ſaid, if the Scriptures be fulfilled in their believing, *Joh.* 7. 38. *Jam.* 2. 23.

Q. *What do you mean by that?*

A. When *Faith* which a Man ſaith he hath, proveth it ſelf to be of the right kind by its acts and operations in the mind of a poor Sinner, *Jam.* 2. 19, 20, 21, 22.

Q. *Why, are there many kinds of Faith?*

A. Yes; there is a *Faith* that will ſtand with a heart as hard as a rock; a ſhort-winded Faith, which dureth for a while; and in time of temptation ſuch fall away, *Luke* 8. 13.

Q. *Is there any other kind of Faith.*

A. Yes; There is a Faith that hath no more life in it than hath the body of a dead man, *Jam.* 2. 26.

Q. *Is there yet another of theſe unprofitable Faiths?*

A. Yes; there is a *Faith* that is of our ſelves, and not of the ſpecial Grace of God, *Eph.*2. 8.

Q. *Tell me if there be yet another?*

A. There is a Faith that ſtandeth in the Wiſdom of men, and not in the power of God, 1 *Cor.* 2. 5.

Q. *Is here all?*

A. No; there is a Faith that ſeems to be holy, but it will not do, becauſe 'tis not the moſt holy Faith, 2 *Pet.* 2. 20. *Jude* 20.

Q. *Alas! If there be ſo many kinds of Faith, that will not profit to Salvation, how eaſie is it for me to be deceived?*

A. It is eaſie indeed, and therefore the holy Ghoſt doth in this thing, ſo often caution us, Be not deceived, Let no man deceive you, and if a man thinketh himſelf to be ſomething when he is nothing, he deceiveth himſelf, 1 *Cor.* 6. 9. *Eph.* 5. 6. *Gal.* 6. 3.

Q. *But is there no way to diſtinguiſh the right* 26.
Faith *from that which is wrong?*

A. Yes; And that by the manner of its Coming, and Operation.

Q. *What do you mean by the manner of its Coming?*

A. Nay; you muſt make two queſtions of this one; that is, what is it for *Faith* to come, and in what manner doth it come?

Q. *Well then, what is it for Faith to come?*

A. This word *Faith comes*, ſuppoſeth, thou wert once without it; it alſo ſuppoſeth that thou didſt not fetch it whence it was, it alſo ſuppoſeth it hath a way of coming, *Gal.* 3. 23, 25.

Q. *That I was once without it, you intimated before, but muſt I take it without proof for granted?*

A. I will give you a proof or two: God hath concluded them all in unbelief, and again it is ſaid, Faith comes. And again, the Holy Ghoſt inſinuateth our eſtate to be dreadful before Faith come, *Rom.* 11. 32. *chap.* 10. 17. *Gal.* 3. 23.

27. Q. *Why? How is it with men before Faith comes?*

A. Without Faith or before *Faith* comes it is impoſſible to pleaſe God, for whether their actions be civil or religious, they ſin in all they do. The Sacrifice of the wicked is an abomination, and the plowing of the wicked is ſin, *Prov.* 21. 4. 27.

Q. *Is not this a very ſad Condition?*

A. Yes; But this is not all, for their preſent unbelief bindeth them over to wrath, by ſhutting them up to the Law; it alſo draweth them away from God, and will drown them in everlaſting damnation, if the grace of God prevent not, *Gal.* 3. 23. *Heb.* 3, 17, 18. *John* 3. 36.

Q. *What if a man ſaw himſelf in this condition?*

A. There are many ſee themſelves in this Condition?

Q. *How came they to ſee it?*

A. By the preaching and hearing the Word of God, *Joh.* 16. 8, 9.

Q. *And what do ſuch think of themſelves?*

A. They do not only think, but know that in this Condition they are without Chriſt, without Hope, and without God in the World, *Eph.* 2. 11, 12.

Q. *Are not they happy that ſee not themſelves in this Condition?*

A. Yes; If they have ſeen themſelves delivered therefrom by a work of Faith in their Souls, elſe not.

Q. *How do you mean?*

A. I mean if they have ſeen themſelves delivered from this ſtate, by being by the Word and Spirit of God implanted into the Faith of Chriſt, *Rom.* 11. 17, 18, 19.

Q. *Are not they happy that are never troubled with this ſad ſight of their Condition?*

A. They are juſt ſo happy as is that man, who lieth faſt aſleep in his houſe while it is on fire about his ears. Can a man be happy, that is ignorant that he is without God and Chriſt, and Hope? Can a man be happy that is ignorant that he is hanging over Hell by the poor weak thread of an uncertain Life? for this is the ſtate of ſuch an one.

Q. *But may not Faith come to a man without he ſee himſelf to be firſt in this Condition?*

A. It is God's ordinary way to convince men of this their ſad Condition before he revealeth to them the righteouſneſs of Faith, or work Faith in them to lay hold of that Righteouſneſs, *Joh.* 16. 9, 10, 11. *Gal.* 3. 23, 25.

Q. *How then do you conclude of them that never ſaw themſelves ſhut up by unbelief under ſin and the curſe of God?*

A. I will not judg them for the future, God may convert them before they die; but at preſent their ſtate is miſerable: for becauſe they are ſhut up and held Priſoners by the Law, by their luſts, and by the Devil, and unbelief; therefore they cannot ſo much as with their heart deſire that God would have mercy upon them, and bring them out of their Snares and Chains.

Q. *Then do you count it better for a Man to ſee his Condition by nature, than to be ignorant thereof?*

A. Better a thouſand times to ſee it in this World, than to ſee it in Hell-fire, for he muſt ſee it there or here: now if he ſees it here, this is the place of Prayer, here is the preaching of the Word which is God's Ordinance to beget Faith. Beſides, here God applieth Promiſes of Mercy to the deſolate, and Chriſt alſo hath proteſted that he that cometh to him, he will in no wiſe caſt out, *Joh.* 6. 37.

28. Q. *I am convinced that I was once without* Faith, *and alſo that I cannot fetch it, but pray tell me the way of its coming?*

A. Faith comes by hearing, and hearing by the Word of God, *Rom.* 10. 17.

Q. *How by hearing?*

A. God mixeth it with the Word, when he abſolutely intendeth the Salvation of the Sinner, *Heb.* 4. 2, 3. *Act.* 13. 48.

Q. *And how do Men hear when Faith is mixed with the Word?*

A. They hear the Word not as the Word of Man, but as it is in truth the Word of God, which worketh effectually in them that believe, 1 *Theſ.* 2. 13.

Q. *Pray tell me now the manner of its coming?*

A. It comes through difficulty, it comes gradually.

Q. *What are the difficulties which oppoſe it at its coming?*

A. Senſe of Unworthineſs, Guilt of Conſcience, natural Reaſon, Unbelief, and arguments forged in Hell, and thence ſuggeſted by the Devil into the Heart againſt it, *Luk.* 5. 8. *Mar.* 9. 24. *Iſa.* 6. 5. *Rom.* 4 18, 19, 20.

Q. *How doth Faith come? gradually.*

A. Perhaps at firſt it is but like a grain of Muſtard-ſeed, ſmall, and weak; *Mat.* 17. 20.

Q. *Will you explain it further?*

A. Faith, at firſt, perhaps may have its excellency lie in view only, that is in ſeeing where Juſtification and Salvation is; after that it may ſtep a degree higher, and be able to ſay, it may be, or who can tell but I may obtain this Salvation? again, it may perhaps go yet a ſtep higher and arrive to ſome ſhort and tranſient aſſurance, *Heb.* 11. 13. *Joel* 2. 13, 14. *Zeph.* 2. 3. *Pſal.* 30. 7.

Q. *But doth Faith come only by hearing?*

A. It is uſually begotten by the Word preached, but after it is begotten, it is increaſed ſeveral ways. It is increaſed by Prayer, it is increaſed by Chriſtian Conference, it is increaſed by Reading, it is increaſed by Meditation, it is increaſed by the remembrance of former Experiences, *Luk.* 17. 5. *Mar.* 9. 24. *Rom.* 1. 12. *chap.* 16. 25, 26. 1 *Tim.* 4 12, 13, 14, 15. *Mat.* 16. 8, 9.

Q. *What*

Q. *What do theſe things teach us ?*

A. They teach us that the Men of this World are very ignorant of, and as much without deſire after Faith ; they neither Hear, nor Pray, Confer, nor Read, nor Meditate for the ſake of Faith.

A. But you ſaid even now, that this Faith was diſtinguiſhed from that which profiteth not to Salvation, as by the manner of its coming, ſo by its operation ? pray what is its operation ?

A. It cauſeth the Soul to ſee in the light thereof, that there is no Righteouſneſs in this World that can ſave the ſinner, *Iſa.*64. 6.

Q. *How doth it give the Soul this Sight ?*

A. By giving him to underſtand the Law, and his own inability to do it, *Gal.*2.15,16.

29. Q. *And doth it always ſhow the Soul where Juſtifying Righteouſneſs is ?*

A. Yes ; it ſhews that Juſtifying Righteouſneſs is only to be found in the Lord Jeſus Chriſt, in what he hath done and ſuffered in the Fleſh, *Iſa.* 45,24,25. *Phil.* 3.3,4,5,6, 7, 8.

Q. *How doth* Faith *find this Righteouſneſs in Chriſt ?*

A. By the Word, which is therefore called the Word of Faith, becauſe Faith by that findeth ſufficient Righteouſneſs in him, *Rom.* 10. 6, 7, 8, 9.

Q. *How elſe doth it operate in the Soul ?*

A. It applieth this Righteouſneſs to the ſinner, and alſo helps him to embrace it, *Rom.* 3. 21, 22. 1 *Cor.* 1. 30. *Gal.* 2. 20.

Q. *How elſe doth it operate ?*

A. By this application of Chriſt, the Soul is quickned to Life, Spiritualized and made Heavenly. For right Faith quickeneth to Spiritual Life, Purifies and Sanctifies the Heart; and worketh up the Man that hath it, into the Image of Jeſus Chriſt, *Col.*2. 12, 13. *Act.*15.9. *Chap.* 26. 18. 2 *Cor.* 3. 18.

Q. *How elſe doth it operate ?*

A. It giveth the Soul peace with God through Jeſus Chriſt, *Rom.*5. 1.

30. Q. *Surely Chriſt is of great eſteem with them that have this* Faith *in him, is he not ?*

A. Yes, Yes. Unto them therefore which believe he is precious, precious in his Perſon, precious in his Undertakings, precious in his Word , 1 *Pet.* 2. 7. *Chap.* 1. 18, 19. 2 *Pet.* 1. 3, 4.

Q. *Can theſe People , then , that have this Faith , endure to have this Chriſt ſpoken againſt ?*

A. O ! No ! This is a Sword in their bones, and a burden that they cannot bear, *Pſal.*42. 10. *Zeph.* 3. 18, 19.

Q. *Doth it not go near them when they ſee his ways and People diſcountenanced?*

A. Yes ; and they alſo chuſe rather to be deſpiſed and perſecuted with them, than to enjoy the pleaſures of Sin for a Seaſon, *Heb.* 11. 24, 25.

Q. *Do they not pray much for his ſecond Coming ?*

A. Yes, yes ; they would fain ſee him on this ſide the Clouds of Heaven, their Converſation is in Heaven, from whence they look for the Saviour the Lord Jeſus Chriſt, *Phil.*3.20.

Q. *And do they live in this World as if he were to come preſently ?*

A. Yes ; For his Coming will be glorious and dreadful, full of Mercy and Judgment. The day of the Lord will come as a Thief in the night, in which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat ; the earth alſo and the works therein ſhall be burnt up : ſeeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy Converſation and Godlineſs? 2 *Pet.* 3. 10, 11.

Of Prayer.

31. Q. *WEll, I am glad that you have ſhewme that I muſt* worſhip *God by confeſſion of Sin, and Faith in Jeſus Chriſt : Is there any other thing a part of the true Worſhip of God?*

A. Yes ; ſeveral, I will mention only two more at this time ?

Q. *What are they?*

A. Prayer, and Self-denial.

Q. *Is* Prayer *then a part of the Worſhip of God ?*

A. Yes ; a great part of it ?

Q. *How do you prove that ?*

A. O come let us worſhip, and bow down, let us kneel before the Lord our Maker, *Pſal.* 95. 6.

Q. *Is there another Scripture proves it ?*

A. Yes ; Then ſhe came and worſhipped him, ſaying, Lord help me, *Mat.*15. 25.

Q. *What is Prayer ?*

A. A ſincere ſenſible affectionate pouring out of the Soul to God in the Name of Chriſt for what God hath promiſed, *Prov.*15. 8. *Jer.* 31. 18, 19. *Pſal.* 42. 2, 3, 4. *Joh.* 14. 13, 14. 1 *Joh.* 5. 14.

Q. *Doth not every body pray ?*

A. No ; the wicked through the pride of his Countenance will not ſeek after God ; God is not in all his thoughts, *Pſal.* 40. 4.

Q. *What will become of them that do not pray ?*

A. They do not Worſhip God, and he will deſtroy them ; Pour out thy fury (ſaid the Prophet) upon the heathen, and upon the families that call not upon thy name, *Pſal.* 79. 6. *Jer.* 10. 25.

Q. *But ſeeing God knoweth what we want, why doth he not give us what we need, without praying ?*

A. His Counſel and Wiſdom leadeth him otherwiſe. Thus ſaith the Lord, I will yet be enquired of by the houſe of *Iſrael* to do it for them, *Ezek.* 36. 37.

32. Q. *Why will God have us* pray ?

A. Becauſe he would be acknowledged by thee, that he is above thee, and therefore would have thee come to him as the Mean come to the Mighty. Thus *Abraham* came unto him, *Gen.*18. 27, 30.

Q. *Is there another Reaſon why I ſhould Pray ?*

A. Yes ; For by Prayer thou acknowledgeſt, that help is not in thine own power, 2 *Chron.* 20. 6, 12.

Q. *What Reaſon elſe have you why I ſhould Pray ?*

A. By Prayer thou confeſſeſt that help is only in him, *Pſal.* 62. 1.

Q. *What other Reaſon have you ?*

A. By Prayer thou confeſſeſt thou canſt not live

live without his Grace and Mercy, *Mat.* 14. 30. *Heb.* 4. 16.

33. Q. *Are all that* pray *heard of the Lord?*

A. No; They looked, that is, prayed, but there was none to save them; even unto the Lord, but he answered them not, 2 *Sam.* 22. 42.

Q. *To what doth God compare the Prayers which he refuseth to answer?*

A. He compareth them to the howling of a Dog, *Hos.* 7. 14.

Q. *Who be they whose Prayers God will not answer?*

A. Theirs, who think to be heard for their much speaking, and vain repetition, *Matth.* 6. 7.

Q. *Is there any other whose Prayer God refuseth?*

A. Yes; There are that ask and have not, because what they ask, they would spend upon their lusts, *Jam.* 4. 3.

Q. *Is there any other whose Prayer God refuseth?*

A. Yes; If I regard iniquity in my heart, the Lord will not hear my Prayer, *Psal.* 66. 18.

Q. *Is the regarding of sin in our heart such a deadly hindrance to Prayer?*

A. Son of Man, saith God, these men have set up their Idols in their Heart, and have put the stumbling block of their Iniquity before their Face: should I be enquired of at all by them? I will set my Face against that man, and will make him a Sign and a Proverb. And I will cut him off from the midst of my people, *Ezek.* 14. 3, 8.

Q. *Whose Prayers be they that God will hear?*

A. The Prayers of the *poor* and needy, *Psal.* 34. 6. *Isa.* 41. 17.

34. Q. *What do you mean by the poor?*

A. Such as have poverty in Spirit, *Mat.* 5. 3.

Q. *Who are they that are poor in Spirit?*

A. They that are sensible of the want and necessity of all those things of God, that prepare a Man to the Kingdom of Heaven.

Q. *What things are they?*

A. Faith, Hope, Love, Joy, Peace, a new Heart, the Holy Ghost, Sanctification, see *Jam.* 2. 5. 2 *Thes.* 2. 16. *Ezek.* 36. 26, 27.

Q. *What do you mean by the needy?*

A. Those whose Souls long and cannot be satisfied without the enjoyment of these blessed things, *Psal.* 63. 1. *Psal.* 119. 20.

Q. *Will God hear the* prayers *of such?*

A. Yes; For he satisfieth the longing Soul, and filleth the hungry Soul with good things, *Psal.* 107. 9.

Q. *How shall I know that I am one of those, to whom God will give these things?*

A. If thou seest a beauty in them beyond the beauty of all other things, *Psal.* 110. 3.

Q. *How else shall I know he heareth me?*

A. If thou desirest them for their beauties sake, *Psal.* 90. 14, 17.

Q. *How else should I know I shall have them?*

A. When thy groanings after them are beyond expression, *Rom.* 8. 26.

Q. *How else should I know, and so be incouraged to pray?*

A. When thou followest hard after God in all his Ordinances for the obtaining of them, *Isa.* 4. 31. *chap.* 64. 5.

Q. *How else should I know?*

A. When thou makest good use of that little thou hast already, *Rev.* 3. 8.

Q. *Are here all the good signs that my Prayers shall be heard?*

A. No; there is one more without which thou shalt never obtain.

Q. *Pray what is that?*

A. Thou must plead with God, the Name and Merits of Jesus Christ, for whose sake only God giveth thee these things. If we ask any thing in his name, he heareth us, and whatsoever you ask the Father in my name, saith Christ, I will do it, *Joh.* 14. 13, 14.

Q. *Doth God always answer presently?*

A. Sometimes he doth, and sometime he doth not, *Isa.* 30. 19. *Dan.* 10. 12.

Q. *Is not God's deferring, a sign of his anger?*

A. Sometimes it is not, and sometimes it is.

Q. *When is it no sign of his anger?*

A. When we have not wickedly departed from him by our sins, *Luk.* 18. 7.

Q. *When is it a sign of his anger?*

A. When we have backsliden, when we have not repented some former miscarriages, *Hos.* 5. 14, 15.

Q. *Why doth God defer to hear their Prayers that have not wickedly departed from him?*

A. He loves to hear their voice, to try their Faith, to see their importunity, and to observe how they can wrestle with him for a blessing, *Song.* 2. 14. *Mat.* 15. 22, 23, 24, 25, 26, 27, 28. *Luk.* 11. 5, 6, 7, 8. *Gen.* 32. 25, 26, 27.

Q. *But is not deferring to answer Prayer a great discouragement to Praying?*

A. Though it is, because of our unbelief, yet it ought not, because God is faithful. Therefore men ought always to pray, and not to faint *Luk.* 10. 1, 2, 3, 4, 5, 6.

Of Self-Denial. 35.

Q. I *Am glad you have thus far granted my request: But you told me that there was another part of God's* Worship, *pray repeat that again?*

A. It is *Self-denial.*

Q. *Now I remember it well, pray how do you prove that* Self-denial *is called a part of God's Worship?*

A. It is said of *Abraham*, that when he went to offer up his Son *Isaac* upon the Altar for a burnt-offering, which was to him a very great part of Self-denial, that he counted that Act of his, *Worshipping God?*

Q. *Will you be pleased to read the Text?*

A. Yes; And *Abraham* said unto his young Men, Abide ye here with the Ass, and I and the Lad will go yonder and worship, *&c.* This now was when he was a going to slay his *Isaac*, *Gen.* 22. 5.

Q. *What is Self-denial?*

A. It is for a Man to forsake his *All*, for the sake of Jesus Christ.

Q. *Will*

Q. *Will you prove this by a Scripture or two?*

A. Yes; Whosoever he be of you that forsaketh not all that he hath, he cannot be my Disciple, *Luk.* 14. 33.

Q. *Indeed this is a full place, can you give me one more?*

A. Yes; What things were gain to me, those I count loss for Christ; yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, *&c. Phil.* 3. 7, 8.

Q. *These two are indeed a sufficient Answer to my Question; but pray will you now give me some particular instances of the Self-denial of them that have heretofore been the followers of Christ?*

A. Yes; *Abel* denied himself, to the losing of his Blood; *Abraham* denied himself, to the losing of his Country and his Fathers House; *Moses* denied himself, of a Crown and a Kingdom, and of ease and tranquillity; *Joseph* denied himself, of fleshly Lusts, *Gen.* 4. 8. *chap.* 12. 1, 2, 3, 4. *Heb.*11. 24, 25, 26, 27. *Gen.* 39. 7, 8, 9.

Q. *But these Men each of them denied themselves but of some things, did they?*

A. You see *Abel* lost all, his Blood and all; *Abraham* lost his Country to the hazzard of his Life, so did *Moses* in leaving the Crown and Kingdom, and *Joseph* in denying his Mistress, *Gen.* 12. 13. *Heb.* 11. 27. *Gen.* 39. 10, 11, 12, 13, 14.

Q. *Will you discourse a little particularly of Self-denial?*

A. With all my heart.

36. Q. *First then, pray in what Spirit must this* Self-denial *be performed?*

A. It must be done in the spirit of Faith, of Love, and of a sound mind. Otherwise, if a Man should sell all that he hath and give to the poor, and his Body to be burnt besides, it would profit him nothing, 1 *Cor.*13. 1, 2, 3.

Q. *Who are like to miscarry here?*

A. They whose ends in Self-denial are not according to the proposals of the Gospel.

Q. *Who are they?*

A. They that suffer through Strife and Vainglory; or thus, they who seek in their sufferings, the praise of Men more than the Glory of Christ, and profit of their Neighbour.

Q. *Who else are like to miscarry here?*

A. They that have designs like *Ziba* to ingratiate themselves by their pretended Self-denial, into the affections of the godly, and to enrich themselves by this means, 2 *Sam.* 16. 1, 2, 3, 4.

Q. *Are there any other like to miscarry here?*

A. Yes; They that by denying themselves think with the Pharisee, to make themselves stand more Righteous in God's eyes than others, *Luk.* 18. 11, 12.

Q. *Who else are in danger of miscarrying here?*

A. They who have fainted in their Works, they whose Self-denial hath at last been overcome by self-Love, *Gal.* 3. 4. *chap.* 6. 9.

37. Q. *Shall I propound a few more questions?*

A. If you please.

Q. *What then if a Man promiseth to deny himself hereafter and not now, is not this one step to this kind of Worship?*

A. No, by no means; for the reason why this Man refuseth to deny himself *now*, is because his heart at present sticks closer to his Lusts and the World, than to God and Christ.

Q. *Can you give me a Scripture instance to make this out?*

A. Yes; *Esau* never intended for ever to part with the Blessing, he intended to have it hereafter; but God counted his not chusing of it at present, a despising of it, and a preferring of his Lusts before it, and therefore when he would, God would not, but reject both him and his tears, *Gen.* 25. 30,31,32,33. *Heb.* 12. 14,15,16.

Q. *How and if a man shall say thus, I am willing to deny my self in many things, though he cannot deny himself in all, is not this one step in this part of this Worship of God?*

A. No, in no wise; for this man doth just like *Saul*, he will slay a part, and will keep a part alive; the Kingdom must be taken from him also, 1 *Sam.* 15.

Q. *How if a man be willing to lose all but his Life?*

A. He that will save his Life shall lose it, but he that will lose his life for my sake, saith Christ, shall save it unto life Eternal, *Mat.* 16. 25. *Joh.* 12. 25.

Q. *How if a man has been willing to lose all that he hath, but is not now, will not God accept of his willingness in time past, though he be otherwise now?*

A. No; for the true Disciple must deny himself daily, take up his Cross daily, and go after Jesus Christ, *Luk.* 9. 23.

Q. *But how if a man carrieth it well outwardly, so that he doth not dishonour the Gospel before men, may not this be counted Self-Denial?*

A. No; If he be not right at heart: for though man looketh on the outward appearance, God looketh at the heart; 1 *Sam.* 16. 7.

Q. *But if I be afraid my heart may deceive me in this great work, if hard things come upon me hereafter, is there no way to find out whether it will deceive me then or no?*

A. I will give you a few answers to this question, and will shew you first whose heart is like to deceive him in this work.

Q. *Will you befriend me so much?*

A. Yes; 1. He that makes not daily Conscience of Self-denial, is very unlike to abide a Disciple for times to come, if difficult. *Judas* did not deny himself dayly, and therefore fell when the temptation came, *Joh.* 12. 6.

Q. *Will you give me another Sign?*

A. Yes; he that indulgeth any one secret lust under a profession, is not like to deny himself in all things for Christ.

Q. *Who are they that indulge their* lusts? 38.

A. They that make provision for them, either in apparel, or diet, or otherwise, *Rom.* 13. 12, 13, 14. *Isa.*3. 16, 17, 18, 19, 20. *Amos* 6. 3, 4, 5, 6.

Q. *Who*

Q. *Who else do so?*

A. They that excuse their sins, and keep them disguised that they may not be reprehended, as *Saul* did, &c. 1 *Sam.* 15. 18, 19, 20, 21.

Q. *Who else are they that indulge their lusts?*

A. They that heap up to themselves such Teachers as will favour their Lusts, 2 *Tim.* 4. 3, 4. *Isa.* 30. 10.

Q. *Who else do indulge their sins?*

A. They that chuse rather to walk by the imperfect lives of professors than by the holy Word of God: or thus, they that make the miscarriages of some good men, an incouragement unto themselves to forbear to be exact in Self-denial, these eat up the sins of Gods people as men eat bread, *Hos.* 4. 7, 8, 9.

39. Q. *Will you now shew me who are like to do this part of Gods Worship acceptably?*

A. Yes; He whose heart is set against sin as sin, is like to deny himself acceptably, *Rom.* 7. 13, 14.

Q. *Who else?*

A. He that hath the sence and savour of forgiveness of sins upon his heart, 2 *Cor.* 5. 14.

Q. *Who else is like to deny himself well?*

A. He that hath his affections set upon things above where Christ sitteth at the right hand of God, *Col.* 3. 1, 2, 3, 4, 5.

Q. *Who else is like to deny himself well for Christ?*

A. He that seeth a greater treasure in Self-Denial, than in self-seeking, 2 *Cor.* 12. 9, 10, 11. *Heb.* 11. 24, 25, 26.

Q. *Are there none other signs of one that is like to do this part of Gods worship acceptably?*

A. Yes; He that takes up his Cross daily, and makes Christ's Doctrine his Example. *Luk.* 6. 47, 48. *Joh.* 12. 25, 26.

Q. *But how do you discover a Man to be such a one?*

A. He keepeth his heart with all diligence, he had rather die than sin; Ill carriages of professors break his heart, nothing is so dear to him as the Glory of Christ, *Prov.* 4. 23. *Numb.* 11. 15. *Phil.* 3. 18. *Act.* 20. 24.

40. Q. *Pray can you give me some motive to* Self-Denial?

A. Yes; The Lord Jesus *denied* himself for thee; what sayest thou to that?

Q. *Wherein did Christ deny himself for me?*

A. He left his Heaven for thee; he denied for thy sake to have so much of this World, as hath a Fox, or a Bird, and he spilt his most precious Blood for thee. *Joh.* 6. 38. *Luk.* 9. 58. 2 *Cor.* 8. 9. *Rev.* 1. 5.

Q. *Can you give another motive to Self-Denial?*

A. Yes; What shall it profit a man if he shall gain the whole World and lose his own Soul? *Luk.* 8. 36.

Q. *But why doth God require Self-Denial of them that will be saved?*

A. God doth not require Self-Denial as the means to obtain Salvation, but hath laid it down as a proof of the truth of a mans affections to God and Christ.

Q. *How is Self-denial a proof of the truth of a mans affections to God?*

A. In that for the sake of his Service, he leaveth all his enjoyments in this World. Thus he proved *Abraham*'s affections, thus he proved *Peter*'s affections, and thus he proved their affection that you read of in the Gospel, *Gen.* 22. 12. *Mat.* 4. 18, 19, 20, 21, 22. *Luke* 9. 57, 58. 59, 60, 61, 62.

Q. *What reason else can you produce why God requireth Self-Denial?*

A. Self-Denial is one of the distinguishing Characters by which true Christians are manifested from the feigned Ones: for those that are feigned, flatter God with their mouth, but their hearts seek themselves; but the sincere for the love that he hath to Christ, forsaketh all that he hath for his sake, *Psal.* 78. 36, 37. *Ezek.* 33. 31, 32.

Q. *Is there yet another reason why God requireth Self-Denial of them that profess his name?*

A. Yes; because by Self Denial the power and goodness of the Truths of God are made manifest to the incredulous World. For they cannot see but by the Self-Denial of God's people, that there is such Power, Glory, Goodness and desirableness in God's Truth as indeed there is, *Dan.* 3. 16, 28. *Phil.* 1. 12, 13.

Q. *Have you another Reason why God requireth Self-Denial?*

A. Yes; because Self-Denial prepareth a man, though not for the pardon of his sin, yet for that *far more exceeding and eternal weight of Glory, that is laid up only for them that deny all that they have for the Lord Jesus his name and cause in this World,* 2 Cor. 4. 8, 9, 10, 17. 2 *Thes.* 1. 5, 6.

Q. *Before you conclude, will you give me a few* 41. *Instances of the severity of God's hand upon some Professors, that have not denied* themselves *when called thereto by him?*

A. Yes, willingly; *Lot*'s Wife for but looking behind her towards *Sodom*, when God called her from it, was stricken from Heaven, and turned into a Pillar of Salt, therefore remember *Lot*'s Wife, *Gen.* 19. 17, 26. *Luk.* 17. 31, 32.

Q. *Can you give me another instance?*

A. Yes; *Esau* for not denying himself of one morsel of Meat was denied a share in the Blessing, and could never obtain it after, though he sought it carefully with Tears, *Gen.* 25. 32, 33, 34. *Heb.* 12. 14, 15.

Q. *Have you at hand another instance?*

A. Yes; *Judas* for not-denying himself, lost Christ, his Soul, and Heaven: and is continued the great Object of God's Wrath among all Damned Souls, *John* 12. 5, 6. *Luke* 22. 3, 4, 5, 6. *Mat.* 26. 14, 15, 16. *Act.* 1. 25.

Q. *Will you give me one more instance, and so conclude?*

A. Yes; *Ananias* and *Saphira* his Wife, did for the want of Self-Denial, pull upon themselves such Wrath of God, that he slew them, while they stood in the midst before the Apostles, *Act.* 5. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

The

42.

The Concluſion.

BEfore I wind up this diſcourſe, I would lay down theſe few things for you to conſider of, and meditate upon.

I. Conſider, That ſeeing every one by nature are accounted ſinners; 'Tis no matter whether thy actual *ſins* be little or great, few or many, thy ſinful nature hath already laid thee under the Curſe of the *Law*.

II. Conſider, That therefore thou haſt already ground for humiliation, ſins to repent of, Wrath to fly from, or a ſoul to be damned.

III. Conſider, That time ſtays not for thee, and alſo that as time goes, ſin encreaſeth, ſo that at laſt the end of thy time, and the compleating of thy ſin, are like to come upon thee in one moment.

IV. Bring thy laſt day often to thy bed-ſide, and ask thy heart if this morning thou waſt to die, if thou be ready to die or no.

V. Know 'tis a ſad thing to lie a dying, and to be afraid to die; to lie a dying and not to know whither thou art a going; to lie a dying, and not to know whether good Angels or bad muſt conduct thee out of this miſerable World.

VI. Be often remembring what a bleſſed thing it is to be ſaved, to go to Heaven, to be made like Angels, and to dwell with God and Chriſt to all Eternity.

VII. Conſider how ſweet the thought of Salvation will be to thee when thou ſeeſt thy ſelf in Heaven, whilſt others are roaring in Hell.

The Lord Jeſus Chriſt be with thy Spirit.

F I N I S.

1.

THE HOLY CITY: OR, THE New JERUSALEM.

WHEREIN

Its Goodly Light, Walls, Gates, Angels, and the Manner of their Standing, are Expounded:

Alſo her Length and Breadth; together, with the Golden-Meaſuring Reed, Explained:

AND

The GLORY of ALL unfolded.

AS ALSO,

The Numerouſneſs of its Inhabitants: And what the Tree and Water of Life are, by which they are ſuſtained.

By *JOHN BUNYAN*, a Servant of Chriſt.

Glorious things are ſpoken of thee, O City of God, Pſal. 87. 3.
And the Name of the City from that Day ſhall be called, THE LORD IS THERE, Ezek. 38. 35.

THE EPISTLE to four Sorts of READERS.

I. *To the Godly Reader.*

2.

Friend,

1 Cor. 1. 27, 28. Mat. 11. 25. and 21. 15, 16.

THough the Men of this World, at the Sight of this Book, will not only deride, but laugh in Conceit, to conſider that one ſo low, contemptible, and inconſiderable as I, ſhould buſie my ſelf in ſuch ſort, as to meddle with the Expoſition of ſo hard and knotty a Scripture, as here they find the ſubject Matter of this little Book; yet do thou remember, *that God hath choſen the fooliſh things of this World to confound the Wiſe, and things that are not, to bring to nought things that are:* Conſider alſo, that even of old it hath been his Pleaſure *to hide theſe things from the Wiſe and Prudent, and to reveal them unto Babes.*

1 Cor. 2. 12.

I tell you, that the Operation of the Word and Spirit of God (without depending upon that *Idol*, ſo much adored) is ſufficient of it ſelf *to ſearch out all things, even the deep things of God.*

The Occaſion of my firſt medling with this Matter, was as followeth:

Upon a certain *Firſt Day*, I being together with my Brethren, in our Priſon-Chamber, they expected that, according to our Cuſtom, ſomething ſhould be ſpoken out of the Word, for our mutual Edification; but at that time I felt my ſelf (it being my Turn to ſpeak) ſo empty, ſpiritleſs, and barren, that I thought I ſhould not have been able to ſpeak among them ſo much as five Words of Truth, with Life and Evidence; but at laſt, it ſo fell out, that providentially I caſt mine Eye upon the eleventh Verſe of the one and twentieth Chapter of this Prophecy; upon which, when I had conſidered a while, methought I perceived ſomething of that JASPER, in whoſe Light you there find this HOLY CITY is ſaid to come or deſcend; wherefore having got in my Eye ſome dim Glimmerings thereof, and finding alſo in my Heart a deſire to ſee further thereinto; I with a few Groans did carry my Meditations to the Lord JESUS for a Bleſſing, which he did forthwith grant according to his Grace; and helping me to ſet before my Brethren, we did all eat, and were well refreſhed; and behold alſo, that while I was in the Diſtributing of it, it ſo increaſed in my Hand, that of the Fragments that we left, after we had well dined, I gathered up this Basket-full. Methought the more I caſt mine Eye upon the whole Diſcourſe, the more I ſaw lye in it: Wherefore ſetting my ſelf to a more narrow Search, through frequent Prayer to God (what firſt with doing, and then with undoing, and after that with doing again) I thus did finiſh it.

But yet, notwithſtanding all my Labour and Travel in this Matter, I do not, neither can I expect that every Godly Heart ſhould in every thing ſee the Truth and Excellency of what is here diſcourſed; neither would I have them imagine that I have ſo thorowly viewed this Holy City, but that much more than I do here cruſh out, is yet left in the Cluſter: Alas! I ſhall only ſay thus, I have cruſh'd out a little Juyce to ſweeten their Lips withal; not doubting but in little time more large Meaſures of the Excellency of this City, and of its Sweetneſs and Glory, will by others be opened and unfolded; yea, if not by the *Servants* of the Lord JESUS, yet by *the Lord Himſelf*, who will have this City builded and ſet in its own Place.

But,

But, I say, for this DISCOURSE, if any of the Saints that read herein, think they find nought at all but Words (as many times it falleth out, even in their Reading the Scriptures of God themselves) I beg, I say, of such, that they read charitably, judge modestly; and also that they would take heed of concluding, that because they for the present see nothing in this or that Passage, that therefore there is nothing in it: Possibly from that which thou mayest cast away as an empty Bone, others may pick both good and wholesome Bits; yea, and also out of that, suck much Nourishing Marrow. You find by Experience, that that very Bit that will not down with one, may yet not only down, but be healthful and nourishing to another. Babes are more for Milk than strong Meat, though Meat will well digest with those that are of riper Years, 1 *Cor.* 2. 1, 2, 3. *Heb.* 5. 12, 13, 14.

Wherefore that which thy Weakness will not suffer thee to feed on, leave; and go to the Milk and Nourishment that in other Places thou shalt find.

II. *To the Learned Reader.* 3.

MY second Word is to my Wise and *Learned Reader.*

Sir, I suppose in your reading of this DISCOURSE, you will be apt to blame me for two things: First, because I have not so beautified my Matter with acuteness of Language as you could wish or desire. Secondly, Because also I have not given you, either in the Line, or in the Margent, a Cloud of Sentences from the Learned *Fathers*, that have according to their Wisdom (possibly) handled these Matters long before me.

To the first, I say, The Matter indeed is excellent and high; but for my part, I am weak and low; it also deserveth a more full and profound *Discourse* than my small Parts will help me to make upon the Matter: But yet seeing *the Lord looketh not at the outward appearance, but on the Heart*; neither regardeth *high swelling Words of Vanity*, but pure and naked Truth; and seeing also that a Widows Mite being all, even Heart as well as Substance, is counted more and better, than to cast in little out of much, and that little too perhaps the worst. I hope, my *Little* being *All*, my *Farthing* (seeing I have no more) may be accepted and counted for a great deal in the LORD's Treasury. Besides, Sir, Words easie to be understood do often *hit the Mark*; when high and learned ones do only *pierce the Air*. He also that speaks to the Weakest, may make the Learned understand him; when he that striveth to be high, is not only for the most part understood but of a Sort, but also many times is neither understood by them, nor by himself.

Secondly, The Reason why you find me empty of the Language of the *Learned*, I mean their Sentences and Words, which others use, is, because I have them not, nor have not read them: had it not been for the BIBLE, I had not only not thus done it, but not at all.

Lastly, I do find in most such a Spirit of Whoredom and *Idolatry* concerning the *Learning* of this World, and Wisdom of the Flesh, and GOD's Glory so much stained and diminished thereby; that had I all their Aid and Assistance at command, I durst not make use of ought thereof, and that for fear lest that Grace, and those Gifts that the Lord hath given me, should be attributed to their Wits, rather than the Light of the Word and Spirit of GOD: *Wherefore I will not take of them from a Thread to a Shoo-latchet, lest they should say, We have made Abraham rich.* Gen. 14. 23.

Sir, What you find suiting with Scriptures, take, though it should not suit with Authors; but that which you find against the Scriptures, slight, though it should be confirmed by Multitudes of them. Yea, further, Where you find the Scriptures and your Authors jump, yet believe it for the sake of Scriptures Authority. I honour the Godly, as Christians, but I prefer the BIBLE before them; and having that still with me, I count my self far better furnished than if I had (without it) all the Libraries of the two Universities: Besides, I am for *drinking Water out of my own Cistern*; what GOD makes mine by the Evidence of his Word and Spirit, that I dare make bold with: Wherefore seeing, though I am without their learned Lines, yet well furnished with the Words of GOD, I mean the BIBLE, I have contented my self with what I there have found, and having set it before your Eyes,

I pray read and take, Sir, what you like best;
And that which you like not, leave for the rest.

III. *To the Captious Reader.* 4.

MY third Word is to the captious and wrangling Reader.

Friend, However thou camest by this Book, I will assure thee, thou wast least in my Thoughts when I writ it; I tell thee, I intended this Book as little for thee, as the Goldsmith intendeth his Jewels and Rings for the Snowt of a Sow. Wherefore put on Reason, and lay aside thy Frenzie; *Be sober, or lay by the Book.* Mat. 7. 6.

IV. *To the Mother of Harlots,* &c. 5.

MY fourth Word is to the *Lady of Kingdoms, the Well-favoured* Harlot, *the Mistris of Witchcrafts, and the Abominations of the Earth.*

Mistris, I suppose I have nothing here that will either please your wanton Eye, or go down with your voluptuous Palate: here is bread indeed, as also Milk and Meat; but here is neither *Paint* to adorn thy *wrinkled Face*, nor *Crutch* to uphold or undershore thy *shaking, tottering, staggering Kingdom of* ROME; but rather a certain Presage of thy sudden and fearful final downfall, and of the Exaltation of that holy Matron, whose Chastity thou dost abhor, because by it she reproveth and condemneth thy leud and stubborn Life. Wherefore, *Lady*, smell thou may'st of this, but taste thou wilt not: I know that both thy wanton Eye, with all thy mincing Brats that are intoxicated with thy Cup, and inchanted with thy Fornications, will at the sight of so homely and plain a Dish as this, cry, *Foh!* snuff, put the Branch to the Nose, and say, Contemptible! *But Wisdom is justified of all her Children.* The Virgin Daughter of *Zion* hath despised thee, and laughed thee to scorn; *Jerusalem* hath shaken her Head at thee; yea, her GOD hath smitten his Hands at thy dishonest Gain and Freaks. *Rejoyce ye with Jerusalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the Breasts of her Consolations, that ye may milk out and be delighted with the abundance of her Glory.* Mal. 1. 12, 13. Ezek. 8. 17. Mat. 11. 19. Isa. 37. 22. Ezek 22. 7, 8, 9, 10, 11. &c. Isa. 66. 10,

JOHN BUNYAN.

THE HOLY CITY: OR, THE New JERUSALEM.

6. Revelations XXI.

Verse 10. *And he carried me away in the Spirit to a great and high Mountain, and ſhewed me that great City, the holy Jeruſalem, deſcending out of Heaven from God,*
11. *Having the Glory of God: and her Light was like unto a Stone moſt precious, even like a Jaſper Stone, clear as Cryſtal:*
12. *And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the Twelve Tribes of the Children of Iſrael.*
13. *On the Eaſt three Gates, on the North three Gates, on the South three Gates, and on the Weſt three Gates.*
14. *And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apoſtles of the Lamb.*
15. *And he that talked with me had a Golden Reed to meaſure the City, and the Gates thereof, and the Wall thereof.*
16. *And the City lyeth four ſquare, and the Length is as large as the Breadth: and he meaſured the City with the Reed, twelve thouſand Furlongs: the Length, and the Breadth, and the Height of it are equal.*
17. *And he meaſured the Wall thereof, an hundred and forty and four Cubits, according to the Meaſure of a Man, that is, of the Angel.*
18. *And the Building of the Wall of it was of Jaſper, and the City was of pure Gold, like unto clear Glaſs.*
19. *And the Foundations of the Wall of the City were garniſhed with all manner of precious Stones. The firſt Foundation was Jaſper; the ſecond, Saphire; the third, a Calcedony; the fourth, an Emerald;*
20. *The fifth, Sardonyx; the ſixth, Sardius; the ſeventh, Chryſolite; the eighth, Beryl; the ninth, a Topaz; the tenth, a Chryſoprаſus; the eleventh, a Jacinth; the twelfth, an Amethyſt.*
21. *And the twelve Gates were twelve Pearls, every ſeveral Gate was of one Pearl; and the Street of the City was pure Gold, as it were tranſparent Glaſs.*
22. *And I ſaw no Temple therein: for the Lord God Almighty, and the Lamb, are the Temple of it.*
23. *And the City had no need of the Sun, neither of the Moon to ſhine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof.*
24. *And the Nations of them which are ſaved, ſhall walk in the Light of it: and the Kings of the Earth do bring their Glory and Honour unto it.*
25. *And the Gates of it ſhall not be ſhut at all by Day: for there ſhall be no Night there.*
26. *And they ſhall bring the Glory and Honour of the Nations into it.*
27. *And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh Abomination, or maketh a Lie: but they which are written in the Lambs Book of Life.*

CHAP. XXII.

Verſe 1. *And he ſhewed me a pure River of Water of Life, clear as Cryſtal, proceeding out of the Throne of God, and of the Lamb.*
2. *In the midſt of the Street of it, and of either ſide of the River, was there the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every Month: and the Leaves of the Tree were for the Healing of the Nations.*
3. *And there ſhall be no more Curſe: but the Throne of God, and of the Lamb ſhall be in it; and his Servants ſhall ſerve him.*
4. *And they ſhall ſee his Face, and his Name ſhall be in their Foreheads.*

7. IN my dealing with this Myſtery, I ſhall not meddle where I ſee nothing, neither ſhall I hide from you that which at preſent I conceive to be wrapt up therein: only you muſt not from me look for much inlargement, though I ſhall endeavour to ſpeak as much in few words, as my Underſtanding and Capacity will enable me, through the help of Chriſt.

In this Deſcription of this Holy City, you have theſe five general *Heads*:

Firſt, the Viſion of this City in general.

Secondly, A Diſcovery of its Defence, Entrances, and Faſhion, in particular.

Thirdly, A Relation of the Glory of each.

Fourthly, A Diſcovery of its Inhabitants, their Quality and Numerouſneſs.

Fifthly, A Relation of its Maintenance, by which it continueth in Life, Eaſe, Peace, Tranquillity and Sweetneſs for ever.

To all which I ſhall ſpeak ſomething in their proper Places, and ſhall open them before you.

But before I begin with any of them, I muſt ſpeak a word or two concerning *John*'s Qualification, whereby he was enabled to behold and take a view of this City; which Qualification he relateth in theſe words following.

Verſe 10.

And he carried me away in the Spirit to a great and high Mountain, and ſhewed me that great City, the holy Jeruſalem, deſcending out of Heaven from God.

The Angel being to ſhew this holy Man this great and glorious Viſion, he firſt (by qualifying of him) puts him into a ſuitable Capacity to behold and take the View thereof; *He carried me away in the Spirit*: VVhen he ſaith, *He carried me away in the Spirit*, he means he was taken up into the Spirit, his Soul was greatly ſpiritualized: Whence take notice, That an ordinary Frame of Spirit is not able to compre-

John qualified for this Viſion.

prehend, nor yet to apprehend extraordinary things: Much of the Spirit diſcerns much of God's Matters; but little of the Spirit, diſcerneth but little
1 Cor. 3. 1, 2. of them: *I could not ſpeak to you as unto ſpiritual, but as unto carnal, even as unto Babes in Chriſt; I have fed you with Milk, and not with meat; for hitherto ye were not able to bear it, nor yet are ye able.*

And he carried me away in the Spirit, &c. Thus it was with the Saints of old, when God had either ſpecial Work for them to do, or great things for them to ſee: *Ezekiel*, when he had the Viſion of this City in the old Law, in the Captivity at *Babylon*, he muſt be firſt fore-fitted with a competent Meaſure of the Spirit, *Ezek.* 40. 2. *John* alſo, when he had the whole Matter of this Prophecy revealed un-
Rev. 1. 10, 11. to him, he muſt be in the Spirit; *I was* (ſaith he) *in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet, talking with me*, &c.
When God calls to work, he fits for work. Whence note again, That when God calls a Man to this or that Work for him, he firſt fits him with a ſuitable Spirit: *Ezekiel* ſaith, when God bid him ſtand upon his Feet, *That the Spirit entred into him, and ſet him upon his Feet.*
Ezek. 2. 1, 2. *And he carried me away*, &c. Mark, *And he carried me* [*away*] &c. As a Man muſt have much of the
8. Spirit that ſees much of God, and his goodly Matters; ſo he muſt be alſo *carried AWAY with it*; he muſt by it be taken off from things carnal and earthly, and taken up into the Glory of things that are ſpiritual and heavenly: the Spirit loveth to do what it doth in private; that Man to whom God intendeth to reveal great things, he takes him aſide from the Lumber and Cumber of this World, and carrieth him away in the Solace and Contemplation of the things
Mark 4. 34. of another World; *And when they were alone, he expounded all things to his Diſciples*; Mark, *And when*
Iſa. 28. 9. *they were ALONE*; according to that of the Prophet, *Whom ſhall he teach Wiſdom, and whom ſhall he make to underſtand Doctrine? they that are WEANED from the Milk, and DRAWN from the Breaſts.* Whence obſerve alſo, He is the Man that is like to
* Luke 2. 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38. know moſt of God, that is oftenеſt in * private with him: He that obeyeth, when God ſaith, *Come up hither*, he ſhall ſee *the Bride, the Lambs Wife: For a Man through deſire having SEPARATED himſelf, ſeeketh and intermedled with all Wiſdom.*
Prov. 18. 1 *And he carried me away in the Spirit to a great and high Mountain.* Thus having ſhewed his Frame,
9. and inward Diſpoſition of Spirit; he now comes to tell us alſo of the Place or Stage on which he was ſet; to the end that now being fitted by Illumination, he might not be hindred of his Viſion by ought that might intercept: *He carried me away in the Spirit to a great and high Mountain.* Thus did God
Exod. 19 3 of old alſo; for when he ſhewed to *Moſes* the Patterns of the heavenly things, he muſt aſcend into the Mount *Sinai*; he muſt into the Mount alſo, when he hath the View of the Holy Land, and of that *good-*
Deut. 32 49. *ly Mountain Lebanon*: Whence we may learn, That the things of God are far from Man, as he is natural; and alſo that there are very great things between us and the ſight of them; none can ſee them but ſuch as are carried away in the Spirit, and ſet on high.

-----*To a great and high Mountain.* This *Mountain* therefore ſignifieth the *Lord Chriſt*, on which the Soul muſt be placed, as on a mighty Hill, whereby he may be able (his Eyes being anointed with ſpi-
2 Cor. 10. 5, 6. ritual Eye-ſalve) to ſee over the Tops of thoſe mighty Corruptions, Temptations, and ſpiritual Enemies, that like high and mighty Towers are built by the wicked one, to keep the View of God's things from the ſight of our Souls: wherefore Chriſt is called, *The Mountain of the Lord's Houſe*, or that on which the Houſe of God is placed; he is alſo called,
Pſal. 68. 15. *The Rock of Ages*, and, *The Rock that is higher than we: The Hill of God is an high Hill, as Baſhan*; *an high Hill, as the Hill of Baſhan.* This is the Hill
Ezek. 40. 2. Mat. 16. 18. from whence the Prophet *Ezekiel* had the Viſion of this City: *And upon this Rock* (ſaith Chriſt) *will I build my Church, and the Gates of Hell ſhall not prevail againſt it.*

And he carried me away in the Spirit to a great and high Mountain, and ſhewed me that great City, the holy Jeruſalem. Having thus told us how, and with what he was qualified, he next makes relation of what he ſaw, which was, *that great City, the holy Jeruſalem.* **10.**

Jeruſalem, in the Language of the Scripture, is to be acknowledged for the Church and Spouſe of the Lord Jeſus; and is to be conſidered either generally, or more particularly. Now as ſhe is to be taken generally, ſo ſhe is to be underſtood as being * *the whole Family in Heaven and Earth*; and as ſhe is thus looked upon, ſo ſhe is not conſidered with reſpect to this or that State and Condition of the Church here in the World, but ſimply, as ſhe is the Church: therefore it is ſaid, when at any time any are converted from Satan to God, *That they are come to Mount Sion, the City of the living God, the heavenly Jeruſalem; to an innumerable company of Angels; to the general Aſſembly and Church of the Firſtborn that are written in Heaven; to God the Judge of all, and to the Spirits of juſt Men made perfect; to Jeſus, and to the Blood of ſprinkling.* Jeruſalem *conſidered in general.* * Eph. 3. 15. Heb. 12. 22, 23, 24.

But again. As *Jeruſalem* is thus generally to be underſtood, ſo alſo ſhe is to be conſidered more particularly: 1. Either as ſhe relates to her firſt and pureſt State; or 2. As ſhe relates to her declined and captivated State; or, 3. With reference to her being recovered again from her apoſtatized and captivated Condition: Thus it was with *Jeruſalem* in the Letter; which threefold State of this City ſhall be moſt exactly anſwered by our *Goſpel-Jeruſalem*, by our New-Teſtament-Church. Her firſt State was in the Days of Chriſt and his Apoſtles, and anſwered to *Jeruſalem* in the Days of *Solomon*; her ſecond State is in the Days of Antichriſt, and anſwereth to the carrying away of the Jews from their City into *Babylon*; and her third State is this in the Text, and anſwereth to their Return from Captivity, and rebuilding their City and Walls again: All which will be fully manifeſt in this Diſcourſe following. Jeruſalem *is to be conſidered more particularly.*

Beſides, That this holy City that here you read of, is the Church, the Goſpel-Church, returning out of her long and Antichriſtian Captivity; conſider, **11.**

Firſt, She is here called a *City*, the very Name that our Primitive * Church went under; which Name ſhe loſeth all the while of her Apoſtatizing and Captivity under Antichriſt: for obſerve, I ſay, all the while ſhe is under the Scourge of the *Dragon*, *Beaſt*, and the *Woman in Scarlet*, &c. ſhe goeth under the Name of *a Woman, a Woman in Travel, a Woman flying before the Dragon, a Woman flying into the Wilderneſs*, there to continue in an afflicted and tempted Condition, and to be glad of VVilderneſs Nouriſhment, untill the time of her Enemies were come to an end, *Rev.* 12. * Eph. 3. 19. Rev. 13.

Now the reaſon why ſhe loſt the Title of *City*, at her going into Captivity, is, Becauſe then ſhe loſt her Situation and Strength; ſhe followed others than Chriſt, wherefore he ſuffered her Enemies to ſcale her Walls, to break down her Battlements; he ſuffered, as you ſee here, the great Red Dragon, and Beaſt with ſeven Heads and ten Horns, to get into her Vineyard, who made moſt fearful work both with her and all her Friends: her Gates alſo were now either broken down, or ſhut up, ſo that none could, according to her Laws and Statutes, enter into her; her Charter alſo, even the Bible it ſelf, was moſt groſly abuſed and corrupted, yea, ſometimes burned and deſtroyed almoſt utterly, wherefore the Spirit of God doth take away from her the Title of *City*, and leaveth her to be termed a *wandring Woman*, as aforeſaid: *The Court that is without the Temple* (ſaith the Angel) *leave out, and meaſure it not, for it is given to the Gentiles; and the holy City ſhall they tread under foot forty and two Months. The holy City ſhall they tread under foot*; that is, all the City-
Rev. 11. 2

Conſti-

Conſtitutions, her Forts and Strength, her Laws and Privileges for a long time ſhall be laid aſide and ſlighted, ſhall become a hiſſing, a taunt, and a by-word among the Nations. And truly thus it was in the Letter, in the deſtruction of *Jeruſalem* by the King of *Babylon* and his wicked Inſtruments, by whoſe hands the City was broken up, the Walls pulled down, the Gates burned, the Houſes rifled, the Virgins raviſhed, and the Children laid dead in the top of every ſtreet, 2 *Chron.* 36. 17, 18, 19, 20, 21. *Jer.* 52. *Lam.* chap. 1, 2, 3, 4. Now was *Zion* become a plowed Field, and *Jeruſalem* turned to heaps; a place of Briars and Thorns, and of waſtneſs and deſolation, *Mic.* 3. 12. *Iſa.* 7. 23, 24.

Secondly, The Phraſe alſo that is joyned with this of *City*, doth much concern the point; ſhe is here called, *The new and holy City*, which words are explained by theſe, *As a Bride adorned and prepared for her Husband*: the meaning is, That ſhe is now got into her Form, Faſhion, Order and Privileges again; ſhe is now ready, adorned, prepared, and put into her primitive ſtate: Mark, though ſhe was in her ſtate of affliction called a *Woman*, yet ſhe was not then either called a *City*, or a *Woman ADORNED*; but rather a Woman robbed and ſpoiled, rent and torn among the briars and thorns of the Wilderneſs, *Iſa.* 5. 6. and 42. 22. and 32. 13, 14. Wherefore this City is nothing elſe but the Church returned out of Captivity from under the reign of *Antichriſt*: As is yet further manifeſt, becauſe,

Thirdly, We find no City to anſwer that which was built after the Jews return from *Captivity*, but this: for this, and only this is the City that you find in this Prophecy, that is nominated as the Antitype of *that Second of the Jews*: wherefore *John* hath no Relation of her while towards the doom of Antichriſt, and no deſcription of her in particular until Antichriſt is utterly overthrown: as all may ſee that wiſely read the 17th, 18th, 19th, and 20th. Chapters of this Prophecy.

12. *Why the Church at this day is called by the name of a City, rather than a Woman, Temple, Houſe, or the like.*

----- *And ſhewed me that great City.* The holy Ghoſt is pleaſed at this time to give the Church the name of a *City*, rather than any other name; rather than the name of *Spouſe*, *Woman*, *Temple*, and the like: (though he giveth us her under the name of a Woman alſo, to help us to underſtand what he means) but I ſay, the name of a *City* is now the name in ſpecial, under which the Church muſt go, and that for ſpecial Reaſons:

Firſt, To ſhew us how great and numerous a People will then be in the Church; the Church may be a *Woman*, a *Temple*, a *Spouſe*, when ſhe is but few, but an handfull, but two or three; but to be a *City*, and that in her glory, it beſpeaks great ſtore of Members, Inhabitants, and Citizens; eſpecially when ſhe goeth under the name of *a GREAT City*, as here ſhe does: *He ſhewed me that GREAT City.*

Secondly, She goeth rather under the name of a *City*, than *Temple* or *Spouſe*; to ſhew us alſo how plentifully the Nations and Kingdoms of Men ſhall at that day traffick with her, and in her, for her goodly Merchandize of Grace and Life: to ſhew us, I ſay, what wonderfull cuſtom the Church of God at this day ſhall have among all ſorts of People, for her Heavenly Treaſures. It is ſaid of *Tyrus* and *Babylon*, That their Merchandize went into all the World, and Men from all Quarters under Heaven came to trade and to deal with them for their Wares: why thus it will be in the latter day with the Church of God, the Nations ſhall come from far; from *Tarſhiſh*, *Pul*, *Lud*, *Tubal*, *Javan*, *and the Iſles afar off*: They ſhall come, ſaith God, *out of all Nations upon Horſes and Mules, and upon ſwift Beaſts, to my holy Mountain Jeruſalem*: *And it ſhall come to paſs, that from one New Moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.* Alas, the Church at that day when ſhe is a *Woman* onely, or a *Temple* either, may be without that Beauty, Treaſure, Amiableneſs, and affecting Glory that ſhe will be endowed with when ſhe is a proſperous City: *His marvellous kindneſs is ſeen in a ſtrong City.* In Cities, you know, are the Treaſures, Beauty, and Glory of Kingdoms, and 'tis thither men go, that are deſirous to ſolace themſelves therewith: *Out of Zion, the perfection of * Beauty, God hath ſhined.*

Ezek. 27. Rev. 18. 2, 3.

Iſa. 66. 19, 20, 21, 22, 23.

Pſal. 31. 21.

* Pſal 50. 2.

Thirdly, It is called a *City*, rather than a *Woman*, or *Temple*, to ſhew us how ſtrong and ſecurely it will keep its Inhabitants at that day: *In that day ſhall this Song be ſung, We have a ſtrong City, Salvation will God appoint for Walls and Bulwarks*: And verily if the Cities of the Gentiles, and the ſtrength of their Bars, and Gates, and Walls, did ſo ſhake the Hearts, yea, the very Faith of the Children of God themſelves, how ſecure and ſafe will the Inhabitants of this City be, *even the Inhabitants of that City which GOD Himſelf will build*? &c.

Deut. 9. 1, 2. Num. 13. 28.

But laſtly and more eſpecially, The Church is called here *a City*, chiefly to ſhew us that now ſhe ſhall be undermoſt no longer: *Babylon* reigned, and ſo ſhall *Jeruſalem* at this day: *And thou, O Tower of the Flock, the ſtrong hold of the Daughter of Zion, unto thee ſhall it come, even the firſt Dominion, the Kingdom ſhall come to the Daughter of* Jeruſalem. Now ſhall ſhe, when ſhe is built and compleat, have a compleat Conqueſt and Victory over all her Enemies; ſhe ſhall reign over them; the Law ſhall go forth of her that rules them, and the Governours of all the World at that day ſhall be *Jeruſalem*-Men: *And the Captivity of this Hoſt of the Children of Iſrael ſhall poſſeſs that of the Canaanites, even unto Zarephath; and the Captivity of Jeruſalem which is in Sepharad, ſhall poſſeſs the Cities of the South: And Saviours ſhall come out of Mount Sion to judge the Mount of Eſau, and the Kingdom ſhall be the Lords. For the Law ſhall go forth of Zion, and the Word of the Lord from Jeruſalem: And ye ſhall judge among many People, and rebuke ſtrong Nations afar off, and they ſhall beat their Swords into Plow-ſhares, and their Spears into Pruning-hooks: Nation ſhall not lift up a Sword againſt Nation, neither ſhall they learn War any more. There brake he the Ships of Tarſhiſh with an Eaſt Wind: As we have heard, ſo have we ſeen in the City of the Lord of Hoſts, in the City of our God; God will eſtabliſh it for ever.* For obſerve it, Chriſt hath not only obtained the Kingdom of Heaven for thoſe that are his, when this World is ended, but hath alſo, as a Reward for his Sufferings, the whole World given into his hand; wherefore as all the Kings and Princes and Powers of this World have had their time to reign, and have Glory in this World in the Face of all; ſo Chriſt will have his time at this day to ſhew who is *the only Potentate and Lord of Lords.* At which day, he will not onely ſet up his Kingdom in the midſt of their Kingdoms, as he doth now, but will ſet it up even upon the top of their Kingdoms; at which day there will not be a Nation in the World, but muſt bend to *Jeruſalem* or periſh: For *the Kingdom and Dominion, and greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the moſt High, whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him. And his Dominion ſhall be from Sea to Sea, and from the River, to the ends of the Earth.* O Holineſs! how ſhall it ſhine in Kings and Nations, when God doth this!

Ob. 20, 21.

Mic. 4. 1, 2, 3.

Pſal 48. 1, 2, 3, 4, 5, 6, 7, 8.

1 Tim. 6. 15.

Iſa. 60. 12.

Dan. 7. 27.

Zech. 9. 10

13. *He ſhewed me that great City, the holy Jeruſalem, deſcending out of Heaven from God.* In theſe words we are to enquire into three things:

Firſt, What he here ſhould mean by *Heaven.*

Secondly, What it is for this City to *deſcend out of it.*

Thirdly, And why ſhe is ſaid to deſcend out of it *from God.*

Firſt, For the word *Heaven*, in Scripture it is variouſly to be underſtood, but generally either materially or metaphorically: Now not materially here, but metaphorically; and ſo is generally, if not always, taken in this Book.

Now

Now that it is not to be taken for the material Heavens where Chriſt in Perſon is: Conſider,

That the deſcending of this City is not the coming of glorified Saints with their Lord; becauſe that even after the deſcending, yea and building of this City, there ſhall be Sinners converted to God; but at the coming of the Lord Jeſus from Heaven with his Saints, *the door ſhall be ſhut*; that is, the door of Grace, againſt all Unbelievers, *Luk.* 13. 25. *Matth.* 25. 10.

Therefore *Heaven* here is to be taken metaphorically, for the *Church*; which, as I ſaid before, is frequently ſo taken in this Prophecy, as alſo in many others of the holy Scriptures, *Rev.* 11. 15. & 12. 1, 2, 3, 7, 8, 10, 13. & 13. 6. & 19. 1, 14. *Jer.* 51. 48. *Matth.* 25. 1. *&c.* And obſerve it, though the Church of Chriſt under the tyranny of Antichriſt, loſeth the Title of *a ſtanding City*, yet in the worſt of times ſhe loſeth not the title of *Heaven*; She is *Heaven* when the great Red Dragon is in her, and *Heaven* when the third part of her Stars are caſt unto the Earth; ſhe is *Heaven* alſo when the Beaſt doth open his Throat againſt her, *to blaſpheme her God, his Tabernacle, and thoſe that dwell in her.*

14. Secondly, Now then to ſhew you what we are to underſtand by this, that ſhe is ſaid to *DESCEND out of Heaven*; for indeed to ſpeak properly, *Jeruſalem* is always in the Scriptures ſet in the higheſt ground, and men are ſaid to deſcend, when they go down from her, but to aſcend, or go up, when they are going thitherwards: but yet though this be true, there muſt alſo be ſomething ſignificant in this word *deſcending*; whetefore when he ſaith, he ſaw this City to *DESCEND out of Heaven*, he would have us underſtand,

Ezr. 3. 1. Neh. 12. 1. Mat. 20. 17, 18. Luk. 19. 28. & 10. 30.

1. That though the Church under Antichriſt be never ſo low, yet out of her Loins ſhall they come *that yet ſhall be a reigning City*: Generation is a deſcending from the Loins of our Friends; he therefore ſpeaks of the generation of the Church: VVherefore the meaning is, That out of the Church that is now in Captivity, there ſhall come a compleat City, ſo exact in all things, according to the Laws and Liberties, Privileges and Riches of a City, that ſhe ſhall lie level with the great Charter of Heaven. Thus it was in the Type, the City after the Captivity was builded, even by thoſe that once were in Captivity, eſpecially by their Seed and Off-ſpring; and thus it ſhall be in our New-Teſtament New *Jeruſalem*; *They that ſhall be of thee*, ſaith the Prophet, (that is, of the Church in affliction) *they ſhall build the old waſte places; thou ſhalt raiſe up the Foundations of many Generations; and thou ſhalt be called, The Repairer of Breaches, and the Reſtorer of Paths to dwell in*; and again, They that ſometimes had Aſhes for Gladneſs, and the Spirit of Heavineſs inſtead of the Garment of Praiſe, *they ſhall build the old Waſtes, they ſhall raiſe up the former Deſolations, and they ſhall repair the waſte Cities, the Deſolations of many Generations; for your ſhame you ſhall have double, and for confuſion they ſhall rejoyce in their Portion*, &c. Thus therefore by *deſcending*, we may underſtand that the Churches Generation ſhall be this Holy City, and ſhall build up themſelves the *Tower of the Flock.*

Iſa. 45. Iſa. 58. 11, 12. & 61, 3, 4, 7.

2. When he ſaith, This holy City *deſcended out of Heaven*, he would have us underſtand alſo what a Bleſſing and Happineſs this City at her re-building will be to the whole VVorld: Never were kind and ſeaſonable ſhowers more profitable to the tender new-mown-Graſs, than will this City at this day be, to the Inhabitants of the VVorld; they will come as a Bleſſing from Heaven upon them: As the Prophet ſaith, *The Remnant of Jacob ſhall be in the midſt of many People, as a dew from the Lord; as the ſhowers upon the Graſs, that tarrieth not for man, nor waiteth for the Sons of Men.* O the Grace, the Light and Glory, that will ſtrike with ſpangling Beams from this City, as from a Sun, into the furtheſt parts of the VVorld! *Thus ſaith the Lord, As the new Wine is found in the Cluſter, and one ſaith, Deſtroy it not, for a Bleſſing is in it: ſo will I do for my Servants ſake, that I may not deſtroy them all: I will bring forth a Seed out of Jacob, and out of Judah an Inheritor of my holy Mountain; and my Elect ſhall inherit it, and my Servants ſhall dwell there: And Sharon* (where the ſweet Roſes grew, *Song.* 2. 1.) *ſhall be a fold for Flocks, and the Valley of Achor a place for the Herds to lie down in, for my People that have ſought me. In that day Iſrael ſhall be the third with Egypt and Aſſyria, even a Bleſſing in the midſt of the Land. And it ſhall come to paſs, that as you were a curſe among the Heathen, O Houſe of Judah, and Houſe of Iſrael; ſo will I ſave you, and you ſhall be a Bleſſing: fear not, but let your Hands be ſtrong. As the dew of Hermon that deſcended upon the Mountains of Zion, for there the Lord commanded the Bleſſing, even life for evermore.*

Mic. 5. 7. Iſa. 65. 8, 9, 10. Iſa. 19 24. Zech. 8. 13 Pſal. 133. 3.

15. And now for the third particular, namely, VVhat it is to *deſcend out of Heaven FROM GOD.*

1. To deſcend out of Heaven (that is, out of the Church in Captivity) *from God*, is this: The Church is the place in which God doth beget all thoſe that are the Children of him; wherefore in that they are ſaid to *deſcend out of Heaven FROM GOD*, it is as if he had ſaid, The Children of the *Church* are Heaven-born, begotten of God, and brought forth in the Church of Chriſt: *For Jeruſalem which is above, is the Mother of us all: The Lord ſhall count when he writeth up the People, that this Man was born there.*

Gal. 4. 26. Pſal. 87. 5, 6.

2. VVhen he ſaith he ſaw this *Jeruſalem* come out of Heaven *from God*, he means, *That thoſe of the Church in Captivity that ſhall build this City, they ſhall be a People peculiarly fitted and qualified for this Work of God.* It was not all the Children of *Iſrael* that had their hand in building *Jeruſalem* after the Captivity of old; *their Nobles put not their hands to the Work of the Lord*; alſo there were many of *Judah* that were ſworn to *Tobiah* the arch Oppoſer of the building of the City, *becauſe of ſome Kindred and Relation that then was between them and him.* And as it was then, ſo we do expect it will be now; ſome will be even at the beginning of this VVork, in *Babylon*, at that time alſo ſome will be cowardly and fearful, yea, and *even men hired to hinder the Work.* VVherefore I ſay, thoſe of the Church that at that day builded the City, they were men of a particular and peculiar Spirit, which alſo will ſo be at the building of the *New Jeruſalem*: They whoſe Light breaks forth as the Morning, they that are mighty for a Spirit of Prayer, they that take away the Yoke, and ſpeaking Vanity, and that draw out their Soul to the Hungry; they that the Lord ſhall guide continually, that ſhall have fat Bones, and that ſhall be as a watered Garden, whoſe Waters fail not, &c. *of THEM ſhall they be that build the old Waſtes, and that raiſe up the Foundations of many Generations*, &c. It was thus in all Ages, in every Work of God, SOME of his People, SOME of his Saints in ſpecial in all Ages, have been uſed to promote, and advance, and perfect the VVork of their Generations.

Neh. 3. 5. Neh. 6. 17, 18, 19. Neh. 5. 10, 11, 12. Iſa. 58. 8. to 14.

3. This City deſcends or comes out of Heaven *from God*, that is, *by his ſpecial working and bringing to paſs*; 'twas God that gave them the Pattern, even when they were in *Babylon*; 'twas God that put it into their Hearts while there, to pray for deliverance; 'twas God that put it into the Hearts of the Kings of the *Medes* and *Perſians* to give them Liberty to return and build; and it was God that quailed the Hearts of thoſe that by oppoſing did endeavour to hinder the bringing the VVork to perfection; yea, it was God that did indeed bring the VVork to perfection; wherefore ſhe may well be ſaid to *deſcend out of Heaven from GOD*; as he alſo ſaith himſelf by the Prophet, *[I] will cauſe the Captivity of Judah, and the Captivity of Iſrael to return, and [I] will build them as at the firſt*, Ezek. 4. 1, 2, 3, 4. Neh. 2. 8. and 3. 18. Ezr. 7. 27.

Neh.

Neh. 4. 15. and 6. 15, 16. Jer. 33. 7. and 32. 44. Ezek. 36. 33, 34, 35, 36. and 37. 11, 12, 13, 14. *Amos* 9. 11.

Laſtly, VVhen he ſaith he ſaw her deſcend *from God* out of Heaven, he may refer to her *Glory*, which at her declining departed from her, and aſcended to God; as the Sap returns into the Root at the Fall of the Leaf: which Glory doth again at her return deſcend, or come into the Church, and Branches of the ſame, as the Sap doth ariſe at the Spring of the Year; for indeed the Churches Beauty is from Heaven, and it either goeth up thither from her, or elſe comes from thence to her, according to the natures of both Fall and Spring, *Cant.* 2.

Thus you ſee what this *HEAVEN* is, and what it is for this City to *DESCEND* out of it; alſo what it is for this City to deſcend out of it *FROM GOD.*

16. Ver. 11. *Having the Glory of God.* Theſe laſt words do put the whole matter out of doubt, and do moſt clearly ſhew unto us, that the deſcending of this City is the perfect return of the Church out of Captivity: The Church, when ſhe began at firſt to go into Captivity, her Glory began to depart from her; and now ſhe is returning again, ſhe receiveth therewith her former Glory, *having the Glory of God.* Thus it was in the Type, when *Jeruſalem* went into Captivity under the King of *Babylon* (which was a figure of the *Captivity* of our New-Teſtament-Church under Antichriſt) it is ſaid *that then the glory of God departed from them*, and went by degrees, Ezek. 10. 4 18. & 11. 22, 23, &c. firſt out of the Temple *to the Threſhold of the Houſe*, and from thence with the Cherubims of Glory, *for that time quite away from the City.*

Again, As the Glory of God departed from this City at her going into Captivity; ſo when ſhe returned again, ſhe had alſo then *returned to her the Glory of God*; whereupon this very Prophet that ſaw the Glory of God go from her at her going into Captivity, did ſee it, the very ſame; and that according as it departed, ſo return at her deliverance: *He brought me to the Gate*, ſaith he, (that is, when by a Viſion he ſaw all the Frame and Patterns of the City and Temple, in the ſtate in which it was to be after the Captivity) *he brought me to the Gate that looketh toward the Eaſt, and behold the Glory of the God of Iſrael came from the way of the Eaſt* (the very ſame way that it went, when it departed from the City, *Ezek.* 11. 23.) *his Voice was like the Voice of many Waters, and the Earth ſhined with his Glory; It was according to the appearance of the Viſion which I ſaw, even according to the Viſion that I ſaw when I came to deſtroy the City, and the Viſion was like the Viſion that I ſaw by the River Chebar; and I fell on* Ezek 43, 1 2, 3, 4, 5, 6. *my face, and the Glory of the Lord came into the Houſe by the way of the Gate, whoſe proſpect is towards the Eaſt: ſo the Spirit took me up, and brought me into the inner Court, and behold, the Glory of the Lord filled the Houſe.*

Thus you ſee it was in the Deſtruction and Reſtoration of the Jews *Jeruſalem*, by which God doth plainly ſhew us how things will be in our Goſpel-Church; ſhe was to decline and loſe her glory, ſhe Rev. 11. was to be trampled (as ſhe was a City) for a long time under the feet of the unconverted and wicked World: Again, She was after this to be builded, and to be put into her former Glory; at which time ſhe was to have her Glory, her former Glory, even *the Glory of God* returned to her again: *He ſhewed me*, ſaith *John*, *that great City the holy Jeruſalem, deſcending out of Heaven from God, having the Glory of God:* As he ſaith by the Prophet, *I am returned to Jeruſalem with Mercies, and my Houſe ſhall be built* Zech. 1. 16 & 8. 3. *in it*: and again, *I am returned to Zion, and will dwell in the midſt of Jeruſalem.*

17. *Having the Glory of God:* There is the *Grace* of God, and the *Glory* of that Grace; there is the *Power* of God, and the *Glory* of that Power; and there is the *Majeſty* of God, and the *Glory* of that Majeſty, *Epheſ.* 1. 6. 2 *Theſſ.* 2. 9. *Iſa.* 2. 19.

'Tis true, God doth not leave his People in ſome ſence, even in the worſt of times, and in their moſt forlorn condition; as he ſheweth by his being with them in their ſad ſtate in *Egypt* and *Babylon*, and other of their ſtates of calamity: as he ſaith, *Though I caſt them far off among the Heathen, and although I have ſcattered them among the Countries; yet will I be to them a little Sanctuary in the Countries where they ſhall come.* God is with his Church even in her greateſt adverſity, both to limit, bound, meaſure, and appoint out to her, her quantity and quality, her beginning and duration of diſtreſs and temptation: but yet I ſay *the Glory of God*, in the notion of *Ezekiel* and *John* (when they ſpeak of the Reſtoration of this City) that is not always upon his People, though always they are beloved, and counted for his peculiar Treaſure. She may then have his *Grace*, but not at the ſame time the *glory* of his Grace; his *Power*, but not the *glory* of his Power; ſhe may alſo have his *Majeſty*, when not the *glory* thereof: God may be with his Church, even then when *the Glory is departed from Iſrael.*

Joh. 14. 18. Dan. 3. 25. Ezek. 11. 16. Iſa. 27. 7, 8, 9. Rev. 2. 10.

The difference that is between her having his Grace, Power and Majeſty, and the Glory of each, is manifeſt in theſe following particulars: Grace, Power, and Majeſty, when they are in the Church in their own proper Acts, only as we are conſidered *Saints before God*, ſo they are *inviſible*, and that not only altogether to the World, but often to the very Children of God themſelves; but now when the glory of theſe do reſt upon the Church, according to *Ezekiel* and *John*, why then it will be viſible and apparent to all Beholders: *When the Lord ſhall build up Zion, he ſhall APPEAR in his glory*; as he ſaith alſo in another place, *The Lord ſhall ARISE upon thee, and his glory ſhall be SEEN upon thee.*

Pſal. 102. 16. Iſa. 60. 1, 2.

Now then to ſpeak a word or two in particular, to the Glory of God that at this day will be found to ſettle upon this City.

Firſt therefore at her returning, ſhe ſhall not only have his Grace upon her, but *the very Glory of his Grace ſhall be ſeen upon her*; the glory of Pardoning Grace ſhall now ſhine in her own Soul; and Grace in the glory of it ſhall appear in all her doings: now ſhall both our inward and outward man be moſt famouſly adorned and beautified with Salvation; *the golden Pipes that are on the Head of the* Zech. 4. 2. *golden Candleſtick* ſhall at this day convey with all freeneſs the *golden Oyl* thereout, into our *golden* Hearts and *Lamps*: Our Wine ſhall be mixt with Gall no longer, we ſhall now drink *the pure blood of the Grape*: the glory of pardoning and forgiving Mercy ſhall ſo ſhew it ſelf at this day in this City, and ſhall ſo viſibly abide there in the Eyes of all Spectators, that all ſhall be inflamed with it: *For Zions ſake I will not hold my peace, and for Jeruſalems ſake I will not reſt, untill the Righteouſneſs thereof go forth as brightneſs, and the Salvation thereof as a Lamp that burneth: and the Gentiles ſhall ſee thy Righteouſneſs, and all Kings thy Glory; and thou ſhalt be called by a New Name, which the mouth of the* Iſa. 62. 1, 2. *Lord ſhall name.* And again, *The Lord ſhall make bare* Iſa. 52. 9. *his holy Name in the eyes of all the Nations, and all* 10. *the ends of the Earth ſhall ſee the Salvation of God.* Pſal. 98. 2. At that day the Prophet tells us that there ſhall be *HOLINESS upon the very Horſes Bridles; and that the Pots in the Lords Houſe ſhall be like the Bowls before the Altar; and every Pot in Jeruſalem ſhall be* Zech. 14. 20, 21. *Holineſs unto the Lord.* The meaning of all theſe places is, That in the day that the Lord doth turn his Church and People into the frame and faſhion of a City, and when he ſhall build them up to anſwer the firſt ſtate of the Church, there will ſuch Grace and plenty of Mercy be extended unto her, begetting ſuch Faith and Holineſs and Grace in her Soul, and all her Actions, that ſhe ſhall convince all that are about her, that ſhe is the City, the beloved City, *the City that the Lord hath choſen*; for after that he Zech. 8. 3. had ſaid before, *He would return to Zion, and dwell in the midſt of Jeruſalem*, he ſaith moreover, That *Jeruſalem*

ruſalem ſhall be called, A City of Truth, and the Mountain of the Lord of Hoſts, the holy Mountain: And all the People of the Earth ſhall ſee that thou art called by the Name of the Lord, and they ſhall be afraid of thee.

Deut. 28 10.

Secondly, As the Glory of the Grace of God will at his day be wonderful manifeſt in and over his City; ſo alſo at that Day will be ſeen the Glory of his Power: *O my People*, ſaith God, *that dwelleſt in Zion, be not afraid of the Aſſyrian; he ſhall ſmite thee with a Rod, and ſhall lift up his Staff againſt thee after the manner of Egypt* (that is, ſhall perſecute and afflict thee, as *Pharaoh* ſerved thy Friends of old) *but be not afraid: for yet a little while, and the Indignation ſhall ceaſe, and mine Anger in their Deſtruction: and the Lord of Hoſts ſhall ſtir up a Scourge for him, according to the Slaughter of Midian at the Rock Oreb: and as his Rod was upon the Sea, ſo ſhall he lift it up after the Manner of Egypt:* the ſum is, God will at the Day of his Re-building the New *Jeruſalem*, ſo viſibly make bare his Arm, and be ſo exalted before all by his Power towards his People, that no People ſhall dare to oppoſe (or ſtand, if they do make the leaſt Attempt to hinder) the Stability of this City. *I will ſurely* (gather or) *aſſemble, O Jacob, all of thee*, ſaith God: *I will ſurely gather the Remnant of Iſrael—as the Sheep of Bozrah, as the Flocks in the midſt of the Fold; they ſhall make a noiſe by reaſon of the multitude of Men: The Breaker up is come up before them, they have broken up* (the Antichriſtian Siege that hath been laid againſt them) *they are gone thorow the Gate, they are gone out of it, and their King ſhall paſs before them, and the Lord in the Head of them: Like as a Lyon, and a young Lyon roaring on the Prey, when a multitude of Shepherds are called forth againſt him, he will not be afraid of their Voice, nor abaſe himſelf for the Noiſe of them; ſo ſhall the Lord come down to fight for Mount Zion, and for the Hills thereof: The Lord ſhall go forth like a mighty Man, and ſhall ſtir up Jealouſie like a Man of War; he ſhall cry, yea, roar; he ſhall prevail againſt his Enemies;* but not by Might, nor yet by Power, that is, the Power and Arm of Fleſh, *but by the Power of the Word and Spirit of God*, which will prevail, and muſt prevail, to quaſh and over-turn all Oppoſition.

18.

Jodg. 7.

Iſa. 10 24, 25, 26, 27.

Mich. 2. 12, 13. Iſa. 42. 13, 14. Iſa. 31. 4, 5 Zech. 12. 8 Zeph. 3. 8. Joel 3. 16. Zech. 4. 6.

Thirdly, When God hath thus appeared in the Glory of his Grace, and the Glory of his Power to deliver his Choſen; then ſhall the implacable Enemies of God ſhrink and creep into Holes like the Locuſts and Frogs of the Hedges, at the Appearance of the Glory of the Majeſty of God: now the high ones, lofty ones, haughty ones, and the Proud, ſhall ſee ſo evidently the hand of the Lord towards his Servants, and his Indignation towards his Enemies, that *they ſhall go into the Rocks and Holes of the Earth, and into the Tops of the ragged Rocks, for the Fear of the Lord, and for the Glory of his Majeſty, when he ſhall ariſe to ſhake terribly the Earth.*

19.

Iſa. 2.

Where the Preſence of the Lord doth ſo appear upon a people, that thoſe that are Spectators perceive and underſtand it, it muſt needs work on thoſe Spectators one of theſe two things; either firſt a trembling and aſtoniſhment, and quailing of Heart, as it doth among the implacable Enemies; or elſe a buckling and bending of Heart, and ſubmiſſion to his People and VVays; as ſaith the Prophet, *The Sons of them that afflicted thee ſhall come bending to thee, all they that deſpiſed thee ſhall fall down at the Soles of thy Feet; they ſhall call thee, The City of the Lord, The Zion of the Holy One of Iſrael:* as *Moſes* ſaid to the Children of *Iſrael, The Lord ſhall put the Fear of you, and the Dread of you upon all the Land that you ſhall tread upon, as he ſaid unto you.*

Joſh. 2. 8, 9, 10, 11, 12, 13. Joſh 9. 22, 23, 24, 25. Iſa 60. 14. Deut. 11. 25.

At this Day the Footſteps of the Lord will be ſo apparent and viſible in all his Actions and Diſpenſations in and towards his People, this holy City, that all ſhall ſee, as I have ſaid, how gracious, loving, kind and good the Lord is now towards his own Children: ſuch Glory, I ſay, will be over them, and upon them, that they all will ſhine before the World; and ſuch tender Bowels in GOD towards them, that no ſooner can an Adverſary peep, or lift up his Head againſt his Servants, but *his Hand will be in the Neck of them*: ſo that in ſhort time he will have brought his Church into that Safety, and her Neighbours into that Fear and Submiſſion, that they ſhall not again ſo much as dare to hold up a Hand againſt her, no, not for *a thouſand Years. Thus ſaith the Lord, Behold, I will bring again the Captivity of Jacob's Tents, and have mercy upon his dwelling Places; and the City ſhall be builded upon her own Heap, and the Palace ſhall remain after the manner thereof: and out of them ſhall proceed a Thanks-giving, and the Voice of them that make merry: and I will multiply them, and they ſhall not be few; and I will alſo glorifie them, and they ſhall not be ſmall: Their Children alſo ſhall be as aforetime, and their Congregation ſhall be eſtabliſhed before me; and I will puniſh all that oppreſs them.*

Rev. 20. 3. Jer. 30. 18, 19, 20.

Having the Glory of God: And her Light was like unto a Stone moſt precious, even like a Jaſper Stone, Clear as Cryſtal. Having thus told us of her Glory, even of *the Glory of God*, how it at this Day will reſt upon this City; he now comes to touch a ſecond thing, to wit, *her Light*, and that in which ſhe deſcends, and by which, as with the Light of the Sun, ſhe ſeeth before her, and behind her, and on every ſide: This therefore is another Branch of her Beauty; She in her deſcending hath *the Glory of God*, and alſo *the Light of a Stone moſt precious.*

20.

Ezekiel tells us, That in the Viſion which he ſaw when he came to deſtroy the City (which Viſion was the very ſame that he ſaw again at the reſtoring of it) he ſaith, I ſay that in this Viſion among many other Wonders, he ſaw *a Fire infolding it ſelf, and Brightneſs about it*; and that *the Fire alſo was bright, and that out of it went forth Lightning*; that the Likeneſs of the Firmament upon the living Creatures, was the Colour of the terrible Cryſtal; that the Throne alſo, upon which was placed the Likeneſs of a Man, was like, or as the Appearance of a Saphire-Stone: all which VVords, with the Nature of their Light and Colour, the Holy Ghoſt doth in the Viſion of *John* comprize, and placeth within the Colour of the Jaſper and the Cryſtal-Stone. And indeed, though the Viſion of *John* and *Ezekiel*, touching the end of the Matter, be but one and the ſame, yet they do very much vary and differ in Terms and Manner of Language: *Ezekiel* tells us, That the Man that he ſaw come to meaſure the City and Temple, had in his Hand a Line of * *Flax*, which Line *John* calls a *Golden Reed*: *Ezekiel* tells us, that the River came out of, or from under the * *Threſhold of the Houſe*; but *John* ſaith, it came out of *the Throne of God, and of the Lamb*: *Ezekiel* tells us, that on either ſide of this River grew *All Trees* for Food; *John* calls theſe *ALL Trees*, but *ONE Tree*, and tells us that it ſtood on both ſides of this River: The like might alſo be ſhewed you in many other Particulars, as here you ſee they differ as touching the Terms of the Light and Brightneſs that appears upon this City at her Re-building, which the Holy Ghoſt repreſents to *John* under the Light and Glory of the *Jaſper* and *Cryſtal Stone*: for indeed, the end of *Ezekiel's* Viſion was to ſhew us, That as when the Glory of God departed from the City, it ſignified that he would take away from them the Light of his Word, and their clearneſs of VVorſhip; ſuffering them to mourn for the Loſs of the one, and to grope for the VVant of the other: ſo at his return again, he would give them both their former Light of Truth, and alſo the Clearneſs of Spirit to underſtand it; which alſo *John* doth ſhew us ſhall laſt for ever.

Ezek. 1. 4. Ver 13, 14 Ver. 22. Ver. 26. * Ezek. 40. 3. * Ezek. 47. 1. Ver. 12.

21.

——*And her Light was like unto a Stone moſt precious*——This Stone it is to repreſent unto us the Lord Jeſus Chriſt, in whoſe Light and Clearneſs this City comes out of *Babylon*: for, as he ſaith, ſhe

hath the *Glory of God*, that is, his viſible Hand of Grace, Power and Majeſty, to bring her forth; ſo ſhe comes in the Light of this precious Stone: which terms, I ſay, both the Prophet *Iſaiah*, and the Apoſtle *Peter*, do apply to the Lord Jeſus, and none elſe: the one calling him, *A precious Corner-Stone*, the other calling him, *The chief Corner-Stone, elect and precious*. Now then when he ſaith this City hath the Light of this Stone to deſcend in; he means, That ſhe comes in the ſhining Wiſdom, Knowledge, Underſtanding, and Influences of Chriſt, out of her afflicted and captivated State: and obſerve it, ſhe is rather ſaid to deſcend in the *Light of this Stone*, than in the Light of God (though both be true) becauſe it is *the Man Chriſt, the Stone which the Builders rejected, in whom are hid all the Treaſures of Wiſdom and Knowledge, of whoſe Fulneſs we do all receive, and Grace for Grace: for it hath pleaſed the Father that in him ſhould all Fulneſs dwell.*

Iſa. 28.16. 1 Pet. 2. 6. Col. 2. 3. John 1.16. Col. 1. 19. See alſo Act. 2. 33. and Eph. 4. 10, 11, 12, 13.

This ſheweth us then theſe two things: firſt, That the Time of the Return of the Saints to build the ruinous City, is near, yea, very near, when the Light of the Lord Jeſus begins to ſhine unto perfect Day in her: God will not bring forth his People out of *Babylon*, eſpecially thoſe that are to be the chief in the Building of this City, without their own Judgments: *They ſhall ſee Eye to Eye, when the Lord ſhall bring again Zion:* as he ſaith alſo in another place, *The Light of the Moon ſhall be as the Light of the Sun, and the Light of the Sun ſevenfold, as the Light of ſeven days, in the Day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound. Now the Eyes of them that ſee, ſhall not be dim, and the Ears of them that hear, ſhall hearken: The Heart alſo of the raſh ſhall underſtand Knowledge, and the Tongue of the Stammerers ſhall be ready to ſpeak plainly:* The Lord ſhall be now exalted, *and be very high, for he will fill Zion with Judgment and Righteouſneſs, and Wiſdom and Knowledge ſhall be the ſtability of thy Times:* When *Iſrael* went out of *Egypt*, they wanted much of this; they went out blindfold as it were, they went the, knew not whither; wherefore they went not in the Glory of that which this City deſcendeth in; as *Moſes* ſaid, *The Lord hath not given you an Heart to perceive, nor Eyes to ſee, nor Ears to hear unto this day.* But theſe ſhall ſee every ſtep they take; they ſhall be like the Beaſts that had Eyes both before and behind; they ſhall ſee how far they are come out of Antichriſt, and ſhall ſee alſo how far yet they have to go, to the compleat Re-building and finiſhing of this City.

The Light of the Church ſhall be according to the purity of the Word. Iſa. 52. 8. & 30. 26. Iſa. 32. 3, 4. Iſa. 33. 5, 6. Deut. 29. 4.

22. *The Way out of Babylon, a pleaſant Way.*

Secondly, This ſheweth us how ſweet and pleaſant the way of this Church will be at this Day before them: Light, Knowledge and Judgment in GOD's Matters, doth not only give Men to ſee and behold all the things with which they are concerned, but the things themſelves being good, they do alſo by this Means convey very great Sweetneſs and Pleaſantneſs into the Hearts of thoſe that have the Knowledge of them: Every ſtep, I ſay, that now they take, it ſhall be as it were in Honey and Butter: *The Ranſomed of the Lord ſhall return, and come to Zion with Songs, and everlaſting Joy ſhall be upon their Heads; they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flee away.* As he ſaith, *Again, I will build thee, and thou ſhalt be built; O Virgin of Iſrael, thou ſhalt again be adorned with Tabrets, and ſhalt go forth in the Dances of them that make merry.——For thus ſaith the Lord, Sing with Gladneſs for Jacob, and ſhout among the Chief of the Nations; publiſh ye, praiſe ye, and ſay, O Lord ſave thy People, the Remnant of Iſrael: Behold I will bring them from the North Country, and gather them from the Coaſts of the Earth, and with them the Blind and the Lame, the Woman with Child, and her that travelleth with Child together; a very great Company ſhall return thither.*

* See *Ver.* 2

Iſa 35. 10. Jer. 31. 4. 7, 8.

By theſe VVords, *the Blind and the Lame, the Woman with Child, and her that travelleth*, he would have us underſtand thus much:

Firſt, That the VVay of God ſhall by the illuminating Grace of Chriſt be made ſo pleaſant, ſo ſweet, and ſo beautiful in the Souls of all at that Day, that even the Blindeſt ſhall not ſtumble therein, neither ſhall the Lame refuſe it for fear of Hurt; yea, the Blind, the Lame, the VVoman with Child, and her that travelleth, ſhall (though they be of all in moſt evil caſe to travel, and go the Journey, yet) at this Day, by reaſon of the glorious Light and Sweetneſs that now will poſſeſs them, even forget their Impediments, and dance, as after muſical Tabrets.

Secondly, This City upon the time of her Re-building, ſhall have her blind Men ſee, her Halt and Lame made ſtrong; ſhe alſo that is with Child, and her that travelleth, ſhall joyntly ſee the City-work that at this Day will be on foot, and put into form and order; yet before the end: *Behold, at that time I will undo all that afflict thee*, ſaith the Lord to his People, *and I will ſave her that halteth, and gather her that was driven out, and I will get them Praiſe and Fame in every Land where they have been put to ſhame; at that time I will bring you again, even in the time that I gather you: for I will make you a Name and a Praiſe, among all People of the Earth, when I turn back your Captivity before your EYES, ſaith the Lord God.*

Zeph. 3. 19, 20.

And her Light was like unto a Stone moſt precious.

23. In that he ſaith, *Her Light is like unto A STONE MOST PRECIOUS*, he ſheweth us how welcome, and with what eagerneſs of Spirit this Light will at this Day be imbraced by the Lord's People: *Truly the Light is good*, ſaith *Solomon, and a pleaſant thing it is for the Eyes to behold the Sun*; and if ſo, then how beautiful, deſirable, and precious will that Light be, that is not only heavenly, and from Chriſt, but that will be univerſal among all Saints, to ſhew them the ſame thing, and to direct them to, and in the ſame Work: The Want of this, hath to this Day been one great reaſon of that croſſneſs of Judgment and Perſwaſion that hath been found among the Saints, and that hath cauſed that Lingering and Diſputing about the glorious State of the Church in the latter Days: Some being for its Excellency to conſiſt chiefly in outward Glory; and others ſwerving on the other ſide, conclude ſhe ſhall not have any of this; ſome conceiving that this City will not be built untill the Lord comes from Heaven in Perſon; others again concluding, that when he comes, then there ſhall be no longer tarrying here, but that all ſhall forthwith, even all the Godly, be taken up into Heaven; with divers other Opinions in theſe Matters: *And thus many run to and fro, but yet, God be thanked, Knowledge does increaſe, though the Viſion will be ſealed, even to the time of the End.* But now, I ſay, at the time of the End, the *Spirit ſhall be poured down upon us from on high*; now alſo *they that erred in Spirit ſhall come to underſtanding*; the City ſhall deſcend *in the Light of a Stone moſt precious: the Sun will be riſen upon the Earth, when Lot goeth from Sodom into Zoar.*

Eccleſ. 7. 11. *Welcome will be that light that doth ſhew us the Way out of Babylon.* Dan. 12. 4 Iſa. 32. 15. Iſa. 29. 24. Gen. 19. 23.

Now there ſhall be an *Oneneſs* of Judgment and Underſtanding in the Hearts of all Saints; they ſhall be now no more *two, but one in the Lords hand:* Alas! the Saints are yet but as an Army routed, and are apt ſometimes through Fear, and ſometimes through Forgetfulneſs, to miſtake the Word of their Captain General, the Son of God, and are alſo too too prone to ſhoot and kill even their very Right-hand Man; but at that Day all ſuch doing ſhall be laid aſide, *for the knowledge of the Glory of the Lord ſhall cover the Earth, as the Waters cover the Sea*; which Knowledge ſhall then ſtrike thorow the Heart and Liver of all ſwerving and unſound Opinions in Chriſt's Matters; for then ſhall every

Ezek. 37. 19, 20, 21. Iſa. 11. 9. 13.

every one of the Chriſtians call upon the Name of the Lord, and that with one pure Lip, or Language, Zeph. 3. 8. *to ſerve him with one Conſent.* 'Tis Darkneſs, and not Light, that keepeth God's People from knowing one another, both in their Faith and Language; and 'tis Darkneſs that makes them ſtand at ſo great a diſtance both in Judgment and Affections, as in theſe and other Days they have done: But then, ſaith God, *I will plant in the Wilderneſs* (that is, in Iſa. 41. 19. the Church that is now bewildered) *the Cedar, the* 20. & 60. *Shittah Tree, the Myrtle Tree, and the Oyl Tree; I* 13. *will ſet in the Deſart the Fir Tree, the Pine, and the Box-Tree together; that they may ſee and know, conſider and underſtand together, that the Hand of the Lord hath done this, and the Holy One of Iſrael hath created it:* And again, *The Glory of Lebanon ſhall come unto thee, the Fir-Tree and the Pine-Tree, and the Box-Tree together, to beautifie the Houſe of my Glory, and to make the place of my Feet glorious.*

Never was fair Weather after foul, nor warm Weather after cold, nor a ſweet and beautiful Spring after a heavy, and nipping, and terrible VVinter, ſo comfortable, ſweet, deſirable and welcome to the poor Birds and Beaſts of the Field, as this Day will be to the Church of God: Darkneſs! it was the Plague of *Egypt*: It is an empty, forlorn, deſolate, ſolitary, and diſcomforting State; wherefore Light, even the illuminating Grace of God, eſpecially in the Meaſure that it ſhall be communicated unto us at this Day, it muſt needs be precious: In Light there is Warmth and Pleaſure; it is by the Light of the Sun that the whole Univerſe appears unto us diſtinctly, and it is by the Heat thereof that every thing groweth and flouriſheth; all which will now be gloriouſly and ſpiritually anſwered in this *Holy, and New Jeruſalem*: O how clearly will all the Spi- 2 Theſſ. 2. ders, and Dragons, and Owls, and foul Spirits of Rev. 18. 1, Antichriſt at that Day be diſcovered by the Light 2, 3, 4. hereof! Now alſo will all the pretty and little Birds in the Lord's Field, moſt ſweetly ſend forth their pleaſant Notes, and all the Flowers and Herbs of his Garden-Spring: Then will it be ſaid to the Church by her Husband and Saviour, *Ariſe,* Cant. 2. 10 *my Love, my fair One, and come away; for lo, the* 11, 12, 13. *Winter is paſt, the Rain is over and gone, the Flowers appear in the Earth, and the time of the ſinging of Birds is come, and the Voice of the Turtle is heard in our Land; the Fig-Tree putteth forth her green Figs, and the Vine with her tender Grapes give a good Smell.* You know how pleaſant this is, even to be fulfilled in the Letter of it, not only to Birds and Beaſts, but Men; eſpecially it is pleaſant to ſuch Men that have for ſeveral years been held in the Chains of Affliction: It muſt needs therefore be moſt pleaſant and deſirable to the afflicted Church of Chriſt, who hath lain now in the Dungeon of Antichriſt for above a thouſand Years: But Lord, how will this Lady, when ſhe gets her Liberty, and when ſhe is returned to her own City, how will ſhe then take pleaſure in the warm and ſpangling Beams of thy ſhining Grace! and ſolace her ſelf with thee Cant. 7. 11 in the Garden, *among the Nuts and the Pomgranates,* 12, 13. *among the Lilies and Flowers, and all the chief Spices.*

24. *Even like a Jaſper Stone, clear as cryſtal.* Theſe Words are the Metaphor by which the Holy Ghoſt is pleaſed to illuſtrate the whole Buſineſs. Indeed Similitudes, if fitly ſpoke and applied, do much ſet off, and out any Point, that either in the Doctrines of Faith or Manners, is handled in the Churches. Wherefore, becauſe he would illuſtrate, as well as affirm, the Glory of this *Jeruſalem* to the Life; therefore he concludes his general Deſcription of this City with theſe Compariſons: *I ſaw,* ſaith he *the Holy City, the Lambs Wife*: I ſaw her in her Spangles, and in all her Adorning, but verily ſhe was moſt excellent; *She was ſhining as the Jaſper, and as pure and clear as Cryſtal.* The Jaſper, it ſeems, is a very beautiful and coſtly Stone, in as much as that, above all the precious Stones, is made uſe of by the Holy Ghoſt to ſhew us the Glory and ſhining Vertues of the Lord Jeſus in this *New Jeruſalem*: and yet, behold! the Jaſper is too ſhort and ſlender to do the Buſineſs; there muſt another Stone be added, *Even like a Jaſper Stone, clear as Cryſtal.* Yea, ſaith the Lord Jeſus, *Her Cheeks are like Rows of Jewels,* Cant. 1. 9, *and ſo are the Joynts of her Thighs: even like the Jew-* 10 & 7. 1. *els that are the Work of the Hands of a cunning Workman.*

The Cryſtal is a Stone ſo clear and ſpotleſs, that even her greateſt Adverſaries in the midſt of all their Rage, are not able, juſtly, to charge her with the leaſt Mote or Spot imaginable: wherefore when he ſaith, that this City in her deſcending, is *even like the Jaſper for Light, and like the Cryſtal for Clearneſs*; he would have us further learn, that at the Day of the deſcending of this *Jeruſalem*, ſhe ſhall be every way ſo accompliſhed with Innocency, Sincerity and Clearneſs in all her Actions, that none ſhall have from her, or her Ways, any juſt Occaſion given unto them to ſlight, contemn, or oppoſe her. For,

Firſt, As ſhe deſcends, ſhe meddleth not with any Mans Matters but her own; *She comes all along by the King's High-way*: that is, alone by the Rules that her Lord hath preſcribed for her in his Teſtament. The Governours of this World need not at all to fear a Diſturbance from her, or a Diminiſhing of ought they have: *She will not meddle with their Fields nor Vineyards, neither will ſhe drink of the Water of their Wells: only let her go by the King's High-way, and ſhe will not turn to the Right-hand or* Num. 20. *to the Left, untill ſhe hath paſſed all their Borders.* It 18, 19. is a falſe Report then that the Governours of the Num. 21. Nations have received againſt the City, this *New Je-* 22. *ruſalem*, if they believe, that according to the Tale that is told them, ſhe is and hath been of old a Rebellious City, and deſtructive to Kings, and a Diminiſher of their Revenues. I ſay, theſe things are lying VVords, and forged even in the Heart of *Biſh-* Ezra 4. 7. *lam, Mithredath, Tabeel, and the reſt of their Companions:* For verily this City, in her deſcending, is clear from ſuch things, *even as clear as Cryſtal.* She is not for meddling with any thing that is theirs, from a Thread, *even to Shooe-latchet.* Her Glory is ſpiritual and heavenly, and ſhe is ſatisfied with what is her own. 'Tis true, the Kings and Nations of this World ſhall (one Day) bring their Glory and Honour to this City; but yet not by outward Force or Compulſion: none ſhall conſtrain them, but the Love of Chriſt, and the * Beauty of this City. * See more *The Gentiles ſhall come to thy Light, and Kings to* of this *the Brightneſs of thy Riſing.* The Light and Beauty hereafter. of this City, that only ſhall engage their Hearts, Iſa. 60. 3. and overcome them. Indeed if any ſhall out of Miſtruſt, or enmity againſt this City and her Proſperity, bend themſelves to diſappoint the Deſigns of the Eternal God concerning her Building and Glory, then they muſt take what followeth: *Her God in the midſt of her is mighty, He will reſt in his Love, and rejoyce over her with ſinging, and will UNDO all that afflict her.* VVherefore, *Aſſociate your* Zeph. 3. *ſelves, O ye People, and ye ſhall be broken to pieces;* 17. *and give ear, all ye of far Countries: Gird your* Iſa. 8. 9, 10 *ſelves, and ye ſhall be broken to pieces; gird your ſelves, and ye ſhall be broken to pieces. Take Counſel together, and it ſhall come to naught; ſpeak the Word, and it ſhall not ſtand; for God is with us.*

What work did he make with *Og* the King of *Baſhan*, and with *Sihon* King of the *Amorites*, for refuſing to let his People go *peaceably* by them, when they were going to their own Inheritance? God is harmleſs, gentle, and pitiful; but wo be to that people that ſhall oppoſe or gainſay him. He is gen- Num. 21. tle; yet a Lyon: He is loth to hurt: yet He will 22, 23, 24. not be croſſed: *Fury is not in me*, ſaith he; yet if &c. you ſet the Bryers and T..rns againſt him, *He will* *go thorow them, and burn them together. Jeruſalem* Iſa. 27. 4. alſo, this beloved City, it will be beautifull and pro-

fitable to them that love her; but a Cup of Trembling, and a burthenſome Stone to all that burthen themſelves with her: all that burthen themſelves with it, ſhall be cut in pieces, *though all the people of the earth be gathered together againſt her.*

Zech. 12. 2, 3.

Again, She will be clear as Cryſtal in the Obſervation of all her turns and ſtops, in her journeying from *Egypt* to *Canaan*, from *Babylon* to this *Jeruſalem-ſtate*. She will, I ſay, obſerve both Time and Order, and will go only as her God doth go before her; now one ſtep in this Truth, and then another in that, according to the Diſpenſation of God, and the light of the day ſhe lives in: As the Cloud goes, ſo will ſhe; and when the Cloud ſtays, ſo will ſhe. She comes in perfect rank and file, *terrible as an Army with Banners.* No *Balaam* can inchant her; She comes out of the Wilderneſs like Pillars of Smoke, perfumed with Myrrhe and Frankincenſe, with all Spices of the Merchants, ſtill leaning upon her Beloved. The Return of *Zion* from under the Tyranny of her Afflictors, and her recovery to her Primitive Purity, is no head-ſtrong brain-ſick raſhneſs of her own, but the gracious and mercifull hand and goodneſs of God unto her, therefrom to give her deliverance: *For thus ſaith the Lord, That after ſeventy years be accompliſhed at Babylon,* (that is the time of the Reign of Antichriſt, and his Tyranny over his Church) *I will viſit you, and perform my good word towards you, in cauſing you to return to this place. Therefore they ſhall come and ſing in the heighth of Zion, and ſhall flow together to the goodneſs of the Lord, for* (Spiritual) *Wheat, and for Wine, and for Oyl, and for the Young of the Flock, and of the Herd; and their Soul ſhall be as a watered Garden, and they ſhall ſorrow no more at all.*

Rev. 14. 4. Exod. 40. 36, 37, 38. Cant 6. 9, 10. & 3. 6. & 8. 5. Jer 29 10. Jer. 31. 12. Iſa 58. 11.

25. Verſe 12. *And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the Twelve Tribes of the Children of Iſrael.* Theſe words do give us to underſtand that this holy City is now built, and in all her parts compleat; they give us alſo to underſtand the manner of her ſtrength, *&c.*

Of her Defence.

And had a Wall----- Having thus, I ſay, given us a Deſcription of this City in general, he now deſcends to her Strength and Frame in particular; her Frame and Strength, I ſay, as ſhe is a City compact together: as alſo of her Splendor and Beauty.

And obſerve it, that of all the particulars that you read of, touching the fence, faſhion, or frame of this City, and of all her glory, the firſt thing that he preſenteth to our view, is, her Safety and Security; *She had a Wall.* A Wall, you know, is for the Safety, Security, Defence, and Preſervation of a Place, City, or Town; therefore it is much to the purpoſe that in the firſt place after this general Deſcription, he ſhould fall upon a Diſcovery of her Security and Fortification: for what of all this Glory and Goodneſs, if there be no way to defend and preſerve it in its high and glorious ſtate? If a Man had in his poſſeſſion even Mountains of Pearl, and golden Mines; yet if he had not wherewith to ſecure and preſerve them to himſelf, from thoſe that with all their might endeavour to get them from him, he might not only quickly loſe his Treaſure, and become a Beggar, but alſo through the very fear of loſing them, even loſe the comfort of them, while yet in his poſſeſſion. To ſpeak nothing of the Angels that fell, and of the Glory that they then did loſe, I may inſtance to you the ſtate of *Adam* in his Excellency; *Adam*, you know, was once ſo rich and wealthy, that he had the Garden of *Eden*, the Paradiſe of Pleaſure, yea, and alſo the whole World to boot, for his Inheritance; but mark, in all his Glory he was without a Wall; wherefore preſently, even at the very firſt aſſault of the Adverſary he was not only worſted as touching his Perſon and ſtanding, but even ſtript of all his Treaſure, his Paradiſe taken from him, and he in a manner left ſo poor, that forthwith he was glad of an Apron of Fig-Leaves to cover his nakedneſs, and to hide his ſhame from the face of the Sun: Wherefore, I ſay, *John* ſpeaks to the purpoſe in ſaying *ſhe had a Wall*; a Wall for Defence and Safety, for Security and Preſervation: Now then, ſhe ſhall lie no longer like blaſted Bones in an open field, or valley; that was her portion in the days of her affliction.

Gen. 3. Ezek. 37. 1, 2.

And had a Wall---- It is ſaid of old *Jeruſalem*, that ſhe had a Wall and a Wall, *two Walls* for her Defence and Safety: which two, in my Judgment, did hold forth theſe two things: The one, their eternal preſervation and ſecurity from the wrath of God, through the benefits of Chriſt; and the other, that ſpecial protection and ſafeguard that the Church hath always had from and by the ſpecial Providence of her God, in the midſt of her Enemies: Wherefore one of theſe is called by the proper name of *Salvation*, which Salvation I take in ſpecial to ſignifie our fortification and ſafety from the wrath of God, and the Curſe and Power of the Law and Sin: The other is called, *A Wall of fire round about her*; and alludeth to the Viſion that the Prophets ſervant was made to ſee for his comfort, when he was put in fear, by reaſon of the great company of the Enemies that were bending their force againſt the life of his Maſter.

26. Jer. 39. 4. & 52. 7. Iſa. 26. 1. Act. 4 12. Zech. 2. 5. 2 King 6. 17.

The Reaſon of two Walls.

But now in thoſe days, though there were for the defence of the City thoſe two Walls, yet they ſtood a little diſtance each from other, and *had a Ditch between them*; which was to ſignifie, that though then they had the Wall of Salvation about them, with reference to their eternal ſtate; yet the Wall of God's Providence and ſpecial Protection was not yet ſo nearly joyned thereto, but that they might for their fooliſhneſs have *that* broken down, and they ſuffered to fall into the ditch *that was between them both*; and ſo he ſaith by the Prophet, *I will tell you what I will do to my Vineyard*, (that is, to this City, for the Wickedneſs thereof) *I will take away the hedge thereof, and it ſhall be eaten up; and will break down the Wall thereof, and it ſhall be trodden down.* Which Hedge and Wall could not be that of Eternal Salvation, for that ſtood ſure, though they ſhould be ſcattered among the Nations, as Wheat is ſifted in a Sieve; it muſt therefore be the Wall of her ſpecial Preſervation in her outward Peace and Happineſs, which Wall was often in thoſe days broken down, and they made havock of, of all that dwelt about them.

Iſa. 22. 10, 11, 12. Iſa. 5. 5, 6, 7. Amos 9. 9.

27. *Two Walls made one.*

But now touching the ſafety of *New Jeruſalem*, the City of which I here diſcourſe; ſhe is ſeen in the Viſion by *John* to have but *one onely Wall*; to ſignifie, That at this day the Wall of her Eternal Salvation, and of God's ſpecial Providence, to protect and defend her, in her preſent, viſible and Goſpel-Glory, ſhall be ſo effectually joyned together, that now they ſhall be no more two, that is, at a diſtance, *with a ditch between*, but one ſound and incloſing-Wall; to ſhew us, That now the ſtate of this *Jeruſalem*, even touching her outward Glory, Peace and Tranquillity, will be ſo ſtable, invincible and laſting, that unleſs that part of the Wall which is Eternal Salvation, can be broken down, the Glory of this City ſhall never be vailed more: Wherefore the Prophet, when he ſpeaks with reference to the happy ſtate and condition of this City, he ſaith, *Violence ſhall be heard no more within thy Land, nor waſting and deſtruction within thy Borders; but thou ſhalt call thy Walls, Salvation, and thy Gates, Praiſe:* as he ſaith alſo in another place, *Thine Eye ſhall ſee Jeruſalem a quiet Habitation, a Tabernacle that ſhall not be taken down, nor one of the Stakes thereof ſhall ever be removed, neither ſhall any of the Cords thereof be broken.* The Walls are now conjoined, both joined into one; the Father hath delivered up the great Red Dragon into the hand of Chriſt, who hath ſhut him up and ſealed him down, even down for a *thouſand years.* Wherefore from the Lord ſhall there be *upon every dwelling Place of Mount Zion,*

The reaſon why they both are made one.

Iſa. 60. 18. & 33. 20. Rev. 20. 1, 2, 3.

Zion, and upon all her Assemblies, a Cloud and Smoak by Day, and the shining of a Flaming Fire by Night; for upon all her Glory shall be a Defence: And in that day shall this Song be sung, We have a strong City, Isa 4. 5. & 26. 1, 2. *Salvation will God appoint for Walls and Bulwarks,* The same in effect hath our Prophet *John*, saying, *I saw the Holy City, the New Jerusalem, descending out of Heaven from God, prepared as a Bride adorned for her Husband; And I heard a great Voice out of Heaven, saying, The Tabernacle of God is with Men, and he shall dwell with them; and God himself shall be with them, and be their God; and God shall wipe away all Tears from their Eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away.* Rev. 21. 2, 3, 4.

28. *The Wall is great and high.* Deut. 1. 28.

And had a Wall great and high---- These words, *Great and High*, are added for illustration, to set out the matter to the height; and indeed the glory of a Wall lyeth in this, that it is great and high; the VValls of the *Canaanites* were terrible upon this account, and did even sink the Hearts of those that beheld them: wherefore this City shall be most certainly in safety, she hath a VVall about her, a *great Wall*; a VVall about her, an *high Wall*: It is great for compass, it incloseth every Saint; it is great for thickness, it is compacted of all the Grace and Goodness of God, both spiritual and temporal; and for height, if you count from the utmost side to the utmost, then it is *higher than Heaven*, who can storm it? and for depth, it is *lower than Hell*, who can undermine it? Heb. 7. 26. Job 11. 8.

The height of the Wall.

Great Mercies, high Mercies, great Preservation, and a high Arm to defend, shall continually at this day incamp this City: God himself will be a continual *Life-Guard* to this City; *I will encamp*, saith he, *about mine House, because of the Army, because of him that passeth by, and because of him that returneth; and no Oppressor shall pass thorow them any more, for now have I seen with mine Eyes.* Zech. 9. 8.

29. *The Gates of the City.* Jer. 17. 19, 20.

---And had twelve Gates---- Having thus shewed us her *Wall*, he now comes to her *Gates*; it had *Gates*, it had *twelve Gates*: By *Gates* in this place we are to understand the way of Entrance; Gates, you know *are for coming in, and for going out*; and do in this place signifie two things:

What the Gates signifie.

First, An Entrance into communion with the God and Saviour of this City.

Secondly, Entrance into communion with the Inhabitants and Priviledges of this City; in both which the Gates do signifie *Christ*: for as no man can come to the knowledge and enjoyment of the God, and glorious Saviour, but by and thorow the Lord Christ; so no man can come into true and spiritual communion with these Inhabitants, but by him also: *I AM THE WAY*, saith he, *the Truth, and the Life; and no man comes to the Father but BY ME*: and again, *I am the DOOR, BY ME if any man ENTER, he shall be saved, and shall go in and out, and find pasture.* Joh. 10. 1, 2, 3, 4, 5, 6, 7. & 14. 6.

Twelve Gates. Neh. 3, 13. 28, 29, 31. & 12. 37, 39.

---And had twelve Gates--- In that he saith, *Twelve Gates*, he alludeth to the City *Jerusalem* that was of old, which had just so many; and are on purpose put into the number of Twelve, to answer to the whole number of the Elect of God, which are comprehended within the number of the Twelve Tribes, whether they are natural Jews or Gentiles; for as all the Godly Jews are the Seed of *Abraham* after the Flesh, though not Godly, because they are the Children of the Flesh of *Abraham*; so all the Godly Gentiles are the Children of *Abraham* after the Spirit, tho' not by that means made the Children of the Flesh of *Abraham*: they both meet then in the Spirit and Faith of the Gospel, as God saith to the Jews, *When the Stranger shall sojourn with thee, and will keep the Passover* (that is, become godly, and receive the Faith of Christ) *let all his Males, be circumcised, and then let them come near, and keep it*, &c. *For they that are of Faith, are the Children of faithful Abraham, who is called, The very Father of us all.* Thus you see all the godly come under the Title of the Children of *Abraham*, and of the Jews; and so under the denomination also of being Persons belonging to the Tribes, the twelve Tribes, who answer to those *twelve Gates*. VVherefore the Psalmist minding this, speaketh indefinitely of all the Godly, under the name of *The Tribes of Israel*, saying, *Our Feet shall stand within thy Gates, O Jerusalem: Jerusalem is builded, a City that is compact together, whither the Tribes go up, the Tribes of the Lord, unto the Testimony of Israel, to give thanks to the Name of the Lord.* Psal. 122. 2, 3, 4.

The twelve Gates do answer the twelve Tribes.

Exod. 12. 48. Gal. 3. 7. Rom. 4. 16.

But again, Though I am certain that all the Gentiles that are at any time converted, are reckoned within the compass of some of the Tribes of *Israel*, to which the Gates of this City may truly be said to answer: Yet the *Gates* are here in a special manner called by the name of *twelve*, to answer to the happy Return and Restoration of those poor distressed Creatures the twelve Tribes of the Jews that are scattered abroad, and that are and for a long time have been to our astonishment and their shame, *as Vagabonds and Straglers among the Nations, there to continue many days, without a King, without a Prince, and without a Sacrifice, and without an Ephod*; that is, without the true God, the true Saviour, and the true Word and Ordinances; after which, saith the same Prophet, *They shall even in the latter days* (that is, when this City is builded) *return and seek the Lord their God, and David their King, and shall then fear the Lord and his Goodness.* This the Apostle also affirmeth, when he telleth the believing Gentiles, *That blindness in part is happened to Israel, until the fulness of the Gentiles be come in*; which *Israel* in this place cannot by any means be taken for the Gentiles that are converted, for this *Israel* must be rejected until the bulk of the elect Gentiles be converted; besides, he calleth this *Israel* by the name of *Israel*, even while unconverted; but the converted Gentiles, still Gentiles, even when converted: he calls this *Israel* the *Natural Branches*, but the Gentiles *Wild Branches*; and tells us further, That when they are converted, they shall be grafted into their own Olive Tree; but when the Gentiles are converted, they must be cut off of their own Stock and Tree: read *Rom.* 11. throughout. VVherefore, I say, the Gates are called *twelve*, to answer these poor Creatures, who at this day shall be awakened, and enlightned, and converted to the Faith of Jesus. These *Gates* in another place are called, *A Way*, and these *Jews*, *The Kings of the East*; and it is there said also, That at present this VVay doth want preparing; which is as much as to say, This City wants setting up, and the Gates want setting in their proper places: VVherefore saith *John*, *The sixth Angel poured out his Vial upon the great River Euphrates*, that is, destroyed the strength and force of the *Roman Antichrist*, (for the River *Euphrates* was the fence of literal *Babylon*, the Type of our spiritual one) which force and fence, when it is destroyed or dried up, *then the way of the Kings of the East will be prepared*, or made ready for their Journey to this *Jerusalem*. Of this the Prophets are full, crying, *Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my People*: and again, *Go thorow, go thorow the Gates, prepare ye the way of my People; cast ye up, cast ye up the high-way, gather out the stones, lift up a Standard for the People: Behold, the Lord hath proclaimed unto the end of the World, Say to the Daughter of Zion, Thy Salvation cometh; behold, his Reward is with him, and his Work before him: and they shall call them, The holy People, the Redeemed of the Lord: and thou shalt be called, Sought out; A City not forsaken.* All which doth most especially relate to the Conversion of

Hos. 9. 17.

Hos. 3. 4, 5.

Rev. 16. 12.

Isa. 57. 14.

Isa. 62. 10, 11, 12.

of the Jews in the latter day, who in great abundance ſhall, when all things are made ready, come flocking in to the Son of God, and find Favour, as in the days of old.

30. *The Angels, and what they are.*

——*And at the Gates twelve Angels*—— By Angels, in this Place we are to underſtand the Meſſengers and Miniſters of the Lord Jeſus, by whom the Myſtery of Eternal Life and Felicity is held forth and diſcovered before the Sons of Men; and thus this Word *Angel* is frequently taken in this Prophecy, *Rev.* 1. 20. *and* 2. 1. 8. 12. 18. *and* 3. 1. 7. *and* 14. 6.

——*And at the Gates twelve Angels*——

In theſe Words then, there are two things to be conſidered:

Firſt, Why they ſhould be called *Twelve*. And,

Secondly, Why they are ſaid to ſtand at the twelve Gates of this New and Holy City.

Why the Angels are ſaid to be Twelve.

For the firſt, They are called *twelve*, to ſignifie two things. 1. The Truth of their Doctrine. And 2. The Sufficiency of their Doctrine and Miniſtry for the converting of the *twelve* Tribes to the Faith of Chriſt, and Priviledges of this City.

Firſt, For the Truth of their Doctrine: For by *twelve* here, he would have us to underſtand that he hath his Eye upon the twelve Apoſtles, or upon the Doctrine of the Twelve, the Apoſtolical Doctrine: as if he ſhould ſay, This City, the *New Jeruſalem*, ſhall be every way accompliſhed with Beauty and Glory; ſhe ſhall have a Wall for her ſecurity, and *twelve* Gates to anſwer the twelve Tribes; yea, and alſo at theſe Gates the *twelve* Apoſtles, in their own pure, primitive, and unſpotted Doctrine. The Romiſh Beaſts have corrupted this Doctrine by treading it down with their Feet, and have muddied this Water with their own Dirt and Filthineſs; but at this Day, this ſhall be recovered from under the Feet of theſe Beaſts, and cleanſed alſo from their Dirt, and be again in the ſame Glory, Splendor and Purity, as in the Primitive times. It is ſaid, that when *Iſrael* was paſſed out of *Egypt*, beyond the Sea, they preſently came to *Elim*, *where were* twelve *Wells of Water*, &c. and that *they incamped by the Waters*: which twelve Wells did figure forth the Doctrine of the twelve Apoſtles, out of which the Church at her return from Captivity, ſhall draw and drink, as out of *the Wells of Salvation. Now ſhall the Wells of our Father Abraham, which the Philiſtines have for a great while ſtopped; now, I ſay, ſhall they again be opened by our Iſaac, his Son; and ſhall be alſo called after their own Names.* This is generally held forth by the Prophets, That yet again the Church ſhall be fed upon the Mountains of *Iſrael*, and that they ſhall lie down in a good Fold, and a fat Paſture; yea, *I will feed my Flock, and I will cauſe them to lie down, ſaith the Lord God.*

Ezek. 34. 18, 18. Exod. 15. 27. Iſa. 12. 3. Gen. 26. 18. Ezek. 34. 14, 15.

Secondly, As by theſe *twelve*, we are to underſtand the *Truth and Purity of the Doctrine of the Twelve*; ſo again by this VVord *Twelve*, we are to underſtand the Sufficiency of that Doctrine and Miniſtry to bring in the Twelve Tribes to the Priviledges of this City: Mark, for the twelve Tribes there are twelve Gates, for every Tribe a Gate, and at the twelve Gates, twelve Angels, at every Gate an Angel: *O Judah*, ſaith God, *I have ſet an Harveſt for thee, when he ſhall turn again the Captivity of his People*; and ſo for the reſt of the Tribes: *Before Ephraim and Benjamin, and Manaſſeh, he will ſtir up his Strength to ſave them: I will hiſs for them*, ſaith God, *and gather them, for I have redeemed them; and they ſhall increaſe as they have increaſed: and I will ſow them among the Nations, and they ſhall remember me in far Countreys, and they ſhall live with their Children, and ſhall return; and I will bring them again alſo out of the Land of Egypt, and gather them out of Aſſyria, and I will bring them into the Land of Gilead and Lebanon, and place ſhall not be found for them.*

Hoſ. 6. 11. Pſal. 80. 2. Zech. 10, 6, 7, 8, 9. 10.

31. *VVhy the twelve Angels ſtand at the twelve Gates.*

But to come to the ſecond Queſtion, that is, Why theſe twelve Angels are ſaid to ſtand at the twelve Gates? which may be for divers Reaſons.

First, To ſhew us that the *Doctrine* of the *Twelve*, is the Doctrine that letteth in at theſe Gates, and that alſo that ſhutteth out: *Whoſe ſins ye remit, they are remitted*, ſaith Chriſt; *and whoſe ſins ye retain, they are retained*: And hence it is that the true Miniſters in their right Adminiſtration, are called *Porters*; becauſe as Porters ſtand at the Gate, and there open to, or ſhut upon thoſe that make an Attempt to enter in; ſo the Miniſters of Chriſt by the Doctrine of the Twelve, do both open to, and ſhut the Gates againſt the Perſons that will be attempting to enter in at the *Gates* of this City.

Mat. 18. 18. Job 20. 23. Mark 13. 34. 2 Chron. 23. 19.

Secondly, But again, They are ſaid to ſtand at the *Gates* for the incouraging and perſwading of the tempted and doubting Jews, who at the beginning of their Return will be much afflicted under the Sight and Sence of their own Wretchedneſs: Alas! were it not for ſome to ſtand at the *Gates* of this City for Inſtruction, and the Incouragement of thoſe that will at that Day in earneſt be looking after Life, they might labour as in other things for very Vanity; and might alſo be ſo grievouſly beat out of Heart and Spirit, that they might die in Deſpair: But now to prevent this, for thoſe that are in the way to *Zion* with watry Eyes, and wetted Cheeks, here ſtand the Angels, continually ſounding with their golden *Goſpel-Trumpets*; *Enter ye into his Gates with Thanks giving, and into his Courts with Praiſe; be thankful unto him, and bleſs his Name; for the Lord is good, and his Mercy is everlaſting, and his Truth indureth for ever, even to all Generations*: as he ſaith again, *And it ſhall come to paſs in that Day, that the great Trumpet ſhall be blown, and they ſhall come which were ready to periſh in the Land of Aſſyria, and the Out-caſts of the Land of Egypt, and ſhall worſhip the Lord in the holy Mount at Jeruſalem.*

Pſal. 100. 4, 5. Iſa. 27. 13.

——*And at the Gates twelves Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children of Iſrael.* Thus it was in the Viſion of the Prophet, when he was taking a View of the Pattern of this City; *And the Gates of the City*, ſaith the Angel to him, *ſhall be after the Names of the Tribes of Iſrael*; which Saying *John* doth here expound, ſaying, *The Names of the twelve Tribes of the Children of Iſrael, were writ or ſet upon them.*

32. Ezek. 48. 31.

This being thus, it cleareth to you what I ſaid but now, to wit, That the Gates are called twelve, *to anſwer the twelve Tribes, for their Names are written thereon*: This muſt therefore without all doubt, be a very great Incouragement to this deſpiſed People; I ſay great Incouragement, that notwithſtanding all their Rebellion, Blaſphemy, and Contempt of the glorious Goſpel, their Names ſhould yet be found recorded and ingraved upon the very Gates of New *Jeruſalem*. Thus then ſhall the Jews be comforted in the latter Days; and truly they will have but need hereof; for doubtleſs at their return, when they are throughly ſenſible of the Murther they have committed, not only upon the Bodies of the Prophets and Apoſtles, but of the Son of God himſelf: I ſay this muſt needs, together with the Remembrance of the reſt of their villanous Actions, exceedingly afflict and diſtreſs their Bleeding Souls: *for the Children of Iſrael ſhall come, they and the Children of Judah together, going and weeping; they ſhall go and ſeek the Lord their God, and ſhall ask the way to Zion, with their Faces thitherward.* Mark, *going and weeping*; there will not be a Step that theſe poor People will take in the day of their returning, but will be watered with the Tears of Repentance and Contrition, under the Conſideration of the VVickedneſs that in the Days of their Rebellion they have committed againſt the Lord of Glory: as he ſaith alſo by another Prophet, *I will pour upon the Houſe of David, and upon the Inhabitants of Jeruſalem, the Spirit of Grace and Supplication, and they ſhall look upon me whom they have pierced, and they ſhall mourn*

Jer. 50. 5.

for

for him, as a Man mourns for his onely Son; and they ſhall be in bitterneſs for him, as him that is in bitterneſs for his firſt-born: at that day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the Valley of Megiddon, and the Land ſhall mourn.

Zech. 12. 10,11,12.

Wherefore, I ſay, they both have and alſo will have need of twelve Gates, and on them the Names of their twelve Tribes, with an Angel at each, to incourage them to enter this holy and goodly City; and to tell them that yet he counts them his Friends, in whoſe Houſe he received the wounds in his Hands.

Zech. 13. 6.

But again, As by the Names of the *twelve* Tribes written on the Gates, we may ſee what incouragement the Jews will have, at their Return, to enter in at them: ſo we may alſo underſtand that by the Names of the twelve Tribes here written, God would have us to perceive how all muſt be qualified, that from among the Gentiles at this day do enter in at theſe Gates; namely, Thoſe, and thoſe only, that be cut out of their own wild Olive-Tree, and tranſplanted among the Children of *Iſrael*, into their good Olive-Tree: Such as are Jews inwardly, the *Iſrael* of God according to the New Creature, they ſhall enter, (for the holy Gentiles alſo by vertue of their converſion, are ſtiled the Children of *Abraham*, Jews, the Choſen Generation, the Peculiar People, the Holy Nation; and ſo are ſpiritually, though not naturally by carnal generation, of the twelve Tribes, whoſe Names are written upon the Gates of this City) *And it ſhall come to paſs*, ſaith the Prophet, *that in what Tribe the Stranger*, (that is the Gentile) *ſojourneth, there ſhall ye give him his Inheritance, ſaith the Lord God.* Thus the Jews and Gentiles ſhall meet together in the Spirit of the Goſpel, and ſo both become a righteous Nation; to both which, the Gates of this City ſhall ſtand continually open; at which alſo, they may with boldneſs demand, by the Faith of the Lord JESUS, their entrance, both for Communion with the God, Grace, and Priviledges of this City; according to that which is written, *Open ye the Gates, that the righteous Nation which keepeth the Truth may enter in.*

Gal. 3. 7. Rom. 2. 28. 1 Pet. 2. 9, 10.

Ezek. 47. 22, 23.

Iſa. 26. 2.

Thus much of the number of the Gates, and now to proceed to the Order of them.

Verſ. 13. *On the Eaſt three Gates, on the North three Gates, on the South three Gates, and on the Weſt three Gates.* I ſhall not ſpeak any thing to the manner of his repeating of the Quarters towards which the Gates do look; why he ſhould begin at the Eaſt, then to the North, afterwards croſſing to the South, and laſt to the Weſt; though I do verily think that the holy Ghoſt hath ſomething to ſhew us, wherefore he doth thus ſet them forth: and poſſibly he may ſet them thus, and the Weſt laſt, not only becauſe the Weſt part of the World is that which always cloſeth the day, but to ſignifie that the Weſt, when *Jeruſalem* is rebuilded, will be the laſt part of the World that will be converted, or the Gate that will be laſt, becauſe longeſt occupied with the travels of the Paſſengers and wayfaring-Men in their Journey to this *Jeruſalem*. But I paſs that.

33.

From the order of their ſtanding, I ſhall enquire into two things:

Firſt, VVhy the *Gates* ſhould look in this manner every way, both *Eaſt*, *Weſt*, *North* and *South*?

Secondly, VVhy there ſhould be three, juſt three, on every ſide of this City; *On the Eaſt three, on the North three, on the South three, and on the Weſt three*?

Why the Gates look every Way.

For the Firſt, The Gates by looking every way, into all Quarters, may ſignifie to us thus much, That God hath a People in every corner of the VVorld: and alſo, That Grace is to be carried out at theſe Gates by the Angels in their Miniſtry, into every place, to gather them home to him: as it is ſaid of the living Creatures, *Whither the Head looked they followed it, and turned not as they went*; ſo whitherſoever the Gates look, thither the Miniſters go, and carry the VVord, to gather together the Elect: *He ſent them two and two before his Face, into every City and Place whither he himſelf would come.*

Ezek. 10. 11.

Mat. 28. 19. Joh. 11. 12.

Again, The Gates by their thus looking every way, do ſignifie to us, That from what Quarter or Part of the VVorld ſoever men come for Life, for thoſe men there are the Gates of Life, even right before their doors: Come they from the Eaſt, why thither look the Gates; and ſo if they come from North, or VVeſt, or South: No Man needs at all to go about, to come at Life, and Peace, and Reſt: Let him come directly *from Sin to Grace, from Satan to Jeſus Chriſt, and from this World to New Jeruſalem.* The twelve Brazen Oxen that *Solomon* made to bear the molten Sea, they ſtood juſt as theſe Gates ſtand, and ſignifie, as I ſaid before, that the Doctrine of the twelve Apoſtles ſhould be carried into all the VVorld, to convert, (as in the Primitive times, ſo now at the building of New *Jeruſalem*) and to bring in Gods Sheep to the Fold of his Church: Now I ſay, as the VVord is carried every way, ſo the Gates, the open Gates, look alſo into all corners after them, to ſignifie that loving Reception that ſhall be given to every Soul that from any corner of the whole VVorld ſhall unfeignedly cloſe in with Grace, through the Lord Jeſus Chriſt. Thus therefore *Men ſhall come from the Eaſt, and from the Weſt, from the North, and from the South, and ſit down in the Kingdom of God.*

Luk. 10. 1. 1 King. 7. 23, 24, 25. Luk. 13. 29. Pſal. 107. 1, 2, 3.

On the Eaſt three Gates, on the North three Gates, on the South three Gates, and on the Weſt three Gates. Having thus ſhewed you in a word, why they ſtand thus looking into every Corner or Quarter of the World: I now come to ſhew you why there muſt be juſt *three* looking in this manner every way.

34.

Why there are three Gates looking every Way.

Firſt then, There may be three looking every way, to ſignifie that it is both by the conſent of the Three Perſons in the Trinity, that the Goſpel ſhould thus every way go forth to call men: and alſo to ſhew you, that both the Father, Son and Spirit are willing to receive and embrace the Sinner from whatſoever part or corner of the Earth he cometh hither for Life and Safety: Come they from whence they will, the Father is willing to give them the Son, and ſo is the Son to give them Himſelf, and ſo is the Spirit to give them its help againſt whatever may labour to hinder them while they are here.

Joh. 3. 16. Rev. 21. 6. & 22. 17.

Secondly, In that three of the Gates look every way, it may be alſo to ſhew us, that there is none can enter into this City, but by the Three Offices of the Lord Jeſus; Chriſt by his Prieſtly Office muſt waſh away their Sins; and by his Prophetical Office he muſt illuminate, teach, guide and refreſh them; and by his Kingly Office, rule over them, and govern them with his VVord.

Heb. 7. 25. Joh. 13. 8. Act. 3. 22, 23, 24. Iſa. 40. 10, 11. & 9, 6, 7. Pſal 76. 1, 2, 3. Pſal. 110. 3.

Thirdly, Or by three Gates, may be ſignified the three ſtates of the Saints in this Life; an entrance into Childhood, an entrance into a Manly ſtate, and an entrance into the ſtate of a Father in the Church.

1 Joh. 2. 12, 13, 14.

Or laſtly, The three Gates may ſignifie the threefold ſtate we paſs thorow from Nature to Glory: the ſtate of Grace in this Life, the ſtate of Felicity in Paradiſe, and our ſtate in Glory after the Reſurrection: Or Thus, The ſtate of Grace that poſſeſſeth Body and Soul in this Life; the ſtate of Glory that poſſeſſeth the Soul at Death, and the ſtate of Glory that both Body and Soul ſhall be poſſeſſed with at the coming of the Lord and Saviour: This was figured forth by the order of the

the Stairs in the Temple at *Jeruſalem*, which was firſt, ſecond, and third, by which Men aſcended from the loweſt to the uppermoſt Room in the Houſe of God; as he tells us, *They went up with winding Stairs from the firſt into the ſecond ſtory, and from thence by them into the third.*

1 Kin. 6. 8. Thus much for the Wall and Gates of New *Jeruſalem.*

35. Verſ. 14. *And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apoſtles of the Lamb.* In theſe Words we have two things conſiderable:

The Foundations of the Wall. 1. That the City-Wall hath twelve Foundations. 2. That in theſe twelve, are the Names of the twelve Apoſtles of the Lamb,

Firſt, It hath twelve *Foundations*: This argueth invincible ſtrength and ſupport. That Wall that hath but one Foundation, how ſtrongly doth it ſtand, if it be but ſafely laid upon a Rock, even ſo ſtrongly, that neither Wind nor Weather in their greateſt vehemency, are able to ſhake or ſtir it, to make it fall: but I ſay, how muoh more when a City hath Foundations, twelve Foundations, and thoſe alſo laid by God himſelf; as it is ſaid concerning the Worthies of old, *They looked for a City that had Foundations, whoſe Builder and Maker is God,*

Mat. 7. 24, 25.

Heb. 11. 13, 14.

36. *And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apoſtles of the Lamb.* The Wall, you know, I told you, is the *Wall of Salvation*, or *the Safety of the Church by Jeſus Chriſt*; to which is adjoyned, as the effect of that, *the ſpecial Providence and Protection of God:* Now this VVall, ſaith the Holy Ghoſt, hath *twelve* Foundations, to wit, to bear it up for the continuation of the ſafety, and ſecurity of thoſe that are the Inhabitants of this City; a Foundation is that which beareth up all, and that upon which the ſtreſs of all muſt lie and abide: Now to ſpeak properly, the Foundation of our Happineſs is but one, and that one none but the Lord Jeſus; for *other Foundation can no man lay, than that is laid, which is Jeſus Chriſt.* So then, when he ſaith the VVall of the City had twelve Foundations, and that in them alſo are written the Names of the twelve Apoſtles of the Lamb; he doth not mean that this VVall had twelve Chriſts for its ſupport, but, *That the Doctrine of the twelve Apoſtles is that Doctrine upon which both Chriſt, and Grace, and all Happineſs ſtandeth firm and ſure for ever*: and to ſignifie alſo, that neither Chriſt nor any of his Benefits can be profitable unto thee, unleſs thou receive him alone upon the terms that they do hold him forth and offer him to Sinners in their VVord and Doctrine: *If we or an Angel from Heaven, preach unto you any other Goſpel*, ſaith *Paul*, *than that which we have preached unto you, let him be accurſed: As I ſaid before, ſo I ſay now again, If any man preach any other Goſpel unto you, than that ye have received, let him be accurſed.*

1 Cor. 3. 11.

It is the Doctrine of the twelve Apoſtles that holds up the Wall of New Jeruſalem.

Gal. 1. 8, 9

37. *And in them the Names of the twelve* Apoſtles *of the Lamb.* *And in them their names:*] This makes it manifeſt that by the Foundations of this VVall, we are to underſtand the Doctrine of the *twelve* Apoſtles of the Lord Chriſt, *for their Names are to it*, or found ingraved in the Foundations. Thus it was with the Doctrine which was the Foundation of the Jewiſh Church: the firſt Pattern being delivered by the man *Moſes*; his Name was always ſo entailed to that Doctrine, that at laſt it became common, and that by Divine Allowance, to call that Doctrine by the name of *Moſes* himſelf: *There is one that accuſeth you*, ſaith Chriſt *even Moſes in whom you truſt*: and again, *For Moſes of old hath in every City them that preach him.* The ſame liberty of ſpeech doth the Holy Ghoſt here uſe in ſpeaking of the Foundations of this VVall, which is the Doctrine of the Twelve. And in that he calleth the Doctrine by the Name of *Foundations*, and leaveth it onely with telling us the Names of the twelve Apoſtles are engraven in it; he expects that men ſhould be wiſe that read him, and that they ſhould be skillful in the VVord of Righteouſneſs, if they come up clearly to the underſtanding of him.

Joh. 5. 45. Act. 15. 21.

38. *And in them the Names of the twelve Apoſtles of the Lamb.*

Thus you ſee that the *twelve Apoſtles*, above all the Servants of Chriſt, are here owned to be the Foundations of this *Wall*; and good reaſon, for they above all other are moſt clear and full in the *Doctrine* of Grace, and all Doctrines pertaining to Life and Holineſs: *In other Ages*, ſaith *Paul*, *it was not made known to the Sons of men, as it is now revealed to his Holy Apoſtles and Prophets by the Spirit.* *Moſes* was not fit for this, for his was a more dark and vailed Adminiſtration; *While Moſes is read, the vail is over the Heart*, ſaith *Paul.* Neither was any of the Prophets fit for this, for they were all inferiour to *Moſes*, and were as it were his Scholars: Nay, *John the Baptiſt* is here ſhut out; for *the leaſt in the Kingdom of Heaven is greater than he.*

The Doctrine of the XII, the pureſt of all other.

Ephes. 3. 5

2 Cor. 3. 13, 14, 15.

Num. 12. 6, 7.

Mat. 11. 11.

The Apoſtles above all other were the men that were with the Lord Jeſus all the time, from the Baptiſm of *John*, even until the time he was taken up into Heaven; they ſaw him, heard him, and diſcourſed with him, and were Beholders of all the wondrous VVorks that he did; they did eat and drink with him after his Paſſion, and ſaw after he was riſen the print of the Nails and the Spear with which he was pierced, when he died for our Sins: And becauſe they had ſeen, felt, and at ſuch a rate *experienced* all things from the very firſt, both touching his Doctrine, Miracles, and Life; therefore he ſaid unto them in chief, *Ye ſhall be Witneſſes unto me both in Jeruſalem and all Judea, and in Samaria, and unto the utmoſt parts of the Earth.*

Luk. 24. 39, 40,

The XII went beyond all others in their Experience.

Act. 1. 21. & 13. 31. & 10. 39. & 2. 31. 1 Joh. 1. 2, 3.

Further, The Apoſtles were in that marvellous Manner endued with the holy Ghoſt, that they out-ſtript all the Prophets that ever went before them; neither can I believe that in the beſt of times there ſhould be any beyond them; yet if it ſhould ſo fall out, that a Diſpenſation ſhould come, in which they ſhould have, as to the pouring forth of the Spirit, their Equals; yet it could not follow, that therefore the Goſpel ſhould be offered in other terms than they at firſt have offered it; eſpecially beſides what hath been ſaid of them, if you conſider to them 'twas ſaid, *Whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven*; and *whatſoever ye ſhall bind on Earth ſhall be bound in Heaven.* They, as to their Doctrine, were infallible, 'twas impoſſible they ſhould err; he that deſpiſed their Doctrine, deſpiſed God himſelf: Beſides, they have given in commandment that all ſhould write after their Copy, and that we ſhould judge both Men and Angels that did, or would do otherwiſe.

Act. 1. 8.

Mat. 18. 18.

1 Thef. 3. 8. Gal. 1. 8.

The Foundation may not be altered.

Timothy muſt have his Rule from *Paul*, and ſo muſt holy *Titus*: All which, if we conſider it, the holy Ghoſt ſpeaks to the purpoſe, in ſaying, *That in the twelve Foundations are found the Names of the twelve Apoſtles of the Lamb*: they are called the chief, and ſuch as have laid the Foundation, and others build thereon, and that as no men have laid the Foundation but they, ſo none can lay even that Foundation otherwiſe than they afore have laid it.

1 Cor. 12. 28. Epheſ. 4. 8. 1 Cor. 3. 6, 10. Heb. 6. 1, 2, 3. 1 Cor. 3. 11.

39. —*And in them the Names of the twelve Apoſtles of the Lamb.* Theſe words then, teach us two things worthy of our Chriſtian Conſideration.

First, That God hath given to every *man* a certain and viſible mark to aim at for his Salvation, or to build his Soul upon, namely, *The Doctrine of the* twelve *Apoſtles of the Lamb*: for in that he ſaith their Names are in the Foundations, it is better

better for us (all things conſidered) than if he had ſaid, In them was the name of God himſelf; that is, it is more eaſie to ſee (this way) through the miſt of our Carnality what the Myſtery of his Will ſhould be, which is, that we receive Chriſt according to their Doctrine, Words, Writings, Epiſtles, Letters, &c. their Names, I ſay, being there, God counts it as the Broad Seal of Heaven, which giveth Authority to all that Doctrine whereunto by themſelves they are prefixed and ſubſcribed; not where they are writ by others, but by themſelves. I ſay, *as the Token of every Epiſtle*, and of their Doctrine for Truth; the which *Paul* inſinuates, when he ſaith, that *his hand is the token of every Epiſtle*: as he ſaith again, *Am not I an Apoſtle?* And again, *Behold, I Paul have written unto you*; I *Paul*, I an Apoſtle I a wiſe Maſter-Builder, I who am in my Doctrine one of the Foundations of the Wall of Salvation, I have written unto you. And, as I ſaid before, there is reaſon it ſhould be thus: for as he who was the Foundation of the Jewiſh Church, even *Moſes*, received the Pattern of all his Order from the Mouth of the Angel in Mount *Sinai*, ſo the twelve received their Doctrine of Faith and Manners, the Doctrine of the New Teſtament, from the Mouth of the Son of God himſelf, as from the Mouth of the Angel of the everlaſting Covenant, on the Mountain of *Zion*.

The Names of the XII, as the Broad Seal of Heaven.

2 *Theſſ.* 3. 17. *Gal.* 6. 11. 1 *Cor.* 9. 1. *Gal.* 5. 2. 2 *Cor.* 11. 5. *Gal.* 6. 11.

Act. 7. 38. & 1. 13. Matthew 28. 19.

Secondly, In that he ſaith, *The Names of the Twelve are in the Foundations*, this ſhews us the reaſon of the continual ſtanding of this *Jeruſalem*; it is builded upon the Doctrine of the twelve Apoſtles of the Lamb, and ſtandeth there: for obſerve ſo long as he ſees this Holy City, he ſees her ſtanding upon theſe Foundations; but he ſaw the City till ſhe was taken up, therefore ſhe continued as being ſettled for ever upon them. Indeed the Primitive City, or firſt Churches, was built upon theſe Foundations, and had alſo ſo long as they there continued, ſufficient ſupportation and upholding by that means; but then, as I have ſhewed you, the Wall of her Salvation, and the VVall of Gods ſpecial Protection, ſtood at a diſtance each from other, and were not ſo conjoined as now they will be: wherefore they then, to anſwer the Type, did fall into the Ditch that was between, and through their Fooliſhneſs provoked God to remove the VVall of his outward Protection and Safe-guard from them; whereupon the wild Beaſt, Antichriſt, got into his Vineyard, making havock of all their Dainties: But mark, this City is not ſo, the VValls are now conjoined, and for ever faſtned upon the Foundations, therefore it abides for ever, and aſcends higher and higher; yet not from the Foundations, but by them into Heaven: *Behold*, ſaith God, *I have graven thee upon the Palms of my Hands, thy Walls are continually before me.*

Epheſ. 2.

Iſa. 49. 16.

40. *And in them the Names of the twelve Apoſtles of the Lamb.* This word *twelve*, muſt be warily underſtood, or elſe the weak will be ready to ſtumble and take offence; wherefore to prevent this, conſider,

How you are to underſtand the word Twelve.

First, The twelve muſt be them twelve that were with the *Lord Jeſus from the Baptiſm of John, until the day in which our Lord was taken up.*

Secondly, Theſe *twelve* are not neither to be conſidered ſimply, as twelve Chriſtians, or twelve Diſciples; but as their Witneſs of the Lord Jeſus (they being with him from firſt to laſt) was a twelve-fold Witneſs of him in all his things; a twelve-fold ſeeing with their Eyes, a twelve-fold hearing with their Ears, a twelve-fold handling alſo with their Hands, and feeling of the Son of God: As one of them ſaid, *That which was from the beginning, which we have ſeen with our Eyes, and our Hands have handled of the Word of Life; that which we have ſeen and heard, declare we unto you, that ye might have fellowſhip with us*, &c. Now this being thus, it followeth that the Doctrine of the other *Apoſtles*, as of *Paul* and *Barnabas*, was ſtill but the Doctrine of the twelve; their Doctrine, I ſay, and no other: Wherefore as *Ephraim* and *Manaſſeh* were diſſolved into the twelve Tribes, ſo theſe two, with all other the Apoſtles of Chriſt, are diſſolved into the Number of the Twelve, becauſe their Doctrine is onely the Doctrine of the twelve; for they center in their Doctrine; their length and breadth, and depth and heighth being the Doctrine of the twelve. So then the names of the twelve being found in the Foundations of this Wall, it argueth that that Doctrine is onely true, that is the Doctrine of the twelve Eye-Witneſſes of the Lord Jeſus: And again, that at the Day of Antichriſt's fall, this Doctrine ſhall be in its former purity, and bear the ſway, and for ever hold up the Wall of ſafety, for the Inhabitants of *New Jeruſalem*: And indeed this Doctrine, That the Doctrine of the twelve is that upon which Eternal Safety is built and ſtands, is ſo true, that it muſt not be varied from, upon pain of Eternal Damnation: Here centred *Luke* the Evangeliſt, here centred *Jude*, here centred the Author to the *Hebrews*, yea, here centred *Paul* himſelf, with all the Old and New Teſtament. The Doctrine of the twelve muſt be the opener, expounder, and limiter of all Doctrines; there alſo muſt all men center and ground, and ſtay. A man may talk of, yea, enjoy much of the Spirit of God; but yet the twelve will have the ſtart of him; for they both had the Spirit as he, and more than he: beſides, they together with this, did feel, ſee, handle and receive Conviction, even by their very carnal Senſes, which others did not; beſides, their names alſo are found in the Foundations of this ſaving Wall, as being there engraved by GOD himſelf: which putteth all out of doubt, and giveth us infallible ground that their Doctrine is onely true, and all mens falſe that do not keep within the bounds and limits of that.

1 John 1. 1, 2, 3.

Luk. 1. 2. *Jude* 3, 17. *Heb* 2. 3, 4. 1 *Cor.* 15. 1, 2, 3, 4, 5, 6, 7, 8, 9. & 9. 1. *Gal.* 1. 1, 2. *Epheſ.* 3. 5. 1 *Cor.* 4. 9.

To conclude: Here are yet two things worthy of noting: 41.

The firſt is, That by the Names of the *twelve* Apoſtles being in the Foundations of this Wall, and the Names of the twelve Tribes being upon the Gates of this City, it giveth us to conſider, that at the time of the building of this City, the *Jews* and *Gentiles* ſhall be united together, and become one Body: which very Conſideration muſt needs be to the Jews a great incouragement to have in mind at their Converſion: for it plainly ſignifieth that our New-Teſtament-Preachers ſhall carry in their Mouths, Salvation to the Jews; by which means they ſhall be again reconciled and made one with the Lord Jeſus.

Rom. 11. *Jam.* 1. 1. 1 *Pet.* 1. 1. *Act.* 13. 16. 26. *Rom.* 1. 16. *Rom.* 2. 10.

The ſecond Conſideration is, That at the day of New *Jeruſalem*, there ſhall be no *Doctrine* accepted, nor no Preachers regarded, but the Doctrine, and the Preachers of the Doctrine of the Twelve: for in that he ſaith, That *in them are found the Names of the twelve Apoſtles of the Lamb*, he doth implicitely exclude all other, of whatever Tribe they pretend themſelves: It ſhall not be then as now, a Popiſh Doctrine, a Quakers Doctrine, a Prelatical Doctrine, and the Presbyter, Independent, and Anabaptiſt, thus diſtinguiſhed, and thus confounding and deſtroying: But the Doctrine ſhall be one, and that one the Doctrine where you find the Names of the twelve Apoſtles of the Lamb. *If any man teach otherwiſe, and conſenteth not to wholſome Words, even the Words of our Lord Jeſus Chriſt, and the Doctrine that is according to Godlineſs, he is proud, and knoweth nothing.*

No Preacher now allowed, but he that can preach the Doctrine of the XII.

1 Tim. 6. 3, 4.

Thus you ſee the Doctrine of the twelve is that which letteth Souls into this City; and that the ſame Doctrine is the Doctrine that keepeth up the *Wall* of their Salvation about them, when they are entred in within the Gates.

Verſ. 15. *And he that talked with me had a Golden Reed to meaſure the* City, *and the Gates thereof, and the Wall thereof.* 42.

A Golden Reed.

Now having passed the relation of the Wall, Gates, and Foundations, he comes to the Measuring-Line, to see how all things lie and agree with that.

Under the Law, I find that all things pertaining to the Worship of God were to be by Number, Rule, and Measure, even to the very tacks and loops of the Curtains of the Tabernacle: Now the Rule or Line by which all things were then squared, it was the Laws, Statutes and Ordinances which were given to *Moses* by the Lord in the Mount *Sinai*; for thither he went to recieve his Orders; and according to the Pattern there shewed him, so he committed all things by writing to them that were to be employed in the Workmanship of the holy things pertaining to the rise and compleating of the Tabernacle, and all its Instruments.

Exod. 10. 11. & 24. 1. & 25. 40. *Deut.* 30. 10. & 31. 24, 25, 26.

Now when this Rule was thus received, then whosoever observed not to do it, he was to fall under the Penalty that by the same Law also was prescribed against the Offenders and Transgressors.

Numb. 15. 30, 31.

I find also, that when the Temple was builded in the days of *Solomon*, all things were then done according to the writing that *David* made, when the hand of God was upon him, *when he made him understand all the Work of this Pattern.*

2 Chron. 3. 1, 2, 3. & Chap. 4. 1 Chron. 19. 3, 4, 5, 6, 7. & 28, 19.

Thus again, When *Josiah* went about to bring to pass the Reformation of the Church of the *Jews*, and their Instruments of Worship, after their Revolting; he goeth to the Law of God, and by that understanding what was out of order, and how to put all things into order, he so did reduce them to their former manner. The same way also went *Ezra*, and *Nehemiah*, at the rebuilding of the Temple and City after the Captivity. From all which, I conclude, that the *Reed*, the Golden Reed, that here you read of, it is nothing else but the pure and unspotted Word of God; by which, both the City, Gates and VVall of this *Jerusalem* are regulated: Which Word by the holy Prophet, *is also compared to Gold, and is said to be above much fine Gold.*

2 *King.* 22. 8, 9, 10, 11, 12, 13. *Ezra* 7. 14. *Ezra* 8. 33, 34.

This Golden Reed is the Word of God.

Psal. 12. 6. & 19. 9, 10.

I find in the Vision of the Prophet *Ezekiel*, that the Angel that there is said to measure the City, which was a Type of our *Jerusalem*, he appeared with *a line of Flax* in his hand, to measure the pattern withal; which very phrase doth shew us that this was but the Type, and an Old-Testament-business: but *John* hath his in a New-Testament-stile, and that in the most excellent manner of Language, to signifie that his City, or the City that he hath the Vision of, is to be the end of all Types and Shadows, and the very perfection of them all: Wherefore he tells us also, that the Line or Reed by which this City is builded, and squared, it is not now a Line of Flax, but a Reed of Gold, a Golden Reed; to signifie not a Word of the Law and Letter that had to do with Shadows, but the New-Testament, and ministration of the Spirit, which hath to do with Substance, *and the heavenly things themselves.*

Ezek. 40. 3.

Why the measuring-Line of New Jerusalem in special, is called a Golden Reed.

Heb. 9 23

43. *The City measured.*

A Golden Reed to measure the City, &c. I told you at the first that this *City* was the Church of God that should be in the latter days; but yet not the Church disorderly, and confusedly scattered here and there, without all visible order and discipline but the Church brought into exact Form and Order, lying every way level and square with the Rule and *Golden Reed* of the New Testament of Christ; wherefore he calleth it a City, a City under Rule. Thus it was in the Type; for when *Solomon*'s Temple was to be builded, and the City in after-times, it was not enough that they had Stones and Timber, but every one of them must be such Stones, and such Timber, and must also come under the Rule and Square of the Workman; and so being fitted by Hewers, Sawes, Axes and Squares, they were fitly put into the building. By this then we may see, with what a holy, exact Line, Rule, and Order this Church and City at this day, will be compact and builded; the Members must be all such as shall be made fit for the City of God, *by the hewing words of the Prophets*: they must join in Christian-*Communion* also according to the Golden Reed of the New Testament, and ministration of the Spirit. Indeed all the time of the reign of Antichrist, the Church, as she was a Holy Temple in the Lord, so she was measured with reference to the truth of her Grace, and invisible condition: but as she is to be a City, so she then is to be trodden down, *and ty lie without all Form and Order*: but when *Antichrist* is dead, she shall again come into mind, be considered, reared, builded by measure, and inhabited: and observe it, as the Rule of the Carpenter is of use in the building, from the first appearance of the laying of a Stone in order, even till it be in every point and part compleat; so the Golden Reed with which the Angel is here said to measure the City, *&c.* is to be of use from the first Foundation, even to the laying of the last Stone thereof: As was also fore-shewed by the man that is said to measure the pattern of this, in *Ezekiel*, *Ezek.* 30. to chapter 48.

1 *Kings* 5. 17, 18. & 7. 9, 10, 11, 12. 1 *Chron.* 22. 2.

Hos. 6. 5.

Rev. 11. 1.

And he measured the City. That is, he measured the Church in her Constitution and Fellowship. 44. Now, when God is said to measure, he is said to measure sometimes in Judgment, and sometimes in Mercy; sometimes to throw down, and sometimes to build up and establish: Sometimes, I say, he is said to measure in Judgment, with intention to throw down and destroy: Thus he measured the *City* before she went into Captivity, and the ten Tribes before they were carried away beyond *Babylon*, because they lay cross to his Word, and had perverted that which was right, *&c.* but when he is said to measure the City in this place, it is that she might be builded and set up: wherefore, as I said, the Line or Golden Reed that is now stretched forth to measure this City, it is to the end, that all things may be in right Form and Order, *fitly joined and knit together, by that which every joint supplieth according to the effectual working of the measure of every part, making increase of the Body, to the edifying of it self in love.*

Isa. 28. 17, 18. *Amos* 7. 7, 8, 9.

Ephes 4. 16. Col. 2. 19.

Again, By measuring the City, he would have us to understand, that all her Limits and Bounds were now apparent, that all things, even the Church and all the World, were made to see their own Compass: for as God in the days when Temple-Worship (only) was on foot, would not lose a Form or Ordinance of all the Forms and Ordinances of his Temple; so when City-work comes up, he will not lose an Inch of the Limits, and Bounds, and Compass of his City, she shall be full as large, and of as great a compass every way, as is determined of her: as he saith by the Prophet, *All the Land*, saith he, *shall be turned* **into a Plain*; that is, there shall be a smooth Face upon the whole Earth, all Snugs, and Hubs, and Hills, and Holes shall now be taken away, *even from Geba to Rimmon, South of Jerusalem: and it* (the City) *shall be lifted up and inhabited in her place, from Benjamins Gate, unto the place of the first Gate, unto the Corner Gate, and from the Tower of Hananiel, unto the King's Wine-Presses.* The four places here mentioned in this verse, they do seem to be the four Corners of the City of old; at which places the City bounds were set; and in which very Circle the Prophet tells us, but with Gospel-Language, she shall be setled again.

* *This is that which a little before is called the new Heaven and a new Earth.*

Zech. 14. 10.

And he measured the City, and the Gates thereof. 45. This was figured forth by the Vision in *Ezekiel*, for in it he saw the Angel go from Gate to Gate, and saw him take the exact and distinct measure of every one thereof; nay, not only of them in a general way, but of the *Thresholds*, the *Porch*, the *Posts*, and the *Faces* of their Entrances; he measured also every little *Chamber* that was above upon the Gates, with all the Spaces that were between.

The Gates measured.

Ezek. 40. Now

Now by Gates, I told you, we are to underſtand the Son of God, as he is the Way to the Father, and to the Priviledges of this City: Wherefore when he ſaith, he meaſured the Gates, it is, as if he had ſaid, he meaſured the Entrance, Strength and goodly Countenance of Him, with the Manſions of Glory that are to be enjoyed by every one that entreth in hereby; for the Porch, Poſts, Face, Entrance and Chambers of the Gate in *Ezekiel*, they ſignifie the Entrance, Strength, *Shining Countenance*, and reſting places that every one ſhall find in the Lord Jeſus that entreth in by him: and to meaſure all theſe, it is in ſubſtance but this, To ſet them forth, and out, in their full force, glory, largeneſs, beauty and profitableneſs, in the view of all: for I told you at the firſt, the Golden Reed is the Word of God: Now the City and the Gates thereof, are ſaid to be meaſured by this Golden-Reed; which I ſay, can be nothing elſe, but an opening of all the Excellencies of Chriſt, as he is the Gate of the Sheep, even by the full Sway, Power, Majeſty, and Clearneſs of the Word. The Lord help us! Chriſt, as he is the Door to God, and to all Goſpel-Priviledges, is now ſtrangely handled, and ſo hath been of a long time among the Sons of men; ſome of them making him the very In-let to all the vile and abominable crew in the World, counting all that are pliant to their ungodly humours, the Saints of the moſt high, and Chriſt the Door and Gate through whom they have right to enter, and to whom belong the delicates of the precious things of God, even thoſe which he hath moſt choicely laid up, and reſerveth for none but thoſe that unfeignedly turn from iniquity, and walk with him in the newneſs of the Spirit. Others again do ſhut up the Gates againſt the Godly, labouring with might and main to hinder thoſe that labour to enter, that fain would do it unfeignedly. Others again do labour all that in them lies todeface the Gates, to take away their Beauty: like him that *took the Gold from off the Doors and Gates of the Temple*, rendering Chriſt a low and carnal buſineſs, *&c.* but at the meaſuring-day, at the day when the *Golden-Reed* ſhall be the alone *Rule*: then you ſhall ſee this City, and her Gates diſcovered in their own Glory, Holineſs, and Beauty: for though in our affliction under Antichriſt, our Temple and Inſtruments of Worſhip, with the City, Wall, Gates, and the like, have been much defaced, (even our Doctrine of Faith and Worſhip) and have been much trod and trampled under the Foot of the uncircumciſed: Yet all ſhall be recovered and brought into Order again by the Golden Reed of the Word of God: which thing was figured forth to us by that good man *Ezra* the Scribe, who at the reſtoring of *Jeruſalem* took review of all the things pertaining to the City, both touching its Breaches and Deformity, and alſo how to ſet all things in Order, and that *by the Law of God which was in his Hand, even according to the Writing thereof.* And whoſoever doth but read the Hiſtory of *Ezra* and *Nehemiah* throughout, they ſhall find that by the Word of God they brought all things to paſs; all the Ordinances of the Houſe andCity of God into their right and holyOrder: And indeed the meaſuring of the City and of the Gates thereof, which is Chriſt the Way, it can be nothing elſe but a bringing of them by the right underſtanding and opening of the Word into their proper Places and Excellencies, both for Comers in, and Goers out, *according to the Commandment*: for to ſpeak properly, Chriſt in his Love, Grace, Merits and Largeneſs of Heart, to let Souls into Communion with God and all Happineſs, is in all theſe things unſearchable, and paſſing knowledge, being filled with theſe things beyond thought, and without meaſure.

Mat. 23. 14. 2 Chron. 29. 7. 2 Kings 18. 16.

Ezra 7. 14. & 8. 34. Neh. 8, 9.

Ezek. 40 4 & 43 7, 8. 9, 10, 11, & 12.

Eph. 3. 8. Col. 3. 9. Eph. 3. 18 & 19 Job 3. 34.

46. *And he meaſured the City, the Gates thereof, and the Wall thereof.* In that he ſaith, *he meaſured the Wall alſo*, it is to ſhew us that all things now are according to the Rule of the Word: The Inhabitants are according to the Word, the Entrance is according to the VVord, yea, and ſo is the ſafety of it alſo, even a Fence to fence them from their Enemies; even a fence on every ſide, that they may be at eaſe and reſt, and be no more a toſſing to and fro: *O thou afflicted, and toſſed with Tempeſt*, ſaith he, *and not comforted*, (I will do many good things for thee) *in righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from Oppreſſion, for thou ſhalt not fear; and from Terror, for it ſhall not come nigh unto thee.* Iſa. 54. 11, 14.

The wall meaſured.

Touching the VVall, what it is, I have ſpoken already; therefore here I ſpeak only to the meaſure of it, which meaſure is only the fulfilling all thoſe Promiſes and Engagements of God, that are made to *New Jeruſalem*, for her Safety and continual Defence; and that not only in her own Eyes, but in the Eyes of all her Beholders: Then ſhall that ſaying be with gladneſs in the Mouths of all the Inhabitants of this *Jeruſalem*, *We were bond-men, and yet our God hath not forſaken us in our bondage, but hath extended Mercy unto us in the ſight of the Kings of Perſia, to give us a reviving to ſet up the Houſe of our God, to repair the deſolations thereof, and to give us a Wall in Judah and in Jeruſalem.* VVhich VVall, I ſay, ſhall be ſo conſpicuous to all the Adverſaries of this holy and beloved City, that the greateſt of them ſhall not once dare to peep or mutter againſt her any more: *God is known in her Palaces for a Refuge: for lo, the Kings were aſſembled, they paſſed by, they ſaw it, and ſo they marvelled; they were troubled, and haſted away; fear took hold upon them, and pain, as of a Woman in travel:* As it is ſaid of the building of the VVall after the Captivity; when the Enemies and all the Heathen ſaw it was finiſhed, they were much caſt down in their own Eyes.

Ezra 9. 9. Pſal. 48. 1, 2 3, 4, 5, 6. Neh. 6. 15, 16.

The regulating of this City by this Golded Reed, and the meaſuring the Gates, and VVall by this VVord, when finiſhed, will then cauſe *all that have ſkill in ſinging the Lords Songs, and of lifting up the Praiſes of God in this City, to gather themſelves together to ſing, and to praiſe, and to ſay, Bleſs ye the Name of the Lord, for his Mercies endure for ever: for then will they puriſie the People* (this City) *with the Gates and Wall thereof.* Neh. 12. 28, 29, 30.

Wherefore in the mean time, between this and the building of this City, let *Jeruſalem* come into your mind, *and walk about her, go ye round about her* (enquire by the VVord what God hath ſaid of her State, Strength, Safety, Eaſe, Peace, and bleſſed Tranquillity in the latter days) *tell the Towers thereof, mark ye well her Bulwarks, conſider her Palaces, that ye may tell it to the Generations following.* Pſal. 48. 12, 13.

Ver. 16. *And the* City *lieth four ſquare, and the length is as large as the breadth: and he meaſured the City with the Reed, twelve thouſand Furlongs, the length, and the breadth, and heighth of it are equal.* 47.

And the City *lieth four ſquare*] Theſe words do open unto you the matter yet more, to wit, That now both the City, Gates and VVall, were exactly in their Viſibility according to the VVord, lying even every way with that Golden Reed: for by *four ſquare*, you are to underſtand *Perfection*, or an anſwering the figures that of old did figure to us the compleatneſs and perfection of the New-Teſtament-Order.

For if you ſearch the Scriptures, you will find that eſpecially the great and principal Inſtruments of God's Worſhip in and under the Law, their Perfection was what here you read to be the Perfection of this City, even a *four ſquare*. As for inſtance *The Breaſt-plate of Judgment*, on which were engraved the Names of the Children of *Iſrael*, its exact point of Perfection was, to be a right *four ſquare*. The *ten Baſes* alſo, that were to be for Bearers to the Lavers in the Temple, they were to be *four ſquare*: The *Altar of Burnt-Offerings* likewiſe, with the *Altar of Incenſe*, their perfect Pattern was, that they ſhould be *four ſquare*: the *inward Court*, and

Exod.28. 15,16. & 39. 8, 9. 1 King. 7. 27,28, 29, 30, 31. Exod. 27. 1. & 38.1. Ezek.43. 13,14, 15, 16,17,18. Exod.37.1. Ezek. 40. & 41. 21. & 40.40, 41, 42. & 48. 30, 31, 32,33, 34. Exod. 27. 1.& 38.1. 1 King. 7. Ezek. 40. 42.

outward Court, with the *Poſts of the Temple*, and *Tables* on which they were to ſlay the Sacrifices, they were *all four ſquare*. Yea, the City in the Type, in the Viſion of *Ezekiel*, was ſeen to be of the ſame Frame and Faſhion every way, having juſt twelve Gates, and of each of the four Sides three Gates. Wherefore, when he ſaith, *The City lyeth four ſquare*, it is as if he had ſaid, She lieth even with the Pattern, or Golden Reed of the Word; even, I ſay, both in her Members, Doctrine, Worſhip and Manners: For the things afore-hinted unto you, do hold forth all theſe Particulars.

——*And the Length is as large as the Breadth*—— This explaineth the Matter yet more fully and diſtinctly, for as to the things that I made mention of before, though they were to be made *four ſquare*, and that their Perfection lay exactly in that Form; yet theſe *Squares* did not lye in their *Height and Depth*, but in their *Length and Breadth*, juſt as you read here of the Square of this City. As to inſtance: The *Altars*, though they were five Cubits long, and five Cubits broad, yet *but three high*; ſo the *Baſes*, they were a Cubit and an half broad, and a Cubit and an half long, yet *but half a Cubit high*; the *Tables* alſo on which they ſlew the Sacrifices, they were a Cubit and a half long, and a Cubit and a half broad, yet *but one Cubit high*. Which things being thus, you ſee the Reaſon of his ſaying *the Length is as large as the Breadth*.

48. Now by *Length and Breadth* here, we may yet obſerve another Myſtery held forth unto us; for by the *Breadth* is held forth the Perfection of the Rule, or Law to which all Chriſtians ought to yield their hearty Obedience: *His Commandment is exceeding broad*: The Breadth of which is ſignified, I ſay, by the Breadth of thoſe things that before you ſee to be the Inſtruments of the Worſhip of God: Now, as by Breadth, we are to underſtand the perfect Latitude and Compaſs of the Commandment; ſo by Length, we are to underſtand the Anſwerableneſs of the Obedience of the Inhabitants of this City: for indeed the Perfection of Chriſtian Obedience lieth in an Anſwerableneſs to the Will of God; as it is ſaid of the Father and Mother of *John* the Baptiſt; *They walked in all the Commandments of the Lord blameleſs*; and of *Anna*, *that ſhe continued without ceaſing in the Service of God in the Temple, day and night*: This is to be as long in our Obedience, as the Law is broad in Commanding: the Law commands right Obedience, and the Chriſtian giveth it; the Law commands continual Obedience, and the Chriſtian giveth it; the Law commands univerſal Obedience, and the Chriſtian giveth it: He giveth it all theſe ſorts of Obedience, 1. By the Perſon of Chriſt, for he is his Righteouſneſs; he giveth it all theſe, 2. With the *Conſent of the Mind*; and 3. He giveth it all theſe Obediences in the Love of the Spirit, which the Apoſtle calleth *the fulfilling of the Law*; that is, an anſwering the Breadth of its Command, by the Length of Obedience: wherefore when he ſaith, *The Length is as large as the Breadth*, he would have us underſtand how perfect in Holineſs theſe bleſſed Souls will be at this Day: and indeed, this is it that is by God expected to be in this City at this Day: As the Angel with his Meaſuring-Line ſaid to *Zechariah*, *I am going to meaſure Jeruſalem, and to ſee what is the Breadth thereof, and what is the Length thereof*: To ſee whether their Doctrine be pure, and whether their Obedience be anſwerable.

By breadth is to be underſtood the perfection of the Word, and by length the compleatneſs of the Saints Obedience.

Pſal.119. 96. Luk. 1.6. & 2. 37. 1 Cor. 1. 30. Rom.7.16. Rom. 13. 10. Zech.2. 2.

49. *A ſecond Meaſure.*

——*And he meaſured the City with the Reed, twelve thouſand Furlongs*—— Theſe latter VVords do refer us to a diſtinct Meaſure from that which went before; the former Meaſure pointing at the Breadth of her Commandment, and the Length of her Obedience; but this at the Glory and Fulneſs of her Manſions and Portions: For after he had ſaid, *The City lieth four ſquare*, and that *the Length is as large as the Breadth*, (which is the full and compleat Effect of that firſt Meaſure) he comes over again with another Meaſuring, ſaying, *And he meaſured the City twelve thouſand Furlongs*; as who ſhould ſay, He meaſured the City, Gates and VVall firſt, and found them all exact, and according to the Golden Reed; and after he had ſo done, *he meaſured the City with the Reed twelve thouſand Furlongs*.

He meaſured the City with the Reed] That is, he meaſured out to the City, he meaſured for the City, for its Lot and Portion, twelve thouſand Furlongs: VVhich very thing you find in the Viſion of the Prophet *Ezekiel*: for after he had meaſured the City, the Veſſels, with the Inſtruments of VVorſhip, I ſay, when he had done this, he comes again with an *Afterwards*, to meaſure the City her Portions and Manſions, *Ezek.* 47. 1. &c. *A Portion meaſured out for the City.*

VVherefore, I ſay, theſe VVords do refer to her Portion that ſhe is to enjoy of her God, as the former referreth to her Duty and Obedience.

Now that which maketh me conclude that this latter Meaſure is a Meaſure diſtinct from the former, and that it relateth neither to the Exactneſs of Rule, nor the Compleatneſs of Obedience, but only to the Largeneſs of the Portions that God will allot for thy Sons and Daughters, thou City of God, it is,

Firſt, Becauſe this is the *biggeſt Meaſure*: For I find, by conſidering the Scripture, that as the Perſons and Things pertaining to the VVorſhip of God, were to go according to the Rule of this golden Reed, ſo alſo the Portions that pertained to the Perſons VVorſhiping, were to go by Rule and Meaſure alſo, (as here he ſaith he meaſured alſo the City, or to it, with the Reed, *twelve thouſand Furlongs*.) And hence it is that our Grace is called the *Meaſure of Grace*, and that our Glory is called a *weight of Glory*.

Rom.12.3 Eph.4.7. 2 Cor. 4. 17.

Now I ſay, I find that our Portions do go always under the biggeſt Meaſure; the Spoons, Cups, Flaggons, Snuffers, Baſons, Candleſticks and Pans, which were the Inſtruments of VVorſhip, were not ſo large as the Chambers in the Temple, and the Compaſs of the Holy Land, which were the * Manſions, and * Portions of the Church.

* *See Joſh. 15. to Chap. 19.*

Secondly, I take the *twelve thouſand Furlongs* to ſignifie Portions, rather than VVorſhip or VVorſhippers; becauſe, as to the Nature of it, it moſt exactly agrees with the Portions that are meaſured out to this City by the Angel before *Ezekiel*, which is a Meaſuring forth ſo much Land for the Portion of the Prince, ſo much for the Portion of the Prieſt, and ſo much for the Portion of the twelve Tribes: Yea, the very Phraſe, *Twelve thouſand Furlongs*, alſo implieth ſuch a Compaſs of Ground, by which we find the Holy Land hath been meaſured.

* *Joh. 14. 1, 2, 3.* *Ezek. 45. 46, 47. Luk. 24. 13.*

Laſtly, I take it to be thus alſo; becauſe I find not in all this Deſcription of this Holy City, that any Place doth give us that Ground to ſpeak to her Meaſure of Portion, as this; and it would ſeem ſtrange to me, that the Deſcription of this City given by *Ezekiel*, ſhould be more compleat than this that is given by our Prophet *John*: for *Ezekiel* doth moſt amply ſet forth her Portions, even diſtinctly, for Prince, Prieſt, and the Tribes in particular. This therefore is to be underſtood of the Portions of the City, which *John* did ſee were meaſured out unto her, immediately after he ſaw the Breadth of her Rule, and the Length of her Obedience: Only conſider that *Ezekiel* meaſureth by Reeds, not counting by Furlongs; but *John*, though he meaſureth by Reeds, yet counteth by Furlongs.

Joh.11.18.

But now, though the Holy Ghoſt is thus pleaſed to ſpeak of the Portions of the Saints in the New *Jeruſalem*, as if he intended chiefly that their Portion ſhould conſiſt in outward Happineſs, and in the Enjoyment of ſuch and ſuch a Portion, or Compaſs of Ground: Yet conſider that theſe are but metaphorical and borrowed Expreſſions, ſpoken to our Capacities, under which is indeed included the Nature of our Bleſſed and Spiritual Food and Nouriſhment: You know it is uſual for the Holy Ghoſt in Scripture to call the Saints Sheep, Lambs, Heifers, Cows, Rams, Doves, Swallows, Pellicans, and the like; and

Joh.20. 15, 16. Amos 4.3.

Jer. 31. 18. Song 2. 5. Ezek. 34. 14. Zech. 10. 1. Iſa. 30. 24. Mic. 4. 4. Ezek. 47. 8, 9, &c.

and alſo to call their Food, their ſpiritual and Heavenly Food, Graſs, Provender, VVheat, Wine, Oyl, Grapes, Apples, Figs, Nuts, and the like alſo; all which are but ſhadowiſh and figurative Expreſſions, even as this of the Meaſure of the *twelve thouſand Furlongs*: and obſerve it, that which *John* ſaith here is twelve thouſand Furlongs, *Ezekiel* tells us, *it lieth on this ſide, and on that ſide of the Bank of the River of the Water of Life*: Now I think there is none ſo much void of Underſtanding, as to think this VVater of Life is any thing elſe but the precious Grace of God, in and thorow the Lord Jeſus: VVherefore the Ground or Meaſure for Portions, it is nothing elſe but our Spiritual and Heavenly Food, even Spiritual Grace, and Gifts, and Comforts, that the Holy Ones of this City ſhall moſt plentifully partake of, and enjoy: And ſo indeed the Prophet alſo ſaith, ſpeaking of the Portions of the Holy Land for this City: *The Increaſe thereof*, ſaith he, *ſhall be for Food unto them that ſerve the City; and they that ſerve it, ſhall ſerve it out of the Twelve Tribes of Iſrael: Out of the Twelve Tribes*, that is, out of the *twelve thouſand Furlongs*, which is the Portion of the Tribes. This is according to the Saying of the Prophet *David*, *He maketh me to lie down in green Paſtures, he leadeth me beſides the ſtill Waters*: And again, *For the Lamb that is in the midſt of the Throne ſhall feed them, and ſhall lead them into living Fountains of Water: for their Shame, they ſhall have double; and for Confuſion, they ſhall rejoyce in their Portion: Therefore in their Land they ſhall poſſeſs the double; Everlaſting Joy ſhall be upon them.*

Ezek. 48. 18, 19. Pſal. 23. 2. Rev. 7. 17. Iſa. 61. 7.

Thus you ſee the Meaſure of the City, Gates, and VVall, and the Effect of that; and thus you ſee alſo the Meaſure of the Portion for the City, with what it is: VVherefore it remaineth that we ſee what is to be the Effect of that alſo.

50. *And he meaſured the City with the Reed, twelve thouſand Furlongs, and the Length and the Breadth, and the Height of it are equal.* Before he told us, that *the Length was as large as the Breadth*; which I then told you, did ſignifie the Nature of her Rule, and the meaſure of her Obedience: but now he adds, and ſaith, That both *in Length and Breadth, and in Height, ſhe is equal.* Wherefore in that he adds at laſt a ſquareneſs of Height, to her ſquareneſs of Length and Breadth; and alſo in that he adds it not before he had told us of the Meaſure of her Portions, he would have us to underſtand, that as the Rule in which this City ſhall walk, ſhall be compleat, and as her Obedience to that Rule ſhall be compleat, ſo her Enjoyment of God and his Grace at that Day ſhall be proportionable alſo: She is *ſquare* in her Rule, *ſquare* in her Obedience, and *ſquare* in her Enjoyment of God and his Goodneſs; *The Length, and the Breadth, and the Heighth of it are equal.* Indeed the Scripture ſaith, That in keeping his Commandments there is great Reward: And again, *This Man ſhall be bleſſed in his Deed.* This ſheweth unto us then, what glorious Days theſe will be to the Houſe and City of God; even Days in which Saints ſhall ſee the Mind of God clearly, have Hearts to do it compleatly, and have continually the anſwerable Enjoyment of God, and ſpiritual Happineſs: Now will his *Paths drop Fatneſs*, with a Witneſs! and now will he *meet him that rejoyceth and worketh Righteouſneſs, thoſe that remember him in his Ways: And the Length, and the Breadth, and the Heighth of it are equal.* Wherefore the Prophet in the Viſion of the Meaſures of the Portions, doth obſerve that there was a *Squareneſs* in them, as well as in their Ordinances and Obedience: and hence it is that he tells us that every little Chamber was one Reed broad, and one Reed long: And again, the Oblation, that is the Portion for the Tribes, ſhall be five and twenty thouſand: *By five and twenty thouſand ye ſhall offer the Holy Oblation FOUR SQUARE, with the Portion of the City.*

Pſal. 19. 11. Jam. 1. 25. Pſal. 65. 11. Iſa. 64. 5. Ezek. 40. 7. & 48. 20.

Again, In that he ſaith, *The Length and Breadth, and the Height of it are equal*; he ſheweth us how fit this City at this Day will be, even for the Kingdom of Heaven and Glory: for obſerve, That as the Rule, Obedience, and Comforts of God, do make this City a ſquare City, both in Height, and Length, and Breadth; ſo the Holieſt of all, which was a *Type of Heaven, was of the ſame Faſhion alſo; *It was twenty Cubits high, and twenty Cubits long, and twenty Cubits broad; the Length, and the Breadth, and the Height of it were equal.*

* Heb. 9. 24. 1 King. 6. 20.

Wherefore, as now the VVill of God will be done (according to the Petition) *on Earth as it is in Heaven*; ſo will this City be at this Day fit to enter into the Holieſt Place; even as fit as one *four ſquare* is to ſhut into another: Here is a *four ſquare City* for a *four ſquare Heaven*; *And the Length, and the Breadth of it are equal*: Wherefore it is upon this Account that this City at her appearing, is ſaid to be adorned and prepared, as a Bride is for her Huſband, which we all know is the moſt perfect and compleateſt Attire that is poſſible to be got: And therefore it is again, that at the Coming of the Lord, thoſe that go in with him to the Marriage, are ſaid to be *ready beforehand.*

2 Chron. 3. 8. Ezek. 41. 4. Mat. 6. 10. Rev. 21. 2. Mat. 25. 10.

51. *A third Meaſure.*

Verſe 17. *And he meaſured the Wall thereof, an hundred and forty and four Cubits.* This Meaſure of the VVall that here he maketh mention of, is alſo diſtinct from the former Meaſure, where he is ſaid to meaſure the City, Gates, and VVall; and it refers to *ſuch a Wall*, or *to ſuch a part of the Wall in ſuch a Place*: For I find that though the VVall of this City in general is that which ſhall incompaſs the New *Jeruſalem* round; yet this VVall is in ſome Place, and for ſome Reaſon, of another Manner and Meaſure than the VVall is in general, as it compaſſeth round the City; which part of the VVall is called the *broad Wall*, the VVall upon which even half of the People *might walk compleat at once.*

Neh. 3. 8. & 12. 38.

But to trace out the Buſineſs in the Type, and ſo to come to its Anſwer in the Anti-type: I find that a little diſtance from *Jeruſalem* there was a Place called *Tophet*, which Place was counted Prophane, Unholy, or Defiled; I find alſo that this Unclean, Unholy Place, was a Figure of *Hell it ſelf*: Now mark, I find by the Scripture, that againſt this *Tophet*, this unholy and prophane Place, was the *broad Wall* of the City for the Defence of the Sanctuary, erected, and reared up: *He meaſured*, ſaith the Prophet, *by the four Sides, and it had a Wall round about, five hundred Reeds long, and five hundred Reeds broad, TO MAKE A SEPARATION BETWEEN THE SANCTUARY AND THE PROPHANE PLACE.* VVhich Wall could not be that Wall which compaſſed the City, becauſe it was but five hundred Reeds long: for take the Meaſure of this Wall in its largeſt Meaſure, and it is, (if you count a Reed for that which we count a Pole) but twelve Furlongs, which Compaſs will ſcarce go round many Market-Towns; eſpecially, if together with this, you conſider the Breadth of the Wall, whoſe Breadth is as large as its Length; wherefore now there is not room enough for a City ſo big as a Cottage to ſtand in the midſt thereof: I ſpeak this, to ſhew you that the Wall in this place is not the Wall that goeth round about the City, but the Wall that is placed juſt between the *Sanctuary* and *Tophet*, or Hell it ſelf: Now though *Ezekiel* and *John* did differ touching their Count about the Thickneſs of this VVall, it is not ſo much to ſignifie the VValls are not one and the ſame, as to ſhew us that the one, to wit, *Ezekiel's* Wall, was to encompaſs a worldly Sanctuary, but *John's* to incompaſs a Spiritual and Heavenly; wherefore *Ezekiel's* muſt be of ſo many Reeds long to go round about the material Sanctuary, as a Type; but *John* comes more to the Spirit of the Matter, and ſheweth us what the Sanctuary, VVall, and the like ſhould mean; for by Sanctuary, we are to underſtand (even in the Old Teſtament) a Place of Safety and Security, which was a Type of Chriſt: Now in that *Tophet* did ſtand againſt the Sanctuary in the Letter, it ſignifies that Hell

2 King. 23. 10. Iſa. 30. 33.

A broad Wall againſt Tophet to keep the Sanctuary.

Ezek. 42. 20.

Ezek. 11. 16. Heb. 6. 18.

Hell it ſelf is bent againſt all thoſe that take Shelter in Chriſt; but to no purpoſe, for in the very face of *Tophet*, even between it and our place of ſanctuary, is fixed an invincible and impregnable mighty Wall, to keep in ſafety thoſe that have fled to Chriſt for ſhelter. Now I ſay, in that *John* tells us this VVall is *an hundred forty four Cubits*, (and waves the manner of the meaſure of *Ezekiel*) it is to ſhew us that this VVall is for the ſafety of the *hundred forty four thouſand* that have taken ſanctuary in Chriſt, that is, all the holy and truly gracious Souls that *are with him on the Mount Zion, having his Fathers Name written in their Foreheads*; both Numbers, I ſay, being *twelve times twelve*, implying a ſufficient ſafety for all that are ſincerely and truly gracious.

Why this Wall is ſaid to be 144 *Cubits.*

Rev. 14. 1, 2, 3. Rev. 7.

52. And now to bring down the matter to our *New Jeruſalem*-ſtate: for though it be true in all Ages, that there is between thoſe that have taken ſanctuary in Chriſt, and the bottomleſs pit, an invincible and mighty Wall of Grace and heavenly Power, and of the Merits of Chriſt, to ſave *to the utmoſt* all and every one that are thus fled to him for ſafety; yet there is ſomething in it more than this, for thoſe that come into the days and ſtate of the *New Jeruſalem*: For, I ſay, this Wall being it that makes a ſeparation between the Sanctuary, and the prophane place in general, and yet being ſpoken of as a thing extraordinary, and accompanying the ſtate of this new City *onely*; it implieth that at this day the Saints ſhall have that ſhelter by this Wall from all the force of Hell, and the damned Spirits that now from *Tophet* afflict them, that they never had before; and therefore you find at the beginning of the thouſand *Years*, which (as I conceive) is the time of the building of this *City*, *a mighty Angel is ſaid to come down from Heaven to lay hold of the Dragon, that old Serpent, called the Devil and* Satan, *and to bind him a thouſand Years; which done, he caſts him into the bottomleſs pit, and there ſhuts him up, to the end he ſhould deceive the Nations no more*, the effect of which will be not onely a delivering of the Saints from outward perſecution, but alſo from being any more aſſailed with either wicked and erroneous Doctrine, or fierce and fiery darts from the Prince of Darkneſs, which now many of them are ſo much annoyed and afflicted with: now the Church will be free from thoſe helliſh ſuggeſtions to blaſpheme, to deſpair, and the like, that her Members do yet moſt dreadfully and ſadly meet with: for obſerve, this old Tempter is ſaid to be tied up, or to be caſt into the bottomleſs Pit, firſt as he is a *Dragon*, under which name he goeth in this Book, in his perſecuting the Church, *Rev.* 12. Secondly, he is ſaid to be ſhut up, as he goeth under the name of a *Serpent*, under which name he went when he fomented his devilliſh and damning ſeducing Doctrine to our firſt Parents; the which the Spirit expreſly ſeems to relate unto, and therefore calls him *that O L D Serpent*; *that O L D Serpent* that deceived us at the firſt. Thirdly, he is ſaid to be ſhut up alſo, as he goeth under the name of the *Devil* and Satan, under which Name he goeth commonly in the New-Teſtament, when he provoketh and ſtirreth up our luſts, and when he labours to drive us into all manner of unbelief, diſtruſt, deſpair, and ſo conſequently into murmurings and blaſphemy againſt God. Wherefore, I ſay, that at the day that this Wall is ſet up in all its glory, and when it performs every part and piece of its office to the full, *then ſhall Satan be bruiſed under our Feet indeed*, and then ſhall *Jeruſalem* be called, *The joyus City*, and her People, *A Joy*; *for her former Sorrows ſhall be paſt and forgot.*

Heb 7. 25. 26.

The profit of the broad Wall.

Satan *bound as Deceiver, Perſecutor and a Tempter to blaſphemy and unbelief.*

Rev. 20. 1, 2, 3.

Object. If thou ſtill objecteſt But I have yet an evil heart, and therefore if I be not rid of that at that

53. day (ſhould I live till then) why though there ſhould be no *Devil* to afflict me, I ſhall feel and meet with ſorrow and trouble enough.

Anſw. I anſwer thee: First, I dare not ſay that at this day thou ſhalt be in every ſence without thy evil heart, in the midſt of all this glory, tempted Soul: Yet I ſay thus much to thee;

The benefit of having Satan thus bound and tied up.

First, VVhere there is no Devil to tempt, though the Saints will yet be imperfect, and come ſhort of a glorified ſtate; yet they by his abſence will be delivered from many dreadful vexing and burning helliſh Darts, that will otherwiſe confound and afflict the Soul like Arrows, whoſe heads are poiſoned: Chriſtians have a great dealmore eaſe, when God doth (even at this day) with-hold the Devil for a ſeaſon, (though yet they have their own luſts) than they have when the Devil and their own luſts are ſuffered to meet and work together: yea the Lord Jeſus himſelf, who had no ſin, yet in the Temptation was fearfully handled and afflicted with the Devil; though all the while, I ſay, he kept him at ſtaves end, and did not ſuffer him in the leaſt to annoy his Perſon; and therefore 'tis ſaid that when he was in the *Wilderneſs* in the conflict, *the Angels came to miniſter unto him*: at the time of his *Agony* alſo, in which Agony doubtleſs Satan had a very great hand to afflict him, you ſee his complaint, how that he was ſore amazed, and exceeding ſorrowful, even unto death, being ſo laden with heavineſs and ſorrow, that he was ſcarce able to ſtand or wag under the burden of it. Satan even from himſelf beſides the workings of our own Luſt, doth do us wonderful injury, and hits our Souls with many a fiery Dart, that we think comes either from our ſelves, or from Heaven, and God himſelf; but now by this Wall, *this broad Wall*, this Sorrow will be cut off.

Mark 1. 12, 13. Col. 2. 14, 15. Luk. 23. 44. Mark 14. 33, 34.

Corruptions ſhall now alſo be greatly weakened.

Secondly, Again, when Satan is thus tied up, we ſhall, together with this Mercy, receive ſuch a plentiful pouring forth of the Holy *Ghoſt*, that though there will remain in us ſtill the remainders of our *Corruptions*; yet by the plentiful in-dwellings of the holy Ghoſt, and the Joy and Peace and heavenly ſweetneſs thereof, theſe things ſhall lie like lean, withered, blaſted things: the reaſon of that power and that ſtrength that our Luſts have to this day in our hears, it is becauſe we are ſo lean and thin and weak in the things of God: ſtrong Grace makes Corruptions weak, and ſtrikes them thorow, laying them at the point of death, always gaſping for life: thus it was with *Moſes*, he had ſuch Grace in his Soul, and ſuch Communion with God, that though he had yet a Body of Sin within him, it was a rare thing for him to ſee his wretchedneſs; that is, to ſee it pert, lively, and powerful in him: indeed God ſaith, *That upon the Land of his People ſhall come up Briars and Thorns; yea, upon all the Houſes of Joy in the joyous City, becauſe the Palaces ſhall be forſaken, the multitude of the City ſhall be left, the Forts and Towers ſhall be for Dens for ever, a Joy of wild Aſſes, a Paſture of Flocks; until the Spirit be poured on us from on high, and the Wilderneſs be a fruitful Field,* &c. *And then the Lord ſhall defend the Inhabitants of Jeruſalem, and he that is feeble among them at that day ſhall be as David, and the Houſe of David ſhall be as God, even as the Angel of the Lord before him: The Inhabitants ſhall not ſay, I am ſick; The People that dwell therein, ſhall be forgiven their Iniquity.*

Numb. 11, 14, 15. Iſa. 32. 13, 14, 15. Zec. 12. 8. Iſa. 33. 24.

And he meaſured the Wall thereof, an hundred and forty and four Cubits, according to the meaſure of a man, that is, of the Angel. According to the meaſure of a Man.] The Man Chriſt Jeſus: For the meaſure of this City, or the Golden Reed with which this City is thus meaſured, it is *His*, Word and Law of the New-Teſtament: *All Judgment is committed into the hand of the Son; and God hath given him authority to execute Judgment alſo, becauſe he is the Son of man.*

54. * Joh. 12. 48. * Joh. 5. 27.

—*According to the meaſure of a Man, that is, of the Angel.* This *Angel* is one of the Seven that had the ſeven laſt Plagues to execute upon the *Man* of Sin, and yet he ſaith, *the meaſure is according to the meaſure of a man*; the meaning is, That

Rev. 21. 9.

That the City, the New *Jeruſalem*, is to be builded according to the Word of Chriſt; but yet by his Word as it is in the hand of his Angels, that is, his Meſſengers and Servants; of which Servants, the Chief will be thoſe that are his Inſtruments to pour forth the ſeven Vials full of the ſeven laſt Plagues upon the Antichriſtian Harlot: For they with their Plagues, will both deſtroy what ſtandeth in implacable Oppoſition, and will ſubject the reſt, and bring them into a Correſpondency with the Word and Will of God (as I have ſhewed.) Whence note, That they of his Servants that God ſhall uſe to pour forth his laſt and moſt dreadful Plagues upon the VVhore, they are they that God will uſe to ſhew us the Pattern of this Holy City: Or thus, They that can tell how to plague the *Whore*, they can tell how to meaſure this City: *The righteous Men, they ſhall judge them* (that is, the Antichriſtian Harlot, with her wicked and adulterous Daughters) *after the manner of Adultereſſes, and after the manner of Women that ſhed Blood; becauſe they are adulterous, and Blood is in their Hands.* Ezek. 23. 45.

Thus much touching the Frame of this City, its VValls, Gates, and Foundations, with the Meaſure of each: And now it remains that I ſpeak of the Glory of them.

Verſe 18. *And the Building of the VVall of it was of Jaſper; and the City was pure Gold, like unto clear Glaſs.* 55. The Glory of the Wall. In theſe VVords you have a Diſcovery of the Glory both of the *Wall* and City it ſelf; and that, as you ſee, under the Notion of two choice Metaphors: the *Wall is Jaſper*, the chief of Stones; and the *City is Gold*, the chief of Metals: *And the Building of the Wall of it was of Jaſper, and the City was pure Gold.*

This *Jaſper* is that Stone, in the Light of which this City is ſaid to deſcend, as in the Light of a Stone moſt precious: Now as there he ſaith ſhe deſcended in the Light of this Stone, ſo here he ſaith this Stone is the *Wall* thereof; *And the Building of the Wall of it was of Jaſper.*

This therefore confirmeth unto you what I ſaid of the *Wall* before, to wit, That it was the Salvation of God through Chriſt: wherefore learn this by the way, that this City ſhall not be at this Day in her own Keeping, but in the Keeping of Jeſus Chriſt; He with his Benefits doth compaſs her round, and by him alone ſhe lieth down in Safety: VVherefore it is from this Conſideration that God doth ſay by the Mouth of the Prophet, *I will give them within my Houſe, and within my Walls, a Place and a Name better than that of Sons and of Daughters; I will give them an everlaſting Name that ſhall not be cut off.* Iſa. 56. 5.

56. *And the* [*Building*] *of the Wall*, &c. By this word *Building*, we are to underſtand both the Materials of the *Wall*, the Manner of their Placing, and the Inſtruments that God will uſe for the ſetting up thereof: Now to ſpeak properly, this *Wall* being the Lord Jeſus Chriſt Himſelf in his Precious Merits, Benefits and Offices, the Builder hereof muſt needs be God Himſelf; for he it is that hath made this Chriſt for us a Safeguard and Defence, by making of him *our Wiſdom, Righteouſneſs, Sanctification and Redemption*, by which he doth incompaſs us round on every ſide, and that at every Moment, to deliver us from the Power and Deſtruction both of Sin, Death, the Devil, and Hell. 1 Cor. 1. 30. Heb. 11. 10 Heb. 3. 4.

But again, The Building here ſpoken of, is a Building of this *Wall* after the Deſtruction of Antichriſt, and ſo long after Chriſt was ſent, and made theſe things in his own Perſon, to his beloved and bleſſed Church: VVherefore the Building of this *Wall* that is here ſpoken of, it muſt be underſtood of the Recovering again the Purity of thoſe Doctrines, in which the Lord Jeſus, with all his Benefits, is found and made ours, for our everlaſting Defence and Safety: For we find that the King of *Babylon*, who was a Type of our Antichriſt, when he came up againſt *Jeruſalem*, the Type of our Primitive Church, he brake down their City, deſtroyed their *Walls*, rifled their Houſes, and killed their Children; whoſe Steps, I ſay, our Antichriſt follows to a Hair, in treading down the Primitive Church, corrupting her Doctrines (which are her Safeguard and *Wall*) alſo robbing and ſpoiling the Houſes of God, and killing his Children with a thouſand Calamities; turning all the heavenly Frame and Order of Church-Government into an Heap of Rubbiſh, and a confuſed Dunghil. Pſal. 74. 4, 5, 6, 7.

Wherefore the Building again of this *Wall* is to be underſtood of the Recovering, and ſetling, and faſtning the Doctrines of Chriſt, as afore, in which Doctrines he in all his Benefits is wrapped, and held faſt for ever: I ſay, a recovering of them, and ſetting him up again in his primitive and pure Glory, of being our Prieſt, Prophet and King in his Church, and a giving unto theſe Offices their own proper Length, Breadth, Height and Depth; letting them rule in all their Force, Glory, and Majeſty, and Authority, for then will be golden Days, and not till then; then, I ſay, when the ſeveral Offices of the Lord Jeſus do rule in their own Nature and Largeneſs of Authority, both in the Church and in the *World*. Zec. 14. 9. Rev. 11. 15 Zec. 9. 7, 8.

Alas! This *Wall* is yet unbuilt, the Offices of the Lord Jeſus do not yet ſhine in that Purity, nor ſo ſtand in their proper places, as they ſhall do at the coming in of New *Jeruſalem*: the *Wall* lies yet but as an Heap of Rubbiſh; the Offices of the Lord Chriſt are to this day by many Preachers confounded, and removed to and fro, even like looſe and rouling Stones; theſe Offices alſo are by others attributed to Antichriſt, and his Children of Iniquity; but at this day the Nations ſhall know themſelves to be but Men, and the Doctrines of Chriſt ſhall be ſet again in their own Places: Now ſhall every going into this City, and every going out thereof, ſtand where it ought; and now ſhall every Towerand Fortreſs on this *Wall* be placed as in the days of old; which Towers and Fortreſſes are the glorious Names and Attributes of the Father and Chriſt: for *the Name of the Lord is a ſtrong Tower, the Righteous flee into it, and are ſafe*: And again, *Thou haſt been a ſhelter to me, and a ſtrong Tower from the Enemy*: Wherefore now, I ſay, ſhall the Name of God, as *Lord of all*, and *Father of his Church*, with the Names of the Son, as *Head*, *Saviour*, and *King of Kings*, be as the Bulwarks to this City, to which ſhall be added all the Promiſes, Conſolations, Encouragements, *&c.* in the bleſſed Book of God, out of which this City continually ſhall ſuck the Milk and Nouriſhment of the unſearchable Grace of God to them; to all which ſhall be added many *new pieces of Timber in the Wall* (for ſo it was in the Type at the rebuilding of the City) by which *new Pieces*, I gather, that the ſpecial Providence of God, and his Protection, ſhall be at this day ſo faſtned in this *Wall* for the compleat delivering of this City, both from Hell and Earth, that ſhe ſhall ſtand in full Force, Safety and Peace, even till the Heavens and the Earth ſhall be no more. Now when this *Wall* is thus ſet up, even every Truth and Office of Chriſt, in its own true natural Force, about this City; and when God in his ſpecial and moſt indeared Affections, ſhall engage himſelf even everlaſtingly to keep this City Safe from all Storms and Tempeſts, and Trouble and Sorrow; then ſhall theſe Citizens, as a ſign of their Conqueſt both of Hell and the *World*, even ſet up their Banners on the ſeveral Towers of this *Wall*, and the Standards that belong to the Tribes thereof; then, I ſay, *We ſhall rejoyce in thy Salvation, O Lord, and in thy Name will we ſet up our Banners*: And then ſhall the Inhabitants of the *World* both wondering and tremblingly ſay, *Who is this that looketh forth as the Morning, fair as the Sun, clear as the Moon, and terrible as an Army with Banners?* O the Names of God, of Chriſt, of his Offices, and the Power of his Grace and Promiſes! How will they ſhine? In what Glory will they appear? They will be even *as a Wall of Fire round about*

Ezek. 28. 2, 3. 2 Theſ. 2. 4.

The Names and Attributes of the Father and Son, the Towers of this Wall.

Song 1. 10 1 Pet. 2. 1, 2.

Neh. 2. 8.

The Saints ſhall ſet up their Banners on theſe Towers. Pſal. 20. 5. Song 6. 10

bout Jeruſalem; and will not be, as now, in the Mind and Thought of the People, as the White of an Egg in the Mouth, without Taſte; but ſhall be, and appear in their own Brightneſs, Sweetneſs, and Grace: *For how great is his Goodneſs, and how great is his Beauty? Corn ſhall make the young Men chearful, and new Wine the Maids: In that day ſhalt thou ſay, O Lord, I will praiſe thee, though thou waſt angry with me, thine Anger is turned away, and thou* Iſa.12.1,2. *comforteſt me: Behold God is my Salvation: I will truſt, and not be afraid; for the Lord JEHOVAH is my Strength, and my Song, he alſo is become my Salvation.*

57. For the Workmen, I am ſure God is the principal, as I ſaid before; but yet he will do it by Inſtruments, thorow the guidance of his Spirit. The Building of the *Wall* of old, was of God; but ſo, as that he did it by the hand of *Nehemiah* and his Companions. I do obſerve in the compleating of the City *Jeruſalem* of old, that there was firſt *Altar-work*, then *Temple-work*, and after that the *Building the Wall*, and compleating the City. Altar-work, I ſay, was the firſt which was reared, and on which there were offered according to the Law and Holy Cuſtom, the Sacrifices and Offerings both Morning and Evening, as every day required; *but the Foundation of the Tem-* Ezra 3. 1, *ple was not yet laid.* Theſe Altar-men were thoſe 2,3,4,5,6. alſo that afterward built the Temple; but yet by them was firſt of all repaired the Altar, to ſignifie that the firſt work that will be on foot at the beginning of the return of the Chriſtians from out of Antichriſtian *Babylon*, it will be to find out Altar-work, that is, the Prieſtly Office of Chriſt, and to offer by him the Prayers and Supplications of the Church continually. Wherefore theſe Altar-men, or theſe Men in their Altar-work, did figure out for us our famous and holy Worthies, that before us have riſen up in their Place, and ſhook off thoſe Relicks of Antichriſt that intrenched upon the Prieſtly Office of our Lord and Saviour, even worthy *Wickliff*, *Hus*, *Luther*, *Melancthon*, *Calvin*, and the bleſſed Martyrs in Queen *Maries* Days, *&c.* with the reſt of their Companions; theſe in their Days were ſtout and valiant Champions for God according to their Light, and did upon the Altar of God, which is *Chriſt* our Lord, offer up many ſtrong Cries, with Groans and Tears, as every Day required, for the compleat recovering of the Church of God; the Benefit of whoſe Offering we have felt and enjoyed to this Day; but by this the Foundation of the Temple was *not yet laid.*

Altar-work, Temple-work, and City-work.

What Altar-work is.

Ezra 3. 1, 2,3,4, 5,6. Now after theſe, ariſe another People, not another with reſpect to Chriſtianity, but with reſpect to further Light. Theſe Men though they keep the continual Offerings upon the Altar, as the other did, yet they are Men alſo that are for Temple-work, wherefore theſe begin to ſearch out the Foundations of the Temple of God, that they may rear up the Houſe, as well as build up the Altar: Theſe be they that are for having the *Church a ſelect* Act. 19. 9. Rom. 1. 7. *Company of viſible Believers, walking in the Faith and* 2 Cor. 6. *Holineſs of the Goſpel; which Believers are for ſepa-* 24, 15, 16. *rating from the Unconverted and open Prophane, and* 1 Cor. 12. *for building up one another an holy Temple in the Lord,* 13. *through the Spirit.* I ſay, a Temple, or Houſe, or Act 2. 40. *Church*, ſeparate and diſtinct from that confuſed Eph. 2. 1. Heap of Rubbiſh and carnal Goſpellers, that every 21, 22 where like Locuſts and Maggots crawl up and down 1 Cor. 5. the Nations Theſe were figured forth by *Zerubbabel*, 11, 12, 13. *Joſhua*, and all the People of the Land that are for Hag. 1. 12. working and labouring in this Service of Temple- Hag. 2. 1, 2, 3, 4, 5. work.

What is Temple-work.

Again, As there is thus Altar-work, and Temple-work to be done by the Saints when they are coming out of ſpiritual *Sodom* and *Egypt*: So at the end of theſe, there will be City-work on foot alſo. Which City-work will chiefly conſiſt in Iſa. 65. 19. ſetting up the Wall and Gates for Defence, 20, 21. and of building themſelves Houſes or Manſions of Reſt and Refreſhment, after all their hard Uſage under the Tyranny of *the Man of Sin*, that *Son of Perdition*; which City-work will be then compleated, when the Church of *Chriſt* hath obtained a compleat Conqueſt and Victory over the World, and hath got her Enemies, and them that hate her, *to lye at her Feet, and to lick the Duſt of the Soals* Iſa 60. 14. *thereof.* For, as I have told you already, Temple-work, yea, when that is compleat in the Work, yet there may be great Havock made of the Church of *Chriſt*; at which time alſo, City-work may be trampled under the Feet of the Wicked and Uncircumciſed *Gentiles*; but when the City is builded, then Rev. 11. 1, 2, 3. *Zion is become a ſtrong Hold, and about all her Glory* Iſa. 4. 5. *ſhall be a Defence.* Then ſhe either draweth and allureth her Adverſaries to entreat her kindly, and to count it their Honour to be under her Protection (as did the *Gibeonites*) or elſe ſhe breaks and bruiſes, Joſh. 9. and ſubjects them to her by her Power and Authority. *The Daughter of Tyre ſhall be there with a Gift,* Pſal. 45. 12 *and the Rich among the People ſhall intreat thy Favor. In the laſt days*, ſaith the Prophet, *It ſhall come to paſs, that the Lords Houſe ſhall be eſtabliſhed upon the tops of the Mountains, and ſhall be exalted above the Hills; and People ſhall flow unto it, and many Nations ſhall come and ſay, Come, and let us go up unto the Mountain of the Lord, and to the Houſe of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths. For the Law ſhall go forth of Zion, and the VVord of the Lord from Jeruſalem. And ye ſhall judge among the People, and rebuke ſtrong Nations afar off; and they ſhall beat their Swords into Plough-ſhares, and their Spears into Pruning-hooks*; (that Force and Power that they uſed formerly to deſtroy the Church of God, now they ſhall uſe it to do her Service, even to break up the Clods of the Hearts of Sinners, and to prune and dreſs the Houſe of God, and Vineyard of Jeſus Chriſt) *Nation ſhall not lift up a Sword againſt Nation, neither ſhall they learn VVar any more*; (for the Word of the *Kingdom of Peace* ſhall bear ſway.) *And thou, O Tower of the Flock, the ſtrong Hold of* Mich. 4. 1, *the Daughter of Zion, unto thee ſhall it come, even* 2, 3, 4 5, 6, *the firſt Dominion; the Kingdom ſhall come to the* 7, 8. *Daughter of Jeruſalem.* This is City-work, and as to the Glory, Peace, and Deliverance of the Church, it is the chiefeſt of all other, becauſe it is not only moſt excellent for concourſe and multitude, but, I ſay, for Preſervation and Safety; and that not only to keep the Worſhippers, if they keep their Order, but to keep the Order and Worſhippers both in Order and continual Safety, that they may be for ever in the pureſt Order. But now, though at the com- Neh. 4. 1, pleating of this Wall, and the building its Towers, 2, 7, 8, 9, when they are finiſhed, there will be great Peace; 10, 11. & yet all the time that theſe things are doing, before 6. v. 1. to they be done, let the Work-men look for *Oppoſition*, 13. *Taunts*, *Underminers*, and a thouſand Tricks for the Hindrance of it; *For the Street of the City ſhall be* Dan. 9. 25. *built, and the VVall, even in troublous times.*

58. *And the Building of the VVall of it, was of Jaſper.* Of Jaſper only; for as by *Building* is ſhewed unto us the Manner of the VVork, ſo by *Jaſper* is ſhewed unto us the Matter it ſelf, the Matter therefore muſt be (*Jaſper*) *Chriſt* only, his VVord, Offices, and glorious Brightneſs only; for indeed, whatever the ſpecial Grace, Protection and Providence of God will at this day be over this City, yet it ſhall be every whit of it according to *Chriſt*; that is, both of him, for him, and by him, as the Fruits and Effects of his Suffering, Bloodſhed and Merits: *Therefore*, Iſa. 53. 10 ſaith God, *I will divide him a Portion with the Great, and he ſhall divide the Spoil with the Strong, becauſe he hath poured out his Soul unto Death, and was numbred among the Tranſgreſſors.* O Holineſs! How will it ſhine both in Kings and Nations, when God doth this.

59. *And the City was pure Gold.* Having thus given us a Diſcovery of the Glory of the VVall, he now comes to ſhew us the Glory of the City that is within the VVall: *The City*, ſaith he, *is Gold*, it is *pure Gold*: This was figured out by the golden Candleſticks

The Glory of the City

Exod. 25. 31. to 36. dleſticks belonging to the Tabernacle and Temple among the Jews, which Candleſticks did then preſent unto us the Worth and Uſe of the Church of CHRIST; *The ſeven Candleſticks are the ſeven Churches*, ſaith the Lord Chriſt himſelf. Now the City here ſpoken of, is the *Church* in her higheſt and greateſt Glory: Its State was alſo figured out by the Temple it ſelf, whoſe Beams, Poſts, Walls, Doors, and the like, were moſt famouſly covered over with Gold. It was alſo (tho' but leanly) repreſented to us by the golden State of old *Jeruſalem* in the days of *Solomon* the King, in which State *Gold was ſo plentiful in the midſt thereof, that Silver was nothing counted of among the Citizens there, in thoſe days, but was as common as the Stones in the Street of the City.*

Rev. 1.20.

2 Chron. 3. 5,6,7.

2 Chron 9. 13,14,15, 16,17,18 19,20,21, 27.

60. *And the City was pure Gold.* I find by the Search of the Scriptures, that there are divers ſorts of Gold in the World; there is the *Gold of the Land of Havilah, the Gold of Parvaim, the Gold of Ophir, the Gold of Sheba, and the Gold of Uphaz.* Now ſeeing he ſaith the *City is Gold*, yet not diſtinguiſhing what Gold, or which, we may ſuppoſe in this Place he means Gold of all theſe Sorts: and indeed it is moſt agreeable to this Text, thus to judge: for the *Church* at this day ſhall be made up of the twelve Tribes that are ſcattered abroad, and of the Gentile Nations both far and near; who as they now lie, are, for ought I can learn, at as great a diſtance, and as remote from one another (not only in Knowledge and Affections) but touching the Places of their Abode, as are the golden Mines, out of which the Gold that I ſpake of before is digged and fetched: Thus ſhall *Gold*, the golden Saints of *God*, at this day be gathered out of the ſeveral golden Mines of the World, and be brought to King *Solomon* the Son of *David*, our Lord Jeſus to *Jeruſalem*, with which he will build him a golden ſhining City, the Joy of all the World.

Gen. 2. 11. 2 Chron. 3. 6. Job 22. 24 Pſal. 72. 15 Jer 10 9.

61. *And the City was pure Gold.* Gold is the choice and chief of all Metals, both for Worth, Colour and Vertue; wherefore when he ſaith, *The City is Gold*, you may conceive how rich and ſhining, and vertuous this City will be; the Riches of the whole World will be here; the Beauty and the Vertue of the whole *World* will be here; I mean ſpiritual Riches, Beauty and Health; wherefore the reſt of the World at this day will be but as a cruſhed Bunch of Herbs in which is no Vertue; or like a Furnace full of Droſs, out of which the Gold is taken; or like an old crazy and ruinous Houſe, from which is departed all Health and Happineſs; and indeed much like to this is that Saying of the Prophet, to wit, That at this day the whole Circumference of the World that is without the Walls and Priviledges of this City, it ſhall be but like an old ruinous Houſe, in which dwells nothing but *Cormorants, Bitterns, Owls, Ravens, Dragons, Satyrs, the Screech-Owl, the great Owl, the Vulture, and the like moſt doleful Birds. All their Princes ſhall be nothing*, ſaith the Prophet, *and when they call their Nobles to the Kingdom, none ſhall be there: In their very Palaces ſhall be Thorns and Nettles, and Brambles*; for all among them that are Princes and Nobles indeed, will have pack'd up, and be gone for *Jeruſalem*: So that the World, I ſay, will be left empty, void, and ſtript both of Treaſure, Beauty and Health, at the day of *Jeruſalems Building again.* But O how melancholy a forlorn beautileſs World will this be at this day! It will be only the Place of Dogs, Sorcerers, Whoremongers and Murderers, and whoſoever loveth and maketh a Lie; it will now be the very Emblem of Hell, as the *Church* at this Day will be the Emblem of Heaven; wherefore as the Church (as I ſhewed you before) will be moſt fit for her putting on of Immortality and Incorruption; ſo the World will at this day be moſt fit to be ſwallowed up of the Lake and bottomleſs Gulph. All things that are good, and worth any thing, ſhall at this day be found only in the City of God: *The Gold will be in Jeruſalem,*

Iſa. 34. 10. to 17.

Rev. 22. 15.

Zech. 14. 14. Rev. 18.

Again, In that this City is here called by the Name of *Gold*, it is to ſhew us how great Pains, and Travel, and Charge the Lord Chriſt hath been at to get ſo great a Treaſure together: *Gold* is fetched from a far Country, and that with great Pains, Charge and Difficulty: The *Gold* wherewith King *Solomon* made his drinking Veſſels, it coſt a three years Journey to obtain it; So the Saints alſo, thoſe golden Veſſels wherewith is made this golden City, they coſt Chriſt a three Days Travel in the Heart of the Earth, even ſweatingly under the Wrath of *God*, to obtain them, and thus to build this City with them.

2 Chron. 9. 12. Luke 22. 44. Mat. 12 40

62. Further, In that he ſaith this City is *Gold*, he would have us to conſider what the State of the Church was before ſhe came into this happy Condition, to wit, an afflicted, tempted and tried Condition. *Gold*, as it comes from the Mine, it cometh commixed with its Duſt and Ore; wherefore the Goldſmith hath a burning Furnace, wherein he having put it, doth with the Fire purge and take away the Droſs and Duſt from among the Metal it ſelf; into which Furnace he puts it once, twice, thrice, and again, to the end it may at length be throughly cleanſed and purified from its Droſs: Now all this befalleth the People of God; they are thrown into the burning fiery Furnace of Affliction and Temptation, and there they are tried, purged and purified; as the Lord alſo ſaith by the Prophet, *I will try them as Gold is tried, and will refine them as Silver is refined; yea, I will melt them and try them; for how ſhall I do for the Daughter of my People.*

Iſa. 31. 9. Jer. 9. 7. Zech. 13. 9

Laſtly, When he ſaith this *City* is *Gold*, he alſo thereby inſinuates how invincible and unconquerable a Spirit the People of *God* are poſſeſſed with: Gold is a Metal ſo invincible and unconquerable, that no Fire can conſume it; it may burn it indeed, and melt it; the Droſs indeed doth conſume and give way to the Power of the Fire, but the Gold remains, and holds its ground; yea, it gets ground even of the Furnace and Fire it ſelf; for the more it is burned and melted, the more it recovers its Colour, and the more it ſhakes of its Droſs and Diſhonour: Juſt thus it is with the People of God and hath been ſo even from the beginning; *The more they oppreſſed them, the more they grew*; the Truth of which will be proved with a witneſs, when God comes to ſet up this City *Jeruſalem*: his Church hath been now for many hundred years in the King of *Babylons* Furnace; all which time ſhe hath moſt gloriouſly endured and withſtood the heat; and at laſt, when the Fire hath done its worſt againſt her, *Behold there comes out a City of Gold*: A Type of which was the State of the three Children, who though they were caſt into the Fire, bound, and in Diſgrace; yet came out in the Liberty and *Grace* of the Son of *God.* Wherefore let her be bold to ſay, even before ſhe comes out of the Fire, *When I am tried, I ſhall come forth as Gold.*

Exod. 1. 12. Dan 3. 23, 24 25, 26. Job 23. 10

And the City was [*pure*] *Gold.* Theſe Words, *PURE GOLD*, clear up what I ſaid already: *Pure Gold*, or Gold upon which the Fire hath done its Work. The *Church* in the Fire of Perſecution is like *Eſther* in the perfuming Chamber, but making fit for the Preſence of the King; which Fire, when it hath done its Work, then ſhe comes into his Preſence in Cloathing all of Gold: *The Kings Daughter is all glorious within, her Cloathing is of wrought Gold:* And again, *At thy right hand did ſtand the Queen in Gold of Ophir.* Wherefore he means by *Pure Gold*, Gold out of the Fire, Gold on which the Fire of Perſecution and Temptation hath done its full and compleat Work.

Eſth. 2. 12. Pſal. 45. 9, 13.

And the City was pure Gold, like unto clear Glaſs. 63. By *Glaſs*, in this place, we are to underſtand the *Word of God*, as both *James* and *Paul* do teſtifie. By *clear Glaſs* then, we are to underſtand the Word in its own Nature and Purity, without the Corruptions and Traditions of Men. Wherefore, when he

Jam. 1. 23, 24, 25. 2 Cor. 3. 18. & 1 Cor. 13. 12.

saith, this golden City *was like unto clear Glass*: it is as if he had said she is even with the Word and Law of her Goldsmith, in all her matters. The Word is a Golden Reed, this City a Golden City; and that, a Golden City, taken out of the furnace of affliction, and therefore like to the Golden Reed. *And the City was pure Gold, like unto clear Glass.*

Verse. 19, 20. *And the Foundations of the Wall were garnished with all manner of precious stones. The first Foundation was a Jasper, the second a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth a Sardonix, the sixth a Sardius, the seventh a Chrysolite, the Eighth Beryl, the ninth Topaz, the tenth Chrysoprasus, the eleventh a Jacinth, the twelfth an Amethyst.*

Thus having shewed us the Glory of the Wall, and of the City, he now comes to shew us the glory of the Foundations. The Foundations you know, I told you before, they are the twelve Apostles in their Doctrine, or the (primitive) Doctrine of the twelve Apostles of the Lamb.

The Glory of the Foundations.

Now the great business in this place will be to shew you the garnishing of these Foundations, and also the mystery and order of the lying of the Foundations, for their glory lieth in both.

As for the garnishing of these Foundations, it is, and will be at the day of *New Jerusalem*, two-fold, and the first is with beautiful Gifts and Grace: Thus were the Apostles of old adorned, and thus shall their Doctrine again be garnished. I know that the Doctrine of the twelve hath been always accompanied with goodly gifts and grace, from the first Churches quite down, that is, according to the measure of light they appeared in, and according to the dispensations of God in the times of *Antichrist*. But yet the glory that this Doctrine had in these latter days, I mean since the Apostasie, it was nothing in comparison of the glory and splendor that will be in them in the day when this City is builded and compleat; Wherefore you find, that tho' all-along in Antichrist's reign, the *Gospel* of Grace hath shone, and given light to the Saints and People of God in all their travels and afflictions; yet the shining of it at that day was much opposed and eclipsed by the smoak of the bottomless-pit: as he saith, *There arose a smoak out of the pit, as the smoak of a great furnace, and the Sun and the Air were darkened by reason of the smoak of the pit.* In which dayes I say, abundance of the light, heat, and operation of the *Gospel*, was diminished and taken off, so that but little of the power or glory of it, hath been either felt, or seen from that time to this very day. This is that God spake of by the Prophet *Amos*, saying, *I will cause the Sun to go down at noon, and will darken the Earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.* (All which he explaineth in the next words, for) *Behold the days come, saith the Lord, that I will send a Famine in the Land, not a Famine of Bread, or of thirst for Water, but of hearing the Words of the Lord, and they shall wander from Sea to Sea, and from the North even to the East; they shall run to and fro to seek the Word of the Lord, and shall not find it.* In those days *Eli*'s sons were become Varlets. Indeed there was here and there a little child, like *Samuel* in his minority, that now and then would speak most goodly things. But the word of the Lord *was precious in those dayes, there was no open Vision.* This is that which *David* in the Spirit of Prophecy complaineth of, saying, *They know not, neither will they understand; they walk on in darkness: all the Foundations of the Earth are out of course.* Thus in the days of the eclipsing of the glory of these Foundations: But now, behold, they recover their light, and put on, as of old, their former glory, and are again garnished as in the former days. Now will all the Doctrines of the Gospel spangle and sparkle; out of every Text will the Ministers of God make to issue exceedingly most precious & heavenly Fire; for these Stones are indeed the *Stones of Fire*, and in them is contained that which would set the whole World on a flame with love and delight in the things of God and another World, had but men the Spirit of Wisdom, and the Authority of God in their Ministry, as the Apostles and the primitive Christians had. Well this Doctrine of the Twelve shall be again adorned with Gifts and Grace as in the days of old: by which it shall also be made to shine, and to cast forth its Golden Rays before the Nations, to their Salvation. *Behold*, saith God, *I will lay thy Stones with fair Colours*, that is, thy Apostolical Doctrines shall again be garnished, as at the first; Truth shall appear in its old and mature colours, and (as such) shall be imbraced, and lived and delighted in, both by *Jews* and *Gentiles*, as I have shewed.

The Glory of the Foundations twofold.

The Gospel darkned by the smoak of Antichrist.

Rev. 9. 2.

Amos 9. 10, 11, 12.

1 Sam. 2. 12, 13, 14, 15. & 3. 1.

Psal. 82. 5.

But secondly, The Twelve Foundations that here you read of, they are the *same with those twelve *Stones* that long before were set in the Breast-plate of Judgment, in which were engraven the Names of the twelve Tribes of the children of *Israel*, the names of which Tribes did comprehend *the whole body of the house of their Fathers*. Now then, seeing these Twelve are the same with those on the Breast-plate of Judgment; and seeing also, that those on the Breast-plate did comprehend the whole of the twelve Tribes: I conclude that for these Foundations to be garnished with all manner of precious Stones, it is as much as to say, they shall be garnished with abundance of *Converts*; Multitudes, and that of all sorts both of Jews and Gentiles, *Moors*, *Tartars*, *Turks*, and those in the utmost parts of the World, shall now be entangled with the Light and Truth, with the Glory and Goodness of the Doctrine of the Twelve. And I the rather take it thus, 1. Because, as the Foundations themselves are said to be *precious Stones*: so also the Saints in general, they go under the same names too. As *Jeremiah* saith, *The precious Stones of the Sanctuary, are the precious Sons of Zion*: As *Peter* also saith, in alluding to the precious Stones of the Temple: The Saints *are lively*, or living precious *stones, built up a spiritual house, &c.* and the *foundations of the Wall were garnished with all manner of precious stones*; That is, the Doctrine of the Twelve was garnished with all manner of precious souls; that is, converted by it, by which they become a glory and a garnishing to it.

65.

*If you compare the stones you will find them (some of them) to differ in name, but know it is usual for one stone to go under 2 names; and besides, the Greek doth give many things other names than doth the Hebrew text.

Exod. 28. 16, 17, 18, 20, 21, 29. Exod. 39. 14.

Converts the garnishing of the Foundations.

Ezek. 28. 14, 16.

Isa. 54. 11

Lam. 4. 1, 2, 3.

1 Pet. 2. 5.

1 Chron. 29. 2.

2dly, I take it to be the conversion of the Precious Ones of God; because, that thus to understand it, is most like the phrase of the Apostle *Paul* himself, saying, *What is our Hope, or Joy, or Crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? Ye are our Glory and Joy.* Mark; in the text he saith, The Foundations were garnished with all manner of precious Stones, and here those precious Stones, *Paul* accounts to be those that are converted by the Word: for, *what is our hope, or joy, or crown? are not even ye they* that have been converted by us? *Ye are our Joy, ye are our Crown, ye are our Glory*; It is with you that we shall be crowned, adorned, and garnished in the presence of our Lord Jesus. Mark, *John* saith, They are *garnished*, *Paul* saith, *they are crowned*; *John* saith, they are garnished with *precious Stones*, and *Paul* saith, they are crowned *with the conversion of Sinners*. Thus therefore as God will lay these Stones with fair colours, so also he *will lay these Fundations with Saphirs*: that is, as he will beautifie the Doctrine of the Twelve with its former Glory, Sweetness and Authority: so he will crown and garnish it with the conversion of many sinners. The Elect are the *Jewels of God*, and this is the day of his binding them up, even then when the *Anti-*

1 Thess. 2. 19, 20.

Isa. 54. 11.

Malac. 3. 14, 15, 16, 17.

Antichriſt falls, and the Goſpel breaks out in its primitive glory.

66. *And the Foundations of the Wall were garniſhed with all manner of precious Stones.* In theſe Words, there are yet two things conſiderable.

Firſt, That all who go to the adorning of theſe Foundations, they muſt *be precious* Stones, not a common ſtone ſhall here be owned: And indeed what ſhould Pebbles do among the Pearls and the Diamonds of *New-Jeruſalem*; or the ſtones of blackneſs and emptineſs, among the Saints of Light! I tell you, that thoſe which God doth reckon the adorning-ſtones, they are all, and every one, *precious ſtones*; they muſt be all *lively, gliſtring,* and *curious ſtones, though ſtones of divers colours.* Antichriſt counts any thing ſufficient enough to garniſh his Apoſtles with, even the *empty ſtones of confuſion*, the ſinners that have no more grace in their ſouls than there is ſap in a poſt that hath been this twenty years without either ſap or water: But God will not count ſuch for the beauty of his VVord, nor for the garniſhing and beautifying of the Doctrine of the Twelve: they are *garniſhed with PRECIOUS STONES.*

Job 28. 3. 1 Pet 2 5. 1 Chron. 29. 2. Iſa. 34. 11.

Secondly, As he ſaith the Foundations are garniſhed with *precious ſtones* only; ſo he ſaith it is with *ALL MANNER of precious Stones*: by which he would have us underſtand that all Saints have not the ſame degree either of precious grace, or gifts and vertue in them; there are ſome that excel, and differ from the reſt, even as *one Star differeth from another in glory.* Some Saints, as they have both more grace, and alſo gifts than others; ſo too they are more laborious and painful in the work of God than their fellows, and therefore he ſaith, *ALL MANNER of precious Stones.*

1 Cor. 15. 41. 1 Cor. 12. Prov. 31. 29. 1 Cor. 15. 10.

67. Verſ. 20. *The firſt Foundation was a Jaſper, the ſecond a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth Sardonyx, the ſixth Sardius, the ſeventh Chryſolite,* &c. Thus having ſhewed you the garniſhing and beautifying of the twelve Foundations, he now comes to diſcover the Foundations themſelves, with reference to their order of placing and lying.

Touching which order, he ſaith the *firſt and bottom Foundation is a Jaſper.*

The Jaſper does repreſent the Lord Chriſt upon ſeveral accounts.

I have hitherto ſaid that this Jaſper in both the two afore-mentioned places, both as to the Light of this City, and alſo of the VVall, it was Jeſus *Chriſt*: Chriſt illuminating, and Chriſt defending: But here the *Jaſper* is ſaid to be one of the twelve Foundations, even one of thoſe Foundations in which are *writ the Names of the twelve Apoſtles of the Lamb*, which one would think did put this *Jaſper* now into another ſtate, even to be a repreſentation of one of the twelve Apoſtles, and not of the Lord and Saviour Jeſus Chriſt himſelf: To which I ſhall yet ſay, that the *Jaſper* here in the order of the Foundations, is to be underſtood of Chriſt, as well as in the other two places in this Diſcourſe; I ſay it is yet to be underſtood of repreſenting the Lord Jeſus, though it alſo doth bear the name of one of the twelve Apoſtles of the Lamb: And in this very thing there is an infolding Myſtery wrapped up, and incloſed.

The firſt account.

For firſt, In that the Name of an Apoſtle is writ in this Stone, and yet that this *Jaſper* ſhould repreſent Chriſt, it ſheweth unto us the agreement that is between the *Doctrine* of the *Apoſtles*, and Chriſt himſelf, to wit, That they are one and the very ſame; and hence it is that the Apoſtle ſaith, *We preach Chriſt crucified:* Chriſt in all his Benefits is the very Marrow, Life and Sum of all their Teaching; *Other Foundation can no man lay than that is laid which is Jeſus Chriſt.* Wherefore the Doctrine of the Apoſtles being Chriſt it ſelf, no marvel though the Name of an Apoſtle be writ upon this *Jaſper*; and again, no marvel though this *Jaſper* go yet under that Name that repreſents him.

1 Cor. 1. 23, 24. 1 Cor. 3. 11.

Secondly, In that it is ſaid the Names of the Twelve are in theſe twelve Foundations, and yet that the firſt of them ſhould be the *Jaſper, Chriſt*; It argueth alſo that whoſoever receiveth the Doctrine of the Twelve, they muſt needs with that receive the Lord Chriſt himſelf: Receive the Doctrine of the Goſpel, as it is held forth by the Twelve in the Word, and thou canſt not miſs of the Lord Jeſus Chriſt himſelf; he will be found in the bottom of their Doctrine: *Ye are builded upon the Foundation of the Apoſtles and Prophets, Chriſt Jeſus himſelf being the chief Corner-ſtone.* *The ſecond account.* Epheſ. 2. 19, 20.

Thirdly, In that he ſaith in theſe twelve Stones are the Names of the twelve Apoſtles, and yet that the firſt ſhould be the *Jaſper, Chriſt*; It argueth alſo that where-ever the Doctrine of the Twelve is preached, there is therewith the preſence of Chriſt: the preſence of his Spirit to teach and enlighten the ignorant and blind Hearts of the Unconverted; the preſence alſo of his Power, to overcome them, and to make them fall under the Glory and Truth of his heavenly Word: *Lo*, ſaith he, *I am with you always, even to the end of the World*: *And they went forth and preached every where, the Lord working with them, and confirming the Word with ſigns following.* *The third account.* Mat. 28. 19, 20. Mark 16. 20.

Fourthly, In that he ſaith the Names of the Twelve are in the Foundations, and yet that Chriſt ſhould be one of the twelve himſelf: It ſheweth to us the Union that is between Chriſt and his holy People: Mark in the twelve Foundations are placed all, even all manner of precious Stones: again, In the Twelve is placed the *Jaſper*, Chriſt; by which we may ſee the nearneſs that is between Chriſt and his whole Body: *I in them, and thou in me*, ſaith Chriſt, *that they may be made perfect in one.* Chriſt and his Saints make but one Temple, one Man; being but one Fleſh, one Nature, *&c.* *The fourth account.* Joh. 17. 23 1 Cor. 12. 12.

Fifthly, In that this *Jaſper* is ſaid to be one of the Foundations, and that too the firſt and undermoſt; He ſheweth farther, that Chriſt is the Foundation of them before God, that are the Foundation of him before men: The Twelve do bear up Chriſt before the World, as the twelve brazen Oxen did hold up the Molten Sea in the Temple; and Chriſt doth bear up the Twelve before his Father, as the high Prieſts did carry the twelve Stones on their Breaſt-plate of Judgment, when they went to make an Atonement for the Sins of the People, into the Holieſt. *The fifth account.* 1 Kin. 7. 25. Exod. 28. 29.

Sixthly, It ſheweth us further, That though the Apoſtles ſhall be adorned with the Converſion of thoſe that they ſhall win to the Lord Chriſt; yet they will never be able to ſtand under that Glory and Honour, unleſs they are ſupported and upheld by Chriſt, as their Foundation. Sirs, As Chriſt is the Strength of his People in their VVork for him in this VVorld, ſo he muſt be their Strength by which they muſt ſtand under the Reward they ſhall have for their labour, when this VVorld is ended: And hence it is, that the Prophet ſaith, *They ſhall hang upon him all the Glory of his Fathers Houſe, the Off-ſpring and the Iſſue; all Veſſels of ſmall quantity, from the Veſſels of Cups, even to the Veſſels of Flagons*; and again, *he ſhall build the Temple of the Lord, and he ſhall bear the Glory.* He ſhall bear the Glory of our Salvation from Sin, Preſervation in the midſt of all Temptations, and of our going to Glory; alſo he ſhall bear the Glory of our labour in the Goſpel, of our Gifts and Abilities, of making our Labour and VVork effectual to the ſaving of Sinners, *that in all things he might have the preheminence.* *The ſixth account.* Iſa. 22 24. Zec. 6. 13. Col. 1. 18.

Seventhly, In that the Foundations are twelve, and Chriſt the undermoſt of them; It ſignifieth that all that are converted by the Twelve, as they ſhall be for the garniſhing of the Twelve, ſo alſo both the Twelve, with all that they are garniſhed with, ſhall be for garniſhing of Chriſt; we *The ſeventh account.*

ſhall ſtick like Pearls in the Crowns of the twelve Apoſtles, and they again with all their Glory ſhall ſtick in the Crown of Chriſt. And hence it is that you find the four and twenty Elders, which four and twenty do (as I conceive) hold forth the Twelve, both in the firſt and ſecond *Jeruſalem*; I ſay, hence it is that you find them take their Crowns from off their Heads, and caſt them down before the Throne of God, and of the Lamb, crying, *Bleſſing, and Honour, and Glory and Power be unto him that ſits upon the Throne, and to the Lamb for ever and ever.*

Rev. 4 9, 10, 11. Rev. 5. 11, 12, 13, 14.

The eighth Account.

Laſtly, One thing more of this *goodly Jaſper*, and then to the reſt; which thing is this, That Jaſper that here you find to be the firſt in the twelve Foundations, even that Jaſper you find to be the laſt of all among the Stones in the * Breaſt-Plate of Judgment: from whence you may note, 1. That Chriſt as he is to be the * Author, or firſt of our Faith, ſo alſo he is to be the Finiſher, or laſt of our Faith. 2. That as he is to be the * Captain and Leader of his People, ſo he is to be the Rereward and bringer-up of his People; *He is to go before them to lead them the way; and to come behind them to bring them all up.* 3. Again, foraſmuch as he is ſaid to be laſt before he is firſt; that is, laſt in *Exodus*, and after that, firſt in the *Revelations*; it may be to ſhew us, that Chriſt was firſt to be leaſt, loweſt and laſt, and then to be greateſt, higheſt and firſt. He firſt humbled himſelf to the Death, even to the ſhameful Death of the Croſs; and then was by God his Father exalted and placed above every Name: As he alſo himſelf doth witneſs, ſaying, *Ought not Chriſt to have ſuffered theſe things, and to have entered into his Glory.*

* Exod. 28. 20.
* Heb. 12. 12.
* Heb. 2. 10.
Iſa. 52. 12 & 58. 8.
Exod. 14. 19.
Phil. 2. 6, 7, 8, 9, 10, 11.
Luke 24. 26.

68. *The firſt Foundation was a Jaſper, the ſecond a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth Sardonix, the ſixth Sardius, the ſeventh Chryſolite, the Eighth Beryl, the ninth Topaz*, &c. Touching the Jaſper, you ſee what I have ſaid. Now all I have to ſay to the reſt of them, it is in general theſe three things.

Touching the reſt of the Foundations.

Firſt, In that the Foundations are all and every one of them *Precious Stones*, it ſignifieth that all the Doctrines of the New *Jeruſalem*, will be only the precious Doctrine of the twelve Apoſtles; not common Stuff, not raked out of the Dunghils and Muckheaps of this World, and from among the Toys of Antichriſt, but ſpiritual, heavenly, and glorious. He that hath his Word, ſhall then ſpeak it faithfully, *For what is the Chaff to the Wheat, ſaith the Lord?*

Jer. 23 32.

Secondly, In that they are called after the Names of *Precious Stones*; it ſignifieth alſo, that at that day none ſhall be uſed or put into the Miniſtry, but thoſe that have received ſpiritual and heavenly Gifts from above. 'Tis not every babling Fellow, not thoſe that look for their Abilities from the Rudiments of the World, that then ſhall be of any Value or Account. He muſt be a coſtly Stone, a Stone about which the Lord Jeſus hath beſtowed the Coſt of his heavenly Abilities, even he *whom the Lord Jeſus ſhall appear unto for that very purpoſe, to make him a Miniſter*: He ſhall be a Miniſter, and none elſe at that day. The other ſhall be aſhamed every one of his Viſion; yea, and ſhall in thoſe days be ſo contemptible, that their Father and their Mother ſhall * reprove them, and count them Liars; yea, and ſhall be ready to run them through, while they are prophetying in their rough Garments to deceive.

* Zech. 13. 3, 4, 5.

** The differing nature and Operations of theſe Stones, do hold forth the differences of adminiſtrations and operations that were, and will ever be among the true and holy Miniſters of the Lord Jeſus.*

Thirdly, In that theſe precious Stones are not all of one and the ſame Nature but every one of them ſeveral, and diverſe one from another: It argueth that the Gifts of the Apoſtles, and ſo of the Miniſters of the new *Jeruſalem*, ſhall be * differing one from another in Glory and Operation; yet mark as in theſe Stones, ſo in every one of them ſhall be perfect Glory, according to the Nature of God's working by his Spirit; as the Nature of the *Jaſper* is perfect in his Kind, and the Nature of the *Saphir* is perfect in his. Theſe Stones, ſome of them are of greater Light and Clearneſs than others; and ſo ſome of the Apoſtles are chiefeſt. Some of theſe Stones, again, they are of a more fiery and burning Colour than others, they being bright alſo, but of a more mild Brightneſs. Therefore ſome of the Miniſtry are called the *Sons of Thunder*, when others are ſtiled by the Name of the *Sons of Conſolation*. The Gifts are differing, being diverſe, their Adminiſtrations are differing, and the Operations of them alſo are differing, *though all theſe things are from that one and the ſelf ſame ſpirit, working in every one ſeverally as he pleaſes.* All theſe things will ſpangle in the New *Jeruſalem*, and carry their full Breadth and Sway as in the days of old.

2 Cor. 11. 5. Rom. 12. 6. Mark 3. 17. Act. 4 36. 1 Cor. 12. 4, 5, 6.

To conclude this, In that he here ſaith, That the Foundations of the Wall are theſe twelve Stones; he doth it to ſhew that now alſo the former Miniſtration that was in the Apoſtles Days will be the ſame, and in full Force again: For their Gifts of Knowledge, Judgment and Authority, they are ſuch as have to this Day lain buried, as it were with the Apoſtles themſelves; but now they ſhall ſhew themſelves again, even theſe Foundation-ſtones, *Stones that are great Stones, Stones of ten Cubits, and Stones of eight Cubits.* Thus much of the Glory of the Foundations.

1 Kings 7. 10.

Verſe 21. *And the twelve Gates are twelve Pearls, every ſeveral Gate was of one Pearl; and the Street of the City was pure Gold, as it were tranſparent Glaſs.* Having thus ſhewed us the Glory of this City, Wall and Foundations, he now comes to ſhew us the Glory of the *Gates*, and of the Street of the City.

69.

And the twelve Gates are twelve Pears—— The *Gates*, I told you before, they ſignifie Chriſt, both as he is the way to Communion with the *God* of this City, and with the Inhabitants thereof, that ſo they may have a Share in the Priviledges of the ſame. I told you alſo then, that though he tells us exactly of the Meaſure both of City and Wall, yet he tells us nothing of the Meaſure of theſe twelve *Gates*, and goings in thereat; and the Reaſon is, becauſe Chriſt as he is the way to *Grace*, he is beyond all meaſure, both as to *Fulneſs and Freeneſs.* And now again, he puts us to the ſame Plunge with the unſearchable Riches of the Lord Chriſt; for who can count the worth of a Pearl as big as the *Gates* of a City? as indeed, when Chriſt himſelf doth ſpeak of the Parable of the Pearl in the Field, he only telleth us that there is ſuch a one, but never valueth the worth thereof, only he ſaith, *a Pearl of great Price*, and ſo leaveth it. Now when he ſaith that the *Gates* are Pearls, he thereby inſinuates ſeveral things. As

The glory of the Gates.

Eph. 3. 8. Mat. 13. 35, 36.

Firſt, To ſhew us how rich a Treaſure *Chriſt Jeſus* our Lord is, and will be to all thoſe that by him ſhall enter in through the *Gates* into this *City*, *Riches and Honour are with me*, ſaith he, *even durable Riches and Righteouſneſs. My Fruit* (or the Fruit of entering in by me) *it is better than Gold, and my Revenues than choice Silver. I lead in the way of Righteouſneſs, in the midſt of the Paths of Judgment; That I may cauſe them that love me to inherit Subſtance, and I will fill their Treaſures.*

Chriſt a rich Chriſt to all that enter here.

Prov. 8. 18, 19, 20, 21. Ephes. 3. 8.

Chriſt is rich indeed, both in his blood, Reſurrection, Interceſſion, and all his Offices, together with his Relations, and all his Benefits; all which he beſtoweth upon every one that receiveth him, and maketh them unſpeakably wealthy.

Secondly, the Pearl, as it is rich, and ſo worth much, ſo again it is beautiful and amiable, even to take the Eyes of all Beholders; It hath, I ſay, a very ſweet and ſparkling Light and *Glory* in it, enough to take the Eye, and affect the Heart of all thoſe that look upon it. And thus is *Chriſt* to all that come to him, and by him to the Father, *&c. My Beloved*, ſaith ſhe, *is white and ruddy, the chiefeſt of ten thouſand; his Mouth is moſt ſweet, he is altogether lovely.*

Chriſt is beautiful to all that enter here.

Cant. 5. 10. 16.

The

The *Mother of Harlots* had some Knowledge of the Beauty and Glory of this Stone, and knew that it had a very taking and drawing Glory in it; and therefore she gets it for some time to adorn her self withal; *She was decked with Gold and precious Stones, and Pearls*, and was therefore called *the well-favoured Harlot*; by which means she hath drawn into her Lewdness the Kings and Kingdoms of the World; who have in such sort been entangled with her Beauty, and with her Fornication, that they have been adulterated from God and their own Salvation: For indeed she used this Pearl but for to get them to drink of her Fornication, that they might drink and spue, and fall and never rise more. But now when he saith, *the Gates are Pearl*, it is as if he had said, This Woman is stript of her Beauty and delicate Ornaments; the * Pearl is taken from her, and is set in its right Place, even to be for the Gates of *Jerusalem*. Wherefore it is to be expected, that many should be taken with the way of entrance into this beloved *City*, in the day that she shall be set up, and appear in her heavenly Beauty. The Glory of that *City* must needs be great, whose Wall is Jasper, and Gates are Pearl.

Rev 18. 4. Ezek. 16 17. Nah. 3. 4. * Rev. 18. 21, 22, 23. Prov. 8. 35. & 3. 35. 1 Cor. 2. 8. Joh. 17. 24.

70. *Christ only can let in Souls into the privileges of his Church.* Rev. 22. 22 & 3. 7.

And the twelve Gates are twelve Pearls. Not Pearls and other precious Stones commixed, but Pearl only: To signifie that *Christ* only can let in Souls into this *City*, that they may partake of the goodness and Priviledges thereof. 'Tis not he and Saints together, neither is it all the Saints and Angels in Heaven without him, He alone *hath the Key of David, and that openeth, and no Man shutteth; and that shutteth, and no Man openeth.*

Secondly, As he saith, The several Gates are each of them Pearls: So he saith, that every several Gate was *of One Pearl*; of one entire Pearl. By which he would have us understand also, that as none can enter in but by *Christ*, so none can enter in but by whole *Christ*. *Christ* must be helpful to thee every way, or he will be helpful to thee no way; thou must enter in by every whit of *Christ*, or thou shalt enter in by never a whit of him. Wherefore look not to have him thy Saviour, if thou take him not for King and Prophet; nay, thou shalt not have him in any one, if thou dost not take him in every one of these. VVherefore the Prophet saith, *He shall build the Temple of the Lord* (that is, by his Prophetical Office) *and he shall sit and rule upon his Throne, and he shall be a Priest upon his Throne, and the Counsel of Peace shall be between them both.*

As none can enter in but by Christ, so none can enter in but by WHOLE CHRIST. Zech. 6. 12, 13.

71. *And the Street of the City was pure Gold, as it were transparent Glass.* In these VVords there are four things to be enquired into.

Of the glory of the Street.

First, VVhat this Street is?

Secondly, VVhy he saith not [*Streets*] but [*Street*] as of one?

Thirdly, VVhy this Street is called by the Term of *pure Gold?*

Fourthly, And why it should look like *transparent Glass?*

For the First, A Street ordinarily is the Place of common Concourse, and the Place of continual open Salutation, and taking Acquaintance one of another; and as touching this *Street*, we are also to understand it of the open and common Place or VVay of God's VVorship, in which Saints salute each other, and acquaint themselves together; also here the VVorld are converted, Saints built up and edified, *&c. Wisdom cryeth without, she uttereth her Voice in the Streets*, saith Solomon, *she cryeth in the chief Places of Concourse, in the opening of the Gates: in the City she uttereth her Words*; that is, in the publick and righteous Ordinances of the Lord Jesus, which he hath ordained in his Church, for Men to travel and trade in, for the good and wholsome Merchandize of Heaven, as the Men of this VVorld do for the things thereof, in the Streets and open Places of their Cities and Places of Priviledge.

Prov. 1. 20, 21. *What is meant by Street.* Prov. 8. 1, 23. and 9. 1, 2, 3.

Thus it was in the Figure when the City *Jerusalem* was builded after the Captivity (as ours shall be at, and after the Overthrow and Downfall of Antichrist) for then it is said that the People, to hear the Law were gathered together in the Street, even in the *Water-Street*; there they heard the Sence given, and there they were convinced of their VVickedness: also there they received the Knowledge of God's goodness to them, and there they received Power to eat the Fat, and drink the Sweet, to eat and drink and be merry, and to cast away Sadness and Fear. This by way of Allegory is called *the way for the wayfaring Men, even the way of Holiness*, over which the Unclean shall not in any wise pass: The way in which they learn to know God and themselves, and the way of Newness of Life, in which every one walks that entereth in by the Gates of New *Jerusalem*. And it is most sutable to the Matter that went before, To understand the *Street* to be the way of God, the way of Holiness and Newness of Life: because as it is natural for the Stranger, so soon as ever he is entered the Gates of a City, to have his Feet in the Streets of the City; so it is natural for the Sinner, so soon as ever he is entered into the Church by Christ, to have his Feet treading in the Way and Paths of Holiness. Wherefore it is usual in the holy *Scripture* to call the Transformation of the Sinner from Satan to God, *a holy Way*, and also to admonish him that is so transformed, *to walk* in that way, saying, *Walk in the Faith, Love, Spirit, and Newness of Life*, and *walk in the Truth, Ways, Statutes and Judgments of God.*

Neh. 8. Nehem. chap. 8. *The Gate* Psal. 86. 11 & 143. 8. Ezra 11. 20 Ezek 37. 24. Gal. 5, 25. Rom. 4. 12.

He that entereth not by these Gates into the City, he cannot walk in Newness of Life; but he that hath entered in by them, he cannot but walk in Newness of Life. The next thing then that a Man passeth into, when he is entered into the *New Jerusalem, is to walk in the STREET thereof*, the way of Holiness, even the way in which Men learn to fear God, and to believe in, and love the Lord Jesus, *&c.*

Ephes. 5. 1, 2. 2 Joh. 4. Rom. 6. 4.

Secondly, Now the Street or way of Holiness, it is on purpose called, not *many*, but *one*, to shew us the Perfection of Light, Grace, Faith and spiritual Comfort that the Inhabitants of this City shall then enjoy. *Daniel* also calleth it *ONE Street*, to signifie the same thing: Wherefore from hence I gather, that then all Saints shall walk (as before I have made appear) even in *one Street*, in *one Way*, and in *one Light*. It is Antichrist that hath brought in all those Crossings, By-Lanes, and odd Nooks, that to this day many an honest Heart doth greatly lose it self in; but at this day they shall be otherwise minded, that is, made all to savour one thing, and to walk one way, not biting and devouring each other as now. And indeed there is all reason it should be thus, for the Street it self is but *one*: There is *but ONE God, ONE Lord Jesus, ONE Spirit, ONE Faith, ONE Baptism*, even as we are also called in *ONE Hope of our Calling*: Now therefore when Saints have the Rubbish of Antichristian Darkness and Trumpery removed; then they shall have, as they also had of old, but *one* Heart, *one* Soul, *one* Judgment, *one* Mind, and shall with *one* Heart and Mouth glorifie God. The which also shall be prayed for of all the Saints, even of all that have received the pure Language before these things come to pass. *They shall call upon the Name of the Lord with ONE Lip, to serve him with ONE Consent.* Oh! the heavenly spiritual Harmony that will be in the City of God in those days, *when the Trumpeters and Singers shall be as *one*, to make *one* Sound, then the House shall be filled with a Cloud.

Why this Street is called not many, but one. Dan. 9. 25. *Why the Street is called Gold.* Eph. 4. 5, 6. Act. 2. 24. & 32. 33. Phil. 1. 27. Rom. 15. 6. Zeph. 3. 9. * 2 Chro. 5. 13. & 1 King. 6. 30. Cant. 3. 10.

Thirdly, When he saith, that the Street of the City was *pure Gold*; he alludes to the Floor in *Solomon's* Temple, which was *overlaid with Gold*; he alludes to *Solomon's* Chariot also, whose Bottom was *paved with Love*, and *overlaid with Gold*. By the Floor of the Temple, we are to understand the way of Holiness; and by the Chariot of *Solomon*,

72.

mon, the triumphant Glory of that way. Again in that he ſaith this *Street is Gold*, he would have us to underſtand the worth and treaſure that is laid up in the ways of God, and of a truly gracious heart. Firſt for the worth and treaſure that is laid up in the ways of God They *beget Light*, they change the heart, they lead from Death, the Devil and Hell, to Life, God and the Kingdom of Heaven; in them God walks, and thoſe that walk there alſo are ſure to meet with him. O this way, *It is the way which no Fowl knoweth, and which the Vulturs eye hath not ſeen; it cannot be gotten for Gold, neither ſhall Silver be weighed for it; the Gold and the Cryſtal cannot equal it, and the Exchange of it ſhall not be for Jewels of fine Gold. No mention ſhall be made of Coral, or of Pearls; for the price of Wiſdom is above Rubies. All the ways of God they are pleaſantneſs, and all his Paths are Peace*, and ought to be preferred before our neceſſary food.

Pſal. 119. 130. & 119. 9. Prov. 2. Iſa. 64. 5. Job 28. 7. 15, 16, 17. 18, 28. Pro. 3. 17.

Again, As the Ways of God are thus rich, and ſo far above the *Gold* and *Rubies* of the world; ſo alſo is that ſanctified and gracious heart, without which no man can walk in this *Golden Street*. It is not every Clown with his clumping dirty ſhoes that is admitted into Kings Privy-Chambers, and private Palaces: Neither doth, or will God at the day of New *Jeruſalem* ſuffer any to trace about this *Golden Street*, but ſuch as have *Golden feet*, and that beautified with *goodly ſhooes*. For, as for this Street all that walk in it, they muſt be [*golden men*] with [*golden hearts*] and with Graces *that are much more precious than Gold that periſheth.*

Cant. 7. 1. 1 Pet. 1. 7. Rev. 3. 18.

Further; In that he ſaith, this Street is *Gold, pure Gold*; he giveth us to underſtand alſo, what great delight and pleaſure the Lord's People will take in his Ways and Ordinances in that day: There will not then be that backwardneſs to do good, and to receive God, as there is in theſe more dry and empty days of the Goſpel. As Gold is pleaſing to the covetous man and worldling, ſo ſhall the Ways of God be to the Saints and Godly at that day. Now we have ſtrong Corruptions and weak Grace, but then we ſhall have ſtrong Grace, and weak, withered Corruptions. You that are ſpiritual, you know what an high and goodly lifting up of heart one ſmall gale of the good Spirit of God will make in your ſouls, how it will make your luſts to languiſh, and your ſouls to love, and take pleaſure in the Lord that ſaves you. You know, I ſay, what a flame of love, and bowels, and compaſſion, and ſelf-denial, and endeared affection to God and all Saints, it will beget in the ſoul. O! *it is good to be here*, ſaith the gracious heart: Well, and ſo thou ſhalt be always, if thou live to ſee *New Jeruſalem* ſetled in her own place.

Iſa. 65. 17, 18, 19, 20, 21, 22, 23, 24.

73. *What is meant by Glaſs.*

And the Street of the City was pure Gold, as it were tranſparent Glaſs. Mark, a Street of Gold like Glaſs, a Street of Gold, *as it were tranſparent Glaſs.* By *Glaſs* here, as alſo in the eighteenth verſe, we are to underſtand the Word. Wherefore when he ſaith, *the Street, the Golden Street was like unto Glaſs*; he means, that the walking and carriage of the Saints at this day ſhall be like unto, or according to the Word, the Life of the Saints anſwering the Life of the Word, and Rule of the Lord Chriſt.

Jam. 1. 23. 24 25.

The firſt Reaſon why tranſparent Glaſs.

Again, in that he doth add to Glaſs, the word Tranſparent, he would have us to underſtand thereby theſe two things.

First, That the walking and ways of Holineſs of the Saints ſhall be more in the Power and Spirit of the VVord, than all along in the eign of Antichriſt they have been. For tranſparent Glaſs, it is the moſt clear and excellent Glaſs, and goeth as far beyond other ſorts of Glaſs, as he that walks in the ſpirit and power of the Commandment, goes beyond him that only walks in the Letter and outward VVord thereof. Alas, the Churches of Chriſt at their firſt aſſembling, will be like the coming together of *Ezekiel's Bones*, cloathed much with fleſh and ſinews, but greatly void of ſpirit and life. VVherefore the Spirit, Power, Holineſs and Majeſty that now will appear in the Church, it will greatly tranſcend and go beyond the Spirit, Power and Holineſs that hath accompanied her in former days: *Then ſhall the Sun be aſhamed, and the Moon confounded, when the Lord ſhall reign in Mount Zion*, &c. *Then ſhall the Sun be aſhamed*, that is, then ſhall that little light and underſtanding of the VVord that hath been in the Church in the days when a third part of the glory of the Goſpel was hid by the ſmoak of the Pit, be as it were laid aſide, and be uſeleſs; every Saint ſhall be under the light of a Sun that ſhines *ſeven-fold brighter*, even *as the light of ſeven days.* VVe ſee it is ſo in ſome meaſure at this day; VVhat light, and with what clearneſs do the Saints in this day ſee the things pertaining to the Kingdom of God, beyond what the holy and goodly Martyrs and Saints did in the days that were before us, *Hus, Bilny, Ridly, Hooper, Cranmer*, with their Brethren, if they were now in the VVorld, would cry out and ſay, *Our light and knowledge of the Word of the Teſtament of Chriſt, was much inferiour to the Light that at this day is broken forth, and that will yet daily in deſpite of Men and Devils, diſplay its Rayes and Beams amongſt the ſons of men!* VVhen the Children of *Iſrael* were to depart the Land of *Egypt*, the Lord made known himſelf to them, otherwiſe than ever he made known himſelf *either to *Abraham, Iſaac*, or *Jacob* their Fathers. *The Book alſo*, at the recovering the Church, from under Antichriſt, is to be unlocked and unſealed gradually, firſt one Seal, and afterwards another, and laſt of all the ſeventh, before which time the Book will never quite be opened, according to that of the Angel, *Go thy way, Daniel, for the words are cloſed up, and ſealed until the time of the end*; in which time (which is the time of New *Jeruſalem*) they ſhall be opened, and *men ſhall conſider it perfectly*: VVherefore,

Ezek. 37: 7, 8. Iſa. 24. 23. Rev. 8. 12. & 9. 2. * Exod. 6. 3. Rev. 5th. and 6th. chapters. Dan. 12. 9. Jer. 30. 24. Jer. 23. 20.

Secondly, It muſt needs be that the Church return to her old and primitive love: for what is the cauſe of the want of love to Chriſt, and one another now, but our want of light in the Things, Myſteries and Priviledges of the glorious Goſpel of the Son of God? VVherefore this being come, then Love will reign, and have her perfect work among the Godly. Love is the very quinteſſence of all the Graces of the Goſpel, and is as tranſparent to them; *the greateſt of theſe is Charity*; it is *the fulfilling of the Law*, the *Bond of Perfectneſs*, and the *moſt excellent way*: VVherefore the holy Ghoſt doth mean by this word *TRANSPARENT Glaſs*, that the height of Light, and the height of Love will be found in this City; all their things ſhall be done without confuſed ſmoak and darkneſs, and alſo without ſpiritual pride and deſire of vain-glory: then ſhall they indeed do all their things in Charity, and in the feeling Bowels and Fellowſhip of the Goſpel: *Then ſhall the Offerings of Judah and Jeruſalem be pleaſant to the Lord, as in the days of old, and as in former times.*

The ſecond Reaſon why Tranſparent Glaſs. 1 Cor. 13. 13. 1 Cor. 12. 31. Rom. 13. 10 1 Cor. 16. 14. Col. 3. 14. Mal. 3. 4.

Alas! Though now through Grace, the Saints of God have attained to more Light and Knowledge in the Myſteries of the Kingdom of God, than heretofore they had; yet their Light is far inferior to that which will be, when this City is builded: Our ſpiritual Union and Fellowſhip in the very Bowels of the Grace and Goſpel of the Lord Jeſus Chriſt alſo is yet greatly defective. It is ſaid that *no man was able to enter into the Temple of God, until the ſeven Plagues of the ſeven Angels were fulfilled*: but when the ſeven laſt Plagues are ſpent, and when all the Adverſaries of the Church, *which cauſed terror in the Land of the Living*, ſhall be laid with the uncircumciſed in the Pit, then look for Golden days, and not till then; then ſhall this Golden Street be finiſhed; that is, then ſhall the Light, Faith, Love, and Holineſs of the Goſpel be walked in and embraced, in a tranſparent and tranſcending

Rev. 15. 8. Ezek. 32. 18, &c.

ſcending way: *He ſhall cauſe them that come of Jacob to take Root, Iſrael ſhall bloſſom and bud, and fill the face of the World with Fruit.*

Iſa 27. 6.

74. *The time when this City ſhall have no Temple.*

Verſ. 22. *And I ſaw no Temple therein: for the Lord God Almighty, and the Lamb, are the Temple of it.* Theſe words do, in my preſent Light, point at the end of the days of this *Jeruſalem* here in this VVorld; and in ſo doing, they ſignifie to us, that when ſhe is builded, ſhe ſhall ſtand and continue in this her glorious ſtate afore-mentioned, even untill that Glory be ſwallowed up of that which doth excel.

That they do point at the end of her day in this world, I do gather from theſe particulars:

Firſt, Becauſe they are the laſt words of the deſcription of her Glory, (that is, theſe and the words enſuing, which is but one and the ſame continued ſpeech) and it is eaſie to conclude that *John* in *this* deſcription of this City, doth from firſt to laſt, even from the firſt appearing of her as ſhe cometh out of *Babylon*, till ſhe be perfect in Glory, give us the relation of it: firſt, I ſay, ſhewing us her deſcending, then her building, and afterward the Glory of that building; at the end of which alſo he ſheweth to us with what Glory he will crown this City, even by ſwallowing of her up *with a far more exceeding and eternal weight of Glory.*

Secondly, Becauſe in theſe words he doth abſolutely cut off all and every whit of her outward and external Glory; that is, as to outward Ordinances, and Temple-VVorſhip, which yet was to be moſt famous for a long time in this new and goodly City; which he verifies in the eleventh Chapter of this Prophecie, (which Chapter is a ſummary collecting of the Church in her Fall and Riſe under Antichriſt, which Church *there in her Riſe*, is this City *here in her glory in this World*) he tells us there, I ſay, that when *the Kingdoms of this World were become the Kingdoms of the Lord, and of his Chriſt, that* THEN THE TEMPLE OF GOD WAS OPENED IN HEAVEN; that is, Temple-Worſhip under the Goſpel recovered into its former and Primitive ſtate and purity, in which it was before the coming in of the Man of Sin: which Temple he here utterly ſhutteth out, ſaying, *I ſaw no Temple therein*; in the room of which he ſetteth the preſence of the Lord Jeſus, and God his Father, making them to ſtand and be in the room of Temple and Goſpel-Worſhip, in that manner as it is uſed while we here live in the Fleſh: *For the Lord God Almighty, and the Lamb, are the Temple of it.* 'Tis true, the Lord God Almighty, and the Lamb, are the Temple of this Church in her loweſt condition, therefore much more when ſhe is brought into the condition that ſhe is in at her rebuilding; but yet, neither in her low eſtate, nor yet in her higheſt, is it proper to ſay, that ſo long as ſhe is in this World, God will be a Temple to her, *in oppoſitipn to her Temple and Goſpel-Worſhip*, in outward and New-Teſtament-Adminiſtrations: Wherefore when he ſaith, *He ſaw no Temple therein*, and that from this reaſon, Becauſe *the Lord God Almighty and the Lamb are the Temple of it*; he muſt needs aim at a ſtate to which the Church cannot attain until her Lord comes: *For then will that which is perfect be come, and that which is in part be done away.*

Rev. 11. 15, 16, 17 18, 19. compared with Rev. 15 8.

Zech. 11, 16.

1 Cor. 13. 10.

75. *What this excluded Temple ſignifies.*

Now that the [Temple] in this place excluded, can ſignifie nothing elſe but the outward orderly way of God's Worſhip, which the Saints ought with Conſcience, in Faith, to be found in till their Lord comes: Conſider,

Firſt, That our New-Teſtament doth uſe the word *Temple*, three ſeveral ways:

1. For the outward Order and Worſhip or Diſcipline of the Goſpel.

Rev. 11. 1, 2, 3.

2. For the Body of Chriſt, which is his Church, *&c.*

3. And laſtly, For the Lord God Almighty, and the Lamb, which here are ſaid to *be the Temple of this City.*

Now then, when he ſaith, He *ſaw NO Temple therein*, he cannot exclude the Lord God Almighty, and the Lamb, for they are here ſaid to be *the Temple of it*: Neither can he ſhut out the Church, which is the Body of Chriſt, for that is the City it ſelf; yea, and the Church ſhall be God's Temple, and God and Chriſt the Temple of the Church for ever and ever: He muſt therefore by this word [*no Temple*] exclude onely the outward Way of Goſpel-*Worſhip*, in which the Saints in the times of the New-Teſtament, both meet and edifie each other; and alſo meet their God, and are bleſſed and refreſhed by him.

Again, That this outward Goſpel-Worſhip ſhould be laid aſide while the Church is in this World, before her Lord doth come to be enjoyed by her, as touching his *Perſonal* Preſence; it looks too like *Ranting Opinions*, and contradiction to Scripture, for me to believe. For when He comes, but not till then, ſhall theſe things be laid aſide.

1 Cor. 11. 26.

Beſides, That which yet confirms me more fully in this Opinion, is, Becauſe herein this New *Jeruſalem* doth moſt exactly anſwer the City and Temple, which was builded after the Captivity; which City and Temple being once built, it ſtood till Chriſt our Lord did viſit them in his own *Perſonal* coming the firſt time; as the Prophets alſo ſaid it ſhould: *The Lord whom ye ſeek*, ſaith one, *ſhall ſuddenly come to his Temple; even the Meſſenger of the Covenant, whom ye delight in, behold, he ſhall come, ſaith the Lord of Hoſts:* And again, *I will ſhake all Nations, and the Deſire of all Nations ſhall come; and I will fill this Houſe with glory, ſaith the Lord of Hoſts: Wherefore the glory of this latter Houſe ſhall be greater than that of the former, ſaith the Lord of Hoſts: And I will give Peace in this place, ſaith the Lord of Hoſts.*

Mal. 3. 1. Hag. 2. 6, 7, 8, 9.

Now obſerve, That from the time of the Building of the ſecond Temple, to the coming of Chriſt, the Worſhip of the Temple-Order was to be by all moſt devoutly and continually obſerved: but when the Lord Jeſus was come, and had eſtabliſhed his own more honourable and New-Teſtament Diſpenſation, then all the former Temple-Worſhip fell to the ground, and became (with all the Inſtruments of Worſhip that thereunto belonged) null and void; yea, and it was a derogation to his Goſpel to offer to uphold that former way of Worſhip, after he had by his own *Perſonal* Preſence and Spirit, brought in that other Diſpenſation. All which, I ſay, will be anſwered by our ſecond and New-Teſtament New *Jeruſalem*: For as the old *Jeruſalem* was builded after the Jews were come out of literal *Babylon*, ſo is our New *Jeruſalem* builded after our coming out of the Antichriſtian Oppreſſion of ſpiritual *Babylon*: again, As that City did after ſhe was builded, continue and retain her Temple-Worſhip, until the Perſonal appearing of Chriſt the firſt time; ſo new *Jeruſalem* ſhall retain and hold her outward *New-Teſtament-Worſhip* till He comes in Perſon the ſecond time: After all which, as the ſecond Temple was ſwallowed up of a more heavenly and ſpiritual Diſpenſation, by the Perſonal Preſence of Chriſt; ſo ſhall alſo the New *Jeruſalem* Temple-VVorſhip be ſwallowed up by the glory of the appearing of the *Perſon* of Chriſt the ſecond time; as *Paul* ſaith, for he ſpeaks in the Perſon of Chriſt. *Till I come, give attendance to reading, to exhortation, to doctrine*, &c.

1 Tim. 4. 13.

Thus then, when this holy City doth once again appear upon the ſtage, and in her own ſituation, and when ſhe hath been ſhewed in the Attire of a Queen before the face of all Nations, and their Kings; and when ſhe hath by the Glory of the Light of her New-Teſtament-Temple, gathered, as with a Net, the number of Gods Elect; then ſhe is taken into her Husbands Privy-Chamber, where ſhe and he alone ſhall be in that bleſſed

Fellowſhip

Fellowſhip and Communion that ſhall not again be once eclipſed, or in the leaſt interrupted to Eternity.

Thus have I ſhewed you my preſent Light into this portion of the holy Scripture; if any can give me further, I hope I ſhall not refuſe it: but as yet, methinks, this ſhould be the genuine Sence of this place, and is the very Track of *John* himſelf: For after he had ſeen the *Wall* for preſent Safety, the *Foundations* for Continuation, the *Gates* for Entrance, and the like; then he comes to tell us of the Glory of all, and of the Street it ſelf at laſt; which indeed is the laſt and end of all the Order of God, and to continue till an end be put to it by Mortality's being ſwallowed up of Life: As is yet more fully ſhewed you in the next Verſe of this Deſcription.

76. Verſe 23. *And the City had no need of the Sun, nor of the Moon to ſhine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof.*

And the City had no need of the Sun] That is, after Temple-worſhip is over: this Verſe is added therefore for further clearing up and illuſtrating of that which he ſaid before: there he tells us this City had no Temple, and here he tells us ſhe needed neither the *Light of the Sun or Moon*: There he ſaid, *The Lord God Almighty, and the Lamb, is the Temple of it*; and here he ſaith, *They are the Light thereof*: The ſubſtance of which, in the Language of the Holy Ghoſt, is this: The reaſon why Temple-worſhip is now gone and over, it is becauſe there is now no need in this City of the Light of the Sun and the Moon; and the reaſon why ſhe hath now no need of them, is becauſe the Lord *God* Almighty, and the Lamb are to it inſtead of both Temple and Light: *For the Lord God Almighty, and the Lamb, are the Temple of it: For the Glory of God did lighten it, and the Lamb is the Light thereof:* Whereby we may note, that though the Light in which ſhe deſcended (being the Purity of Temple-worſhip) was glorious, yet this City ſhall, when ſhe is once builded, ſo advance from *Glory* to *Glory*, that at the laſt ſhe ſhall be more happy without the help of that Light, without which ſhe had been for ever unbuilded, than ſhe was by it in the midſt of the Fulneſs of it.

77. *And the City had no need of the Sun*, &c. The VVord *Sun* is in Scripture taken divers ways; ſometimes for the true and natural *Sun* in the Firmament; ſometimes again for Perſecution, and the Rage of the Enemy, *&c.* but I take *Sun* here not to be any of theſe, but for the good and pure Word of the Goſpel of Chriſt, unfolded, opened, and explained by the Servants of Chriſt; which Sun is the ſame that before you find to be darkened by the Antichriſtian Fog and Miſt, which was darkened, I ſay, even *to a third part of it.* This Sun, or VVord of the Goſpel, *Paul* ſaith it is ſhadowed forth even by that which ſhineth in the Firmament of Heaven, becauſe as that by its Light and Shining, giveth to thoſe that have Eyes, to ſee the Glory and Excellency of this VVorld; ſo by the Shining and Light of the Goſpel, is *given the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt*, and a View of the Excellency of the things of the World to come. Now, I ſay, though while the Church is in this World, and on this ſide the State of Glory, ſhe cannot live and flouriſh without the Shining of this Sun, but would be lifeleſs and lightleſs, and without all Heat and Comfort (*For it is the entrance of the Law that giveth Light* here, *and that lightneth the Eyes, making wiſe the Simple*) yet at the day of the coming of her Lord in Perſon, ſhe ſhall ſee far more clearly without the thus ſhining of this Sun, than ever ſhe did, or could ſee with and by it. *And the City had no need of the Sun*: For when by the Light of it, the whole Body of the Elect have found out the way to this City, and when they have alſo by this Light accompliſhed and fulfilled all their Work; yea, when the Lord himſelf is come, and doth immediately communicate far more glorious Light to this City without it, than ever he did by it; What need is there then of the Light of this Sun? for that is to be of uſe but for the time preſent, even until the whole of the Body of the Lord Jeſus is come to the perfect Meaſure, even *to the Meaſure of the Stature of the Fulneſs of Chriſt*: So then, when the Body of Chriſt is in every Sence compleated in this Life by the Light of the Sunſhine of his holy Goſpel, what need of this Sun? And hence it is that the Word of the Goſpel is called, *The Word of Reconciliation*, the *Word of Faith*, and *the Word of this Life*. Wherefore, I ſay, it ceaſeth when there is no more to be reconciled, and when Faith in all is perfected, and when this Life is put an end unto by the coming in of another: *For when that which is perfect is come, then that which is in part ſhall be done away.*

Joſh. 10. 12. *Mat.* 13. 10. Rev. 8. 12. Rev. 9. 2. 2 *Cor.* 4. 3, 4. *Pſal.* 19. 7, 8. & 119. 130. Eph. 4. 10, 11, 12. 2 Cor. 5. 19. Rom. 10. 8 Act. 5. 20 1 Cor. 13. 8, 9, 10.

The Miniſters of the Goſpel are of uſe ſo long as there is either Elect to be converted, or any converted Soul to be perfected by that Meaſure of Perfection that God hath appointed on this ſide Glory; but when this Work is done, their Miniſtry ceaſeth: Wherefore, though like the Widows Son, they are buſie to borrow Veſſels for the Oyl ſo long as it is running, and emptying it ſelf out of the great and principal Barrel; yet when it ceaſeth, as it will do when there are no more Veſſels to be found, then let them ſit down as they, and receive of the Fruits of their Labour, for the Reward of their Work is then only to be enjoyed by them. 2 King. 4. 1, 2, 3, 4, 5, 6.

78. *And the City had no need of the Sun, neither of the Moon to ſhine in it.* This Word *Moon* alſo, as well as that of the *Sun*, is to be taken divers ways in the Scriptures of Truth; ſometimes for the natural one, ſometimes for the *World* and *Perſecutors*, &c. but *Moon* here, is to be taken for the Church of God, with reference to her Life, Converſation, Duties, and exemplary Behaviour, in which ſhe is converſant on this ſide Glory; according to that of the *Song*, *Who is this that looketh forth as the Morning, fair as the Sun, clear as the Moon, and terrible as an Army with Banners?* When he ſaith then, that at this day there ſhall be here no need of the ſhining Light of the Moon, he means that this City at this day, in the State ſhe is in when ſhe hath the Perſon of the Lamb in her, then ſhe ſhall have no need of the growth of Chriſtianity, for they *ſhall be all perfect*; nor no need of Mortification, for there ſhall be no Sin: they ſhall not need now, as in time paſt, to exhort and encourage one another to ſtick faſt to the Promiſe, for they ſhall be ſwallowed up of Life and open Viſion: Here ſhall be no need either of Prayer, of Repentance, of Faith, or of good Works, as afore: *And the City had no need of the Sun, neither of the Moon to ſhine in it.* Joſh. 10. 1. Rev. 12. 1. *Pſal.* 121. 6 Song 6. 10. 2 Cor. 5. 4.

Now, I ſay, the Holy Ghoſt is pleaſed to bring in here the ſhining Vertues of the Church, under the Notion of a ſhining Moon; becauſe as the Church her ſelf is compared to the Moon, ſo her Vertues are as naturally compared to a ſhining Light; as Chriſt ſaith, *Let your Light ſo ſhine*; and again, *Let your Loins be girded, and your Lights burning*: for indeed, while we are here, that Church and Congregation of the Lord doth moſt ſhine, and moſt ſend forth the golden Rays and pleaſant Beams of Chriſtianity, that is moſt in the exerciſe of the afore-mentioned Vertues: take away the Moon, and the Night is doubtful; or though the Moon be in the Firmament, if ſhe hath loſt her Light, the Night is not thereby made more comfortable: And thus, I ſay, it is firſt with the World, where there is no Church to ſhine, or where there is a Church that doth not *ſo ſhine* that others may ſee and be lighted: for while the day of time doth laſt, even the World it ſelf hath need of the ſhining of the Church; but at this day, this time will be no longer, becauſe the day of Eternity will break, and by that means cauſe the World that now is, even the World of the Ungodly, to ceaſe to have a Being here any longer. Therefore now no need of the Moon, or of the Light thereof, to ſhine before that which is not. *Mat.* 5. 16. Duk. 12. 35 *Phil.* 1. 15. *The Life of the Church compared to the Light of the Moon upon a double Account.*

Secondly

Secondly, Again, as the Church is in her Sight before Men as the Moon is in her Light in the Night to the World; ſo as I ſaid before, this City which is called alſo Heaven, ſhe even ſhe, ſhall have no need of theſe things, for ſhe ſhall be taken up in open Viſion, and ſhall be compleatly delivered from all Imperfection; ſhe ſhall not need now the Light of her Children to provoke her and to ſtir her up to this or the other Act of Holineſs, all ſhall be done, all ſhall be compleat, the Lord himſelf is come. Indeed while Chriſt is abſent as touching his Perſon, and while the Work of God is not yet compleatly done in the Church, there will be need both of the Light of Sun and Moon, but when the Work is done, and he come, then theſe things will be out of uſe. Thus *The path* Prov. 4 18. *of the Juſt is as the ſhining light, which ſhineth more and more unto perfect day.*

79. *For the Glory of God did lighten it, and the Lamb is the light thereof.* This is rendred as the reaſon, why at this day both the light of Sun and Moon are needleſs; it is, becauſe *the Glory of God did lighten it*, and becauſe *the Lamb is the light thereof.* Now the Glory of God muſt be underſtood in this place, not of that Glory that doth attend the Church in this world, for that Glory doth attend the Church upon the account of her Purity of VVorſhip, of Temple-VVorſhip, and doth either abide on her, or withdraw it ſelf, according to her exact obſerving the Rule, or declining from it, as I have ſhewed you in the * beginning of this diſcourſe. But the Glory that here you read of, it is a *Glory* that ſupplieth this *City* without thoſe Ordinances; yea, therefore, thoſe Ordinances (as the Temple and the light of the Sun and Moon) do ceaſe becauſe of the Glory of this Glory that now is come into this City: *The City had no need of the Sun, neither of the Moon to ſhine in it*, (mark) *for the Glory of God did lighten it, and the Lamb is the light thereof.*

*See the Expoſition of the 11 verſ.

VVherefore, I ſay, this Glory that now he ſpeaks of, it is the Glory that ſhall poſſeſs this City at the end of *her Glory* in this *World*; wherefore, as ſaith the Holy Ghoſt by *Iſaiah* the Prophet, from this Iſa. 60. 19. day forward, *The Sun ſhall be no more thy light by day, neither for brightneſs ſhall the Moon give light unto thee; but the Lord ſhall be unto thee an everlaſting Light, and thy God thy Glory.*

80. *For the Glory of God did lighten it, &c.* Thus it was at the finiſhing of the Tabernacle in the VVilderneſs, and of the *Temple* at *Jeruſalem*; both which were figures in their finiſhing, of the finiſhing of the ſtate of the Church in this world: and it is ſaid of them, that in the day when they in all things were accompliſhed, according to the faſhion that was revealed before concerning their Order and accompliſhment, that then the Glory of God Exod. 4. [ſo] *appeared upon them, that neither Moſes nor* 33, 34. *Aaron was able to enter in, or to ſtand therein, be-* 1 King. 8. *cauſe of the Cloud, and of the Glory of the Lord* 9, 10, 11. *that at that time filled the Houſe.* Thus you ſee this City deſcends in one meaſure of Glory, and is conſummate in another meaſure of Glory. The Glory of the Lord was upon the Mount *Sinai* while the pattern of the Tabernacle was giving: but it reſted on the Tabernacle when the work thereof was finiſhed; to ſignifie, I ſay, that the Glory of God will reſt in his Ordinances and in his Church by them, ſo long as *Ordinances* are in uſe: but when they are needleſs, then it will reſt in the Church without them, and that more gloriouſly than ever it therein did reſt by them.

81. *For the Glory of God did lighten it, and the Lamb is the Light thereof.* Mark; Though now there ſhall be no need of Temple, Sun, or Moon: yet Chriſt the Lamb, *or the Man who was offered in ſacrifice for our Redemption*, ſhall be of uſe and benefit; for, *the Glory of God did lighten it, and the Lamb is the light thereof.* VVherefore, all, that we (who are the ſaved) ſhall enjoy of Glory and Sweetneſs in another world, though we ſhall not enjoy it from God through Chriſt, by and in the *Ordinances*, yet we ſhall enjoy it through Chriſt the Lamb, without them; *for the Lamb is the light of it.* By this word [*Lamb*] he would have us underſtand that when we are in Glory, *the blood*, death and bloody conqueſt that the man Chriſt did get over our infernal enemies, will be of *eternal* uſe to us; becauſe that benefit of Chriſt ſhall not only for ever be the Foundation of our eternal felicity, but the burden of our Song of Glory in all our raptures among the Angels. It will be the *Blood the Blood, the* Rev. 9. 5. *redeeming Blood of the Lamb. Bleſſing, glory, honour* & 5. 13. *and power be to him that ſits upon the Throne, and to the* Zech. 3 9. *LAMB for ever and ever.* 'Tis he in whom will be found the ſeven Eyes, the ſeven Spirits of God, Rev. 5. 6. in whoſe light we ſhall ſee the heights and depths of thoſe Springs and everlaſting Fountains and Depths of Glory for ever; and indeed the conceit of the contrary is fooliſh. Is not Chriſt the Head, and we the Members? and do not the Members receive their whole light, guidance and wiſdom from it? Is not he alſo the price, the ground and bottom of our Happineſs, both in this world and that which is to come? And is it poſſible it ſhould be forgotten, or 1 Sam. 25. 29. that, by it, our Joy, Light and Heaven ſhould not be made the ſweeter to all Eternity. Our ſoul is Col. 3. 3, 4. now bound up in him, as in a bundle of life; and when we come thither, he is ſtill the Chriſt, our life; and it is by our being where he is that we ſhall Joh 17 24. behold his Glory and our Glory, becauſe he is glorified; *For the Glory of God did lighten it, and the Lamb is the light thereof.* As he ſaid, *Ye now there-* Joh 16. 22 *fore have ſorrow: but I will ſee you again, and your heart ſhall rejoyce, and your Joy no man taketh from you.*

Thus much of this City, her deſcending, her faſhion, her glory, and of her wading thorow glory, from glory to glory.

Verſ. 24. *And the Nations of them that are ſaved* 82. *ſhall walk in the light of it; and the Kings of the Earth do bring their glory and honour to it.* After this long and pleaſant Deſcription of this Holy and *New Jeruſalem*, the Holy Ghoſt now falleth upon a Relation of the People that ſhall be the Inhabitants of this City, and of their numerouſneſs and quality.

And the Nations, &c. The Nations of the world, both of the *Jews* and *Gentiles.*

Every one knoweth what the *Nations* are, wherefore I need not ſtay upon the explication of that, for it doth in general include the multitude of Eph. 2. 1, the ſinners of the world: Therefore when he ſaith, 2, 3. *the Nations ſhall walk in the light of this City*, it is as 1 Cor. 6. if he had ſaid, that at this day, when ſhe is here in 9, 10. her tranquillity, the *ſinners* and diſobedient among Tit. 3. 3. the ſons of men, ſhall by Multitudes and whole Kingdoms, come in and cloſe with the Church and Houſe of God. *Theſe Spiders ſhall take hold with* Prov. 30. *their Hands, and be in Kings Palaces.* 28.

And the Nations, &c. For this word, *the Nations*, 83. is a great word, and it comprehendeth much; *How the* mark, it doth not ſay a Nation, or ſome Nations, *Nations* neither doth it ſay, few or ſmall Nations, but in- *ſhall flock* definitely, *the Nations*, *Many* Nations, *Strong* Na- *to New* tions, the Nations *in general*: only he ties them up *Jeruſalem.* with this limit, *the* Nations *of them that are* [ſaved:] Iſa. 52 15. which yet is not ſo much ſpoken to clip off the *mul-* & 60. 22. *titude* that we ſuppoſe may then be converted, as & 2. 2. to ſhew us their qualifications and happineſs: as he ſaith by the Prophet in another place, *Thy Children ſhall be all holy, or righteous and great ſhall be the* Iſa. 60. 21. *peace of thy Children. And the Nations of them that are ſaved ſhall walk in the light of it.* Surely the holy Ghoſt would never have ſpoken at ſuch a rate as this, if he had not intended to ſhew us that at the day of the ſetting up of this *Jeruſalem*, a great harveſt of ſinners ſhall be gathered by the Grace of the Goſpel. But the truth is, the Scriptures go with open arms towards the latter end of the world, even as if they would graſp and com-

paſs about, almoſt *all People* then upon the face of the whole Earth, with the Grace and Mercy of God. *The Earth*, ſaith God, *ſhall be filled with the knowledge of the Glory of the Lord, as the waters cover the Sea.* As he ſaith, alſo, for the comfort of the Church in another place; *Behold, I have graven thee upon the palms of my hands, thy Walls are continually before me. Thy Children ſhall make haſte; thy Deſtroyers and thoſe that made thee waſte ſhall go forth of thee. Lift up thine eyes round about, behold all theſe gather themſelves together to come unto thee: as I live, ſaith the Lord, thou ſhalt ſurely cloath thee with them all, as with an Ornament, and bind them on thee as a Bride doth. For thy waſte and deſolate places, and the land of thy deſtruction, ſhall even now be too narrow by reaſon of the Inhabitants, and they that ſwallowed thee up ſhall be far away. The Children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place is too ſtrait for me, give place that I may dwell. Then ſhalt thou ſay in thy heart, Who hath begotten me theſe, ſeeing I have loſt my Children, and am deſolate, a captive and removing to and fro? Who hath brought up theſe? Behold, I was left alone, theſe where have they been?* Thus the *multitudes* of the Nations ſhall at this day be converted to the Lord, and be made the Inhabitants of this *Jeruſalem*; as he ſaith again, *The Kingdoms of this world are become the Kingdoms of the Lord and of his Chriſt.* And again, *The Kingdom and Dominion, and the greatneſs of the Kingdom under the whole Heaven ſhall be given to the People of the Saints of the Moſt High, whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.*

Iſa. 11. 9. Hab. 2. 14. Iſa. 49. 14, 15, &c. Rev. 11. 15. Dan. 7. 26, 27.

And obſerve it, theſe Promiſes are to be fulfilled in the *laſt days*, at the time of the pouring forth of the laſt Vial, which is the time of the ſounding of the laſt of the ſeven Trumpets; for then this City ſhall be builded, and Lucifer fallen from Heaven; then the Priſoners ſhall be ſet at liberty, *and the People be gathered together, and the Kingdoms to ſerve the Lord. Rejoyce, O ye Nations, with his People, for he will avenge the Blood of his Servants, and will render vengeance to his adverſaries, and will be merciful to his Land, and to his People.* Alas it is now towards the end of the world, and therefore now *all* is going, if the Lord ſteps not in with the riches of his Grace. Wherefore now at laſt before *all* be turned into *fire and aſhes*, behold the Lord caſts the net among the multitude of Fiſh, and the *abundance of the Sea ſhall, without fail, be converted to Jeruſalem.* Though Satan and *Antichriſt* have had their day in the world and by their *outrage* have made fearful havock of the Souls of ſinners from time to time, yet now at length God will ſtrike in for a ſhare with them, and his *Son ſhall divide the Spoil with the Strong.* Wherefore he now ſets up this City, puts the Glory of Heaven upon her, provides a New Heaven and a New Earth for her ſituation; drives prophaneneſs into the holes and dens of the Earth: giveth Righteouſneſs authority to reign in the world; and takes off the vail from all faces, that none may hereafter be for ever beguiled by blindneſs and ignorance. Now ſhall they make merry with the things of God; now ſhall all eat the fat and drink the ſweet: *For in this Mountain ſhall the Lord make a feaſt of fat things to all People, a feaſt of Wine on the lees, of fat things full of marrow, of Wine on the lees well refined.*

Deut. 32. 43. Iſa. 60. 5. Iſa. 53. 12. Iſa. 66. 22. 2 Pet. 3. 13. Iſa 25. 7. 1 Kin. 4. 20 Neh. 8. 10, 12. Iſa. 25. 6.

84. *And the Nations of them that are ſaved ſhall walk in the light of it.* *They ſhall walk in the light of it*] That is, in the Light that is in it while it is in its purity in this world, and in the Glory of it when it is in its perfection and immortality in another. whence note by the way, that in the midſt of all this Glory, or while the glorious light of the Goſpel ſhall thus ſhine in the world, yet even then there will be ſome alſo that will not ſee and rejoyce in the *Glory* hereof: But as for thoſe, whoever they are, they are excluded from a ſhare in the bleſſed and goodly Privileges of this City: *The Nations of them that are* [*SAVED*] *ſhall walk in the light of it.*

85. *And the Kings of the Earth do bring their Glory and Honour to it.* By theſe words are great things held forth. He told us before that *the Nations of them that are ſaved ſhall walk in the light of it*; and here he tells us, that even their Kings alſo, *the Kings of the Earth do bring their Honour and Glory to it.* The People of the Nations they are but like to ſingle-pence and half-pence, but their Kings like Gold-Angels and Twenty-ſhilling-pieces. Wherefore when he ſaith, *that the Kings of the Earth do bring their Glory and honour unto it*; It argueth, that the *Goſpel* and the Grace of God, when it is diſplayed in its own complexion, even then they that have moſt of the Honour and Glory of the World will yet ſtoop their Top-gallant unto it: *Becauſe of thy Temple which is at Jeruſalem, ſhall Kings bring Preſents to thee. The Kings of Tarſhiſh, and of the Iſles, ſhall bring Preſents to thee: The Kings of Sheba and Seba ſhall offer Gifts, yea, all Kings ſhall fall down before him, and all Nations ſhall ſerve him. The Kings ſhall ſee and ariſe, and Princes ſhall worſhip becauſe of the Lord, &c. The Kings ſhall come to thy light, and Princes to the brightneſs of thy riſing. The Kings ſhall ſee thy righteouſneſs, and all Kings thy Glory. Yea, that which hath not been told them ſhall they ſee, and that which they have not heard ſhall they conſider. All the Kings of the Earth ſhall praiſe thee, O Lord, when they hear the words of thy mouth; Yea they ſhall ſing in the ways of the Lord; for great is the Glory of the Lord.* Thus we ſee, that though in the firſt day of the *Goſpel*, the *poor*, the halt, the lame and the blind are chief in the embracing of the tenders of Grace, yet in the latter day thereof, God will take hold of *Kings*.

How the Kings of the Earth ſhall flock into New Jeruſalem.

Pſal. 68. 29. Iſa. 49. 22, 23. Pſal. 72. 10, 11, 12. Iſa. 47. 6, 7. & 60. 1, 2, 3, 4, 5. & 62. 2. Iſa. 52. 15. Pſal. 138. 4, 5.

86. *And the Kings of the Earth do bring their glory and honour to it. To it*] That is to *Jeruſalem*. Wherefore this City muſt be built before they all of them will fall in love with her. Indeed, I do conceive, that ſome of them will lay their hand to help forward the work of this City, as did *Hiram* with *Solomon*, and *Darius*, *Cyrus* and *Artaxerxes*, with *Ezra* and *Nehemiah*, at the building and repairing the City, in the letter, in the days of old; But yet, I ſay, the great conqueſt of the *Kings* will be by the beauty and glory of this City, when ſhe is builded. *Thou ſhalt ariſe, O Lord, and have mercy upon Zion, for the time to favour her, yea, the ſet time is come: for thy Servants take pleaſure in her ſtones, and favour the duſt thereof: So the Heathen ſhall fear the name of the Lord, and all Kings thy Glory.* And indeed, before this City is ſet up, and eſtabliſhed in her own place, moſt of the *Kings* and great ones of the Earth will be found imployed and taken up in another work, than to fall in love with Mount *Zion*, and with the Hill thereof. They will be found in love with Miſtriſs *Babylon*, the Mother of Harlots, the Miſtreſs of Witchcrafts, and Abominations of the Earth. They will, I ſay, be committing Fornication with her, and will be as the horns upon the heads of the Beaſt, to defend the riding Lady from the Gunſhot that the Saints continually will be making at her by the force of the Word and Spirit of *God*. They will be ſhaking the ſharp end of their VVeapons againſt the Son of *God* continually labouring to keep him out of his Throne, and from having that rule in the Church, and in the VVorld as becomes him who is the head of the body, and over all principality and power. *Theſe ſhall make War with the Lamb*: but I ſay, it ſhall ſo come about, at the laſt, by the illuminating Grace of *God*, and by the faithful and patient enduring of the Saints, together with the glory that every-where ſhall now be abiding on the Church and Congregation of Jeſus, that they ſhall begin to receive a *mans heart*, and ſhall conſider *things* that *have not been told them*: wherefore at laſt they ſhall *withdraw* themſelves from the love

2 Chron. 2. 11, 12, 13, 14, 15. Ezra 1. 1, 2, 3, 4. & 6. 1, 2, 3. & 7. 21. Pſal. 102. 13, 14, 15. Rev. 17. 2, 12, 13, 14. and 18. 3, 9. Rev. 17. 14.

of

of this Miſtris, and ſhall leave her to ſcape for her ſelf in the World, and ſhall come with Repentance and Rejoycing to *Zion*; nay, not only ſo but to avenge the Quarrel of God, and the Vengeance of his Temple; and to recompence her alſo for the Deluſion and Inchantments wherewith ſhe hath entan-
Rev.17.16. gled them: *They ſhall hate her, they ſhall make her deſolate and naked; they ſhall eat her Fleſh, and burn her with Fire.* Now, Madam, What ſayeſt thou? the Kings muſt come to *Jeruſalem*. *Jezebel*, thy Chamber-Companions will ſhortly, notwithſtanding thy painted Face, caſt thee down headlong out at
2 King 9 30,31,32, 33. the Windows. Yea, they ſhall tread thee in pieces by the Feet of their prancing Horſes, and with the VVheels of their jumping Chariots. They ſhall
Jer.50.41, 42. ſhut up all Bowels of Compaſſion towards thee, and ſhall roar upon thee like the Sea, and upon thy fat Ones like the VVaves thereof. Yea, when they begin, they will alſo make an end, and will leave thee
Rev.18. 12,14,22. Iſa.13.19 20,21,21, 22,23. ſo harborleſs and comfortleſs, that now there will be found for thee no Gladneſs at all, no not ſo much *as one Piper to play thee one Jig. The Delicates that thy Soul luſted after, thou ſhalt find them no more at all. Babylon, the Glory of Kingdoms, and the Beauty of the Chaldees Excellency, ſhall be as when God overthrew Sodom and Gomorrha. It ſhall never be inhabited, neither ſhall it be dwelt in from Generation to Generation; neither ſhall the Arabian pitch Tent there, nor Shepherds make their Folds there, but wild Beaſts of the Deſart ſhall lie there, and their Houſes ſhall be full of doleful Creatures.*
* That is, the Hobgoblins, or Devils: *And the * Satyrs ſhall dance there, and the wild Beaſts of the Iſlands ſhall cry in their deſolate places, and Dragons in their pleaſant places; and her time is near to come, and her days ſhall not be prolonged.* Thus wilt thou come down wonderfully: For in thee have they ſet light by Father and Mother; in the midſt of thee have they dealt by Oppreſſion with
Ezek.22. 6,7,8,9, 10,&c. the Stranger: in thee have they vexed the Fatherleſs and Widow: in thee Men carry Tales to ſhed Blood: in thee they eat upon the Mountains, and in thee they commit Lewdneſs. *God hath ſmitten his Hands at thy diſhoneſt Gain, and all the Blood which hath been in the midſt of thee*; God will be avenged of thee, *but*
Iſa.47 1,2, 3. *will not meet thee as a Man. You have caſt Lots for my People, ſaith God; you have given a Boy for a Harlot, and a Girl for Wine, that you may drink.* You have made havock of my young Converts to ſatisfie your Luſts; therefore, *What have you to do with me, O Tyre and Sidon, and all the Coaſts of Paleſtina?*
Joel 3.1, 2,3,4. *will ye render me a Recompence? and if ye recompence me ſwiftly and ſpeedily, I will return your Recompence upon your own Head:* I will throw it as Dirt in your Face again. And never talk of what thou waſt once, for though thou waſt full of Wiſdom, and perfect in Beauty, though thou haſt been in *Eden*, the *Garden of God*, yea, though every precious Stone for ſome time was thy Covering, and thou the very anointed Cherub that covereth, walking upon the Mountain of God, and in the midſt of the Stones of Fire; yet becauſe (by reaſon of the Multitude of thy Merchandize) thou haſt ſinned, and art filled with Violence, *Therefore God will caſt thee, as prophane, out of the Mountain of God, and will deſtroy thee, O covering Cherub, from the midſt of the Stones of Fire*; yea, he will caſt thee to the Ground, and lay thee before Kings, that they may
Ezek. 28. 12,13,14, 15,16,17, 18 19. Jer.4.30. behold thee: *And all they that know thee among the People, ſhall be aſtoniſhed at thee: thou ſhalt be a Terror, and never ſhalt thou be any more. And when thou art ſpoiled, what wilt thou do? Though thou cloatheſt thy ſelf with Crimſom, though thou deckeſt thee with Ornaments of Gold, though thou painteſt thy Face with Painting; in vain ſhalt thou make thy ſelf fair, thy Lovers will deſpiſe thee, they will ſeek thy Life.*

87. *And the Kings of the Earth do bring their Glory and their Honour to it.* Mark, They do not only forſake the crimſon Harlot, neither do they content themſelves with eating her Fleſh, and burning her with Fire, but they come over, they come over to *Jeruſalem*; they are conquered by the Grace of Chriſt, and VViſdom of the Son of God. *They ſhall make War with the Lamb, but the Lamb ſhall overcome them; for he is King of kings, and Lord of lords; and thoſe that are with him, are Called, and Choſen, and Faithful.* Now they ſhall all give * way
* Ezra 6.7. to the Government of the King of kings, the Governour of the *Jews*, and ſhall with gladneſs delight to ſee him rule his Spouſe with his own Law, Rules and Teſtament; they ſhall play the Pranks of *Je-*
Rev. 19. 12. & 15. 5. *roboam* no longer, in making Calves to keep the People from going up to *Jeruſalem* to worſhip. Now
Jer.10.7. Iſa. 52.15. 2 Chron. 9. 23. they ſhall count him alſo *King of Nations*, as well as King of Saints; and he ſhall wear the Crowns, and they ſhall ſeek to him.

Verſe 25. *And the Gates of it ſhall not be ſhut at all by day, for there ſhall be no Night there.* 88.

This is the Effect of what you read before; namely, of the coming in of the Kings and great Ones of the Earth to this *Jeruſalem*: For when the Whore is made deſolate and naked, and burned with Fire, and when the Kings alſo that loved her, and that maintained her, are come in, and have cloſed with the Glory and Beauty of this City, then what need is there to ſhut the Gates? Alas, all the Injuries that the Kings and great Ones of the Earth have done to the Church and Spouſe of Chriſt in theſe Days of the New Teſtament, it hath been through the Inſtigation and Witchcraft of this *Miſtris of Iniquity. The Horſeman hath lift up both the bright* Nah.3.3.4. *Sword, and the glittering Spear againſt the Saints of God, by reaſon of the Multitudes of the Whoredoms of the well-favoured Harlot, the Miſtris of Witchcrafts, who ſelleth Nations thorow her Whordoms, and Families thorow her Witchcrafts.* Wherefore, I ſay, *this Gentlewoman* being laid in her *Grave*, and all her fat Ones gone down to the ſides of the Pit; theſe Kings will change their Mind, and fall in love with the true and chaſte Matron, and with Chriſt her Lord: Now when this is thus, this *City muſt needs be ſafely* Iſa.2.4. *inhabited as Towns without Walls*, and as a Place, Jer.33.16 near to which there is neither Thief nor ravenous Zec.2.4.& Beaſt. 14.11.

Perſecutors, while they remain in their Spirit of Outrage againſt the Church and People of *God*, they are frequently in the Scripture compared to the venemous Dragons, fierce Lions, and ravenous *Wolves*; Jer.51. all which at this day ſhall be driven out of the 34,37. *World*: that is, ſo out, as never to moleſt the *Church* again, or to cauſe a *Gate* of this City to be ſhut, through fear againſt them; as he ſaith by the Prophet, *In the Habitation of Dragons where each lay,* Iſa 35.7. *ſhall be Graſs, with Reeds and Ruſhes, In the Habitation of Dragons*, that is, even in the Places of Perſecutors, where each lay, ſhall be Food for the Flock of Chriſt. The Dragon is a venemous Beaſt, and poiſoneth all where he lieth; he beats the Earth bare, and venoms it, that it will bear no *Graſs*: as do the Perſecutors where they inhabit and lie. But behold, the Days do come in which theſe Dragons ſhall be removed, and the *Ground* where they lay be made fruitful and flouriſh, ſo that even there ſhall be Places for the Flocks to lie down in; *In the Habitation of Dragons, where each lay, ſhall be Graſs, with Reeds and Ruſhes. No Lion ſhall be there, nor any ravenous Beaſt ſhall be found thereon; but the Redeemed of the Lord ſhall walk there, and the Ranſomed of the Lord ſhall return and come to Zion with* Iſa.35.9, 10. *Songs, and everlaſting Joy ſhall be upon their Heads; they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flee away:* according to that of *Moſes*, *The Lord will give Peace in his Land, and his People* Lev.26.6. *ſhall lie down, and none ſhall make them afraid: For* Iſa.32.18. *he will rid the evil Beaſts out of the Land, and the Sword ſhall not go through it more. And my People ſhall dwell in a peaceable Habitation, and in ſure Dwellings, and in quiet reſting Places.*

And the Gates ſhall not be ſhut at all by Day, for there ſhall be no Night there. This Word *Day*, we 89. may underſtand two ways; either for the Day of

bringing in to fill this City, or for the Day of her Perfection and Fulneſs. Now if you take it with reference to the Day in which her Converts are coming in (as indeed it ought) why then, the *Gates* ſhall not be ſhut at all. *Thy Gates ſhall be open continually,* Iſa. 60. 11. *they ſhall not be ſhut Day nor Night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings may be brought.*

But again, This Day of Grace, and of Converſion of Sinners, it muſt be looked upon, either as the Church is in Captivity and Perſecution, or as ſhe is out: now as ſhe is in Captivity, ſo her longeſt Day is uſually accompanied with a black and doubtful Night of Temptation and Affliction. Wherefore this day here being ſpoken of, it is the Day of *Grace* that ſhe ſhall have even when ſhe is abſolutely delivered from the Rage of the *Beaſt*, *Falſe Prophet*, and *Whore*. Wherefore he is not content to ſay, the *Gates* ſhall not be ſhut at all *by Day*, but adds withal, *for there ſhall be no Night there*; as who ſhould ſay, I know that commonly in the Day of the Churches Affliction, ſhe is accompanied with *Nights* as well as *Days*, but it Iſa. 60. 20. ſhall not be ſo here, *Thy Sun ſhall go no more down, neither ſhall thy Moon withdraw it ſelf; for the Lord ſhall be thine everlaſting Light, and the Days of thy Mourning ſhall be ended.*

Wherefore *John* conſidering this, doth quite exclude the Night, ſaying, *There ſhall be no Night there.* Indeed, after this *New Jeruſalem* hath had her golden Day in this World, I ſay, juſt towards the ending thereof, ſhe will yet once again be beſet with raging *Gog* and *Magog*, which Enemies will after the Ez. 38. & 39. long Safety and Tranquillity of this City, through the Inſtigation of the Devil, *come upon the Breadth of the Earth, and encamp about this holy City.* But behold in the midſt of this Intention to ſwallow her up, *The Lord rains Fire and Brimſtone from Heaven, and deſtroys them all*: So that *Gog*, I ſay, though he may bring one onely *Evening* upon this Holy City, after her long Peace and Reſt among the Sons of Men, yet he ſhall not bring one *Night* upon her, nor cauſe a Gate thereof to be ſhut for ever. *The Sun* Joſ. 10. *ſhall now ſtand ſtill in the midſt of Heaven*, and this Night ſhall be thus prevented by this marvellous Zec. 14. 7. Judgment of God; as another Prophet ſaith, *At Evening-time it ſhall be light*: that is, though her Enemies will at laſt ſtill make, thorow their Enmity, one only Attempt to ſwallow up all in everlaſting Oblivion: yet they themſelves ſhall fall down dead upon the Mountains of *Iſrael*, and be a Prey to this *Jeruſalem*. Thus there will be only Day accompanying the Inhabitants of this City: *For there ſhall be no Night there.*

§ 0. Verſe 26. *And they ſhall bring the Glory and Honour of the Nations to it.* This, as I ſaid before, is to ſhew us how heartily, and how unfeignedly, both the Nations and their Kings ſhall now come over to *New Jeruſalem*. They come Hand in Hand, not the People without their Prince, nor the Prince without his People; though it will, and muſt be ſo in the Times of Perſecution: But now, together *THEY ſhall bring the Glory and Honour of the Nations to it.*

Again, I told you before, that the *Jews* ſhall at this Day be converted to the Chriſtian Faith, and ſhall have a great Name, and much of Heaven upon them in this City. For indeed they are the Firſt-born, the natural Branches, and the like. Now when he ſaith, They ſhall bring the *Glory and Honour of the Nations to it*: I cannot think that by this ſhould be underſtood only, or yet principally, the outward Pomp and Treaſure of the World, but that rather by *Honour* and *Glory* we are here to underſtand the heavenly Treaſure and Glory that the Saints ſhall continually pour forth into one anothers Boſoms in this City: in this City, I ſay, for at this Day, as I have formerly ſhewed you, there will be found no Treaſure any where but at *Jeruſalem*; every Saint ſhall be here, every Grace ſhall be here, the precious Stones of the Sanctuary, the precious Sons of *Zion* ſhall not then, as now, lie ſcattered, ſome in the World, and ſome in Miſtris *Babylons* Lap; neither ſhall any thing, pertaining to the Churches Priviledges, be found in her at all for ever. *There ſhall be heard no more at all in her any* Rev. 18. 22. 23. *Harpers, Trumpeters, Pipers, or any other heavenly Muſick in her; neither ſhall there be any more the Sound of a Milſtone to grind us Bread, nor the Light of a Candle to guide us in the Houſe, nor yet the Voice of the Bridegroom* [Chriſt] *nor of the Bride his Wife,* 2 Chron. 36 7. to tempt or allure any that are ſeeking the way of Life, to ſtay with her: all theſe things ſhall be brought to *Jeruſalem*. Chriſtians, you muſt underſtand that there is a time when all the Treaſures of the Church are to be found in *Babylon*, as in the days of old; but at this Day, when this City is built, not any of them ſhall be found there, but all ſhall be brought and delivered up to *Jeruſalem* again, as was alſo foreſhewn in the Type; and all places ſhall be void of the Treaſure of Heaven, but *Jeruſalem*. Ezra 6. 1, 2, 3, 4, 5. & 7. 13, 14, 15, 16.

Wherefore by the Glory and Honour of the Nations in this place, I underſtand, That all the Treaſures of the Church, and all the Graces that at this day lie ſcattered here and there, ſome in one place, and ſome in another, they ſhall be found no where at that day but in this City, *in the Church that walks according to Rule.* Now the Reaſons why I take this Honour and Glory to be meant of theſe things, are,

Firſt, Becauſe thus it was in the time of the building of *Jeruſalem* after the Captivity; the Treaſure of the *Jews*, which was become the Treaſures of the Provinces of *Babylon*, was again reſtored and brought to *Jeruſalem*, as you may ſee by the Scriptures now cited.

Secondly, Becauſe I find indeed, that *the Milk and* Ezek. 20. 6, *Honey* of the Land of *Canaan* (which are in our Goſ- 25. pel-language, the Gifts, Graces and Treaſures of the Church) it is called, *The Glory of all Lands.* Now, Cant. 4. 11. I ſay, ſeeing the Milk and Honey, which is the Comforts of the Church and her Treaſure, is called, *the Glory of all Lands*: I take Glory and Honour in this place to ſignifie the ſame thing alſo.

Thirdly, Becauſe alſo I find, by comparing the Prophets, that the Chriſtians Glory and Honour lieth moſtly, even principally, in heavenly and Spiritual things; as in Faith, Love, Experience of God, of Grace, of Chriſt, and ſpiritual Life. I read, that at the building of this City, the *Jews* and *Gentiles* ſhall meet together, and that at that day they ſhall mutually be Partakers of each others Glory. *The Gen-* Iſa. 66. 10. *tiles ſhall milk out, and be delighted in the Abundance* 11, 12, 13. *of the Glory of the Jews: and the Glory of the Gentiles ſhall be again extended unto the Jews, like a mighty flowing Stream*: But I ſay, that this Glory and Honour ſhould conſiſt in outward things, or that the Glory that is meerly carnal, ſhould be principally here intended, I confeſs it grates too near the Ground for me to believe or rejoyce in. Alas, I find that thoſe Souls that have not now the tenth part of the Spirit and Life of heavenly things, that ſhall then be poured forth; I ſay, I find that theſe things are trampling on the World, and diſdain the thoughts of being taken with its Glory: Wherefore much leſs will it be eſteemed in that day, when the Glory and Goodneſs of God ſhall in that manner break forth. Again, Can it be imagined that the Chief of the Glory that the *Gentiles* ſhould bring to the *Jews* after a ſixteen hundred years VVarming in the Boſome of Chriſt? I ſay, is it imaginable that the great Crop of all they have reaped, ſhould conſiſt in a little outward Trumpery? or if it ſhould, would it be a ſuitable Medicine in the leaſt to preſent to the Eyes of a broken and wounded People, as the *Jews* will be at that Day? or if the Glory that the *Gentiles* at that Day ſhall ſuck from the *Jews* were ſuch as this, would it at all be as Life from the Dead to them in a Goſpel Sence? The Church of the *Gentiles*

Rom. 11. 13,14,15. tiles shall be a VVall to the *Jews* at their Return, but such a VVall as will chiefly consist in spiritual and heavenly Safeguard, and in outward, because of that: *I am a Wall*, saith she, *and my Breasts are* Cant. 8. 8, 9, 10. *Towers*, on which the *Jews will build upon her a Palace of Silver*. But must this VVall, I say, consist chiefly in outward Glory, in the Glory of earthly things? or must this Silver Palace be of that Nature either? no verily, but when God hath builded the City *Jerusalem*, and put his Church into such a State, that *upon all her Glory shall be a Defence* of Heaven, then shall the *Jews*, by their coming into this City, build by their Experience a Palace for Psal. 61. 13 spiritual and heavenly Pleasure, to solace and com- Cant 2. 1. fort their Brethren withal. In a word then, *by Glory* Isa. 27. 13. *and Honour* in this place, we are chiefly to understand the spiritual and heavenly things of this *City*, which in the Times of the Reign of Antichrist have lain, some among the Potsheards of the Earth, some again under the Stairs, some under this Abuse, and some under that; all which shall be brought by the Souls that shall be converted, forthwith to this City the *Church*, where will be the Treasury of God, into which every one at that Day shall throw in of their Abundance; but as for the Glory of the VVorld, the Saints shall be above it, it shall be with them, as 1 Kin. 10 21. Silver and VVood was in the Days of *Solomon*, even as little worth as the Stones in the Street *in their account*.

91. Verse 27. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lie, but they which are written in the Lamb's Book of Life.*

I am not yet convinc'd that the highest *Church-state* that ever was, or ever will be in this VVorld, could possibly be *so* all of them the Elect of God, but that there would get in among them some that had not saving Grace; the same also I believe touching the State of this *Jerusalem*: But yet this I do believe again, that the right and Gospel-pattern is, 1 Cor. 1. 1. 2 Cor. 1. 1. *That none be admitted into Church-Communion, but such who are visible Saints by Calling*; the Substance Eph. 1. 12. of which these VVords import, *There shall not enter* Phil. 1. 1. *into it any thing that* [*defileth*] *or that* [*worketh*] *Abomination, or that* [*maketh a Lye*;] which VVords do principally strike at a People that appear to be loose, wicked or ungodly; of which sort indeed, not one shall here at any time, no, not in any wise, be admitted Entrance: for now shall all the Forms, and Ezek. 43. 10, 11. all the Ordinances, and all the Forms of the Goings out of the *Church* of God, and the Comings in to Joel 3. 17. it, be so exactly opened to these People, and they so Zec. 14. 21 punctual and distinct in the Observation of them, Ezek. 43. 12. *that it will not be possible that a Canaanite should be here for ever again found any more: This is the Law* Ezek. 44. 6, 7, 8. *of the House upon the Top of the Mountains, the whole Limit thereof shall be holy; behold, this is the Law of the House.*

And as there shall at this day be none *admitted* here, but such as are in truth visible Saints; so none must here *continue*, but they that continue such: If any of those Stones that are put in for Building into the House of God, shall afterwards have the Plague Lev. 14. 40 found on them; *then the Priest shall command that such Stones be taken away, and cast into the unclean Place that is without the City.* And observe it, that Congregation on Earth that admits only of such Num. 19. 22. Persons as are visible Saints by Calling and Profession (though possibly some of them, as in the case of Ephes. 5. 11 Heb. 12. 15 *Judas* and *Demas*, may be known to God to be 2 Thes. 3. 6, 14. Non-elect, yet) *that Church is holy round about the* 1 Cor. 5. 6 11, 12, 13. *Limits thereof*: Provided also, that if at any time after that the Plague appears, they orderly proceed to deal with them (as here things will be done to a tittle, and a Hairs breadth.) Now the reason why the Church may be said to have some within her that are Non-Elect, and yet be counted Holy still, it is, because the *Church* is to judge of Persons by their VVords and Lives; they know not the Heart absolutely: and therefore if in Word and Life a Man be as he ought, he is to be accounted a visible Saint, and orderly ought to be received of the *Church* as such: So that I say, as I said before, these Words of barring out Sinners out of the *Church*, they are not to be understood as if they intended that those should be debarred visible Communion, that in Word and Life appeared visible Saints, that are so judged by the Rules of Christ's Testament; but that such should be from it shut out, that appeared visible Sinners: Those that are *Defilers, Workers of Abomination, and Makers of Lies*, none of these shall enter.

92. *But those that are written in the Lambs Book of Life.* These Words explain the Matter: Those, and those only, shall enter here, that are found written in the Lambs Book of Life. Now by *Book of Life*, we are to understand two things in the Scriptures of Truth: First, Either the Book of Gods eternal Grace and Mercy thorow Christ, in which all the Elect are recorded for ever: Or, Secondly, That Book of Life in which the Lord Jesus hath all recorded that are visible Saints by calling; for, for both these there is a Book of Life. For the first of these, I judge these Scriptures do suit; and for the second, these, with that in the Text. Luk. 10. 20. 2 Tim. 2. 19. Phil. 4. 3. Exod. 32. 32, 33. Rev. 22. 19

Now the Book of Life in this place must not be so strictly taken as if it included those only that were elect of God to eternal Life, but must be understood of that Book wherein are recorded the Rules and Bounds of visible Church-communion; and so all those that thorow the Gifts and Operations of special or common Grace do fall within the compass of those Rules and Bounds. Thus it was in the Type, at the Return out of Captivity, none were to be admitted entrance into the Church but those that could shew their Priviledges by Genealogy, and the Records of the Church; and to others it was said, That they *had neither Portion, nor Lot, nor Memorial in Jerusalem.* Ezr. 2. 62. 63. Nehem. 7. 64 65. & 2. 20.

Now that by *Book of Life* in this place we are to understand that Book that hath in it the Bounds and Liberties of this City, and so every one that falleth within the compass of these Bounds and Priviledges visibly; Consider,

First, They that are visible Matter for visible Church-Communion, they shall be found within this City, and yet there shall not enter any, *but those that are written in the Lambs Book of Life.*

Secondly Now visible Church-Communion doth not absolutely call for only invisible Saints neither can it: for if the Church were to joyn with none but those whom they knew to be the very Elect of God (as all invisible Saints are) then she must joyn with none at all; for it is not possible that any Church should be so infallible to judge in that manner of the Elect, as to discern them always, and altogether from the Non-Elect, which cannot be an invisible Saint.

Thirdly, By *Book of Life* therefore, in this place, we are to understand, I say, that Book that hath written in it every visible Saint, whether they be Elect or not; and so such a Book that is capable of receiving in a Man at one time, and of blotting of him out again, as occasion doth require, at another: which thing is only applicable to that Book that binds and looses on the account of a Mans being a visible Saint or a visible Apostate: which thing is only applicable to the visible Rules of receiving or shutting out of visible Church-Communion; which Rules being the Rules of Christ's New-Testament, it is proper to call it the Book of Life; and is about the Matter of going in or going out of this very City, so called: *If any Man shall take away from the* Rev. 22. 18, 19. *Words of the Book of this Prophecy, God shall take away his Part out of the Book of Life, and out of the Holy City, and from the things that are written in this Book.* O how happy is he who is not only *a visible*, Rev. 3. 5. but also *an invisible* Saint! He, he shall not be blotted out of the Book of Gods eternal Grace and Mercy; when others are liable to lose a share, not only in Heaven, but to be for ever blotted out of

of the Book that approveth of viſible Believers alſo.

Fourthly, But again, to explain the Matter yet more: In the viſible Church there are not only Sons but Servants, that is, not only thoſe that are truly Elect, but ſuch as have received a Gift for the perfecting the Church under * Chriſt, in his Service here in this World: Now, I ſay, the Servant for the time preſent hath his Place in the Church as well as the Son, though not the Place of a Son, but of a Servant, even a Place of Service, as of Preaching, Propheſying, Adminiſtring the Ordinances that are given to the Church, and the like; all which, a Man that hath not Grace may do, and that by the Appointment of Chriſt; thus was *Judas*, *Demas*, *Hymeneus*, *Phyletus* and others, who ſometimes were the Servants of Chriſt in the Church, and did miniſter for him to them; yet themſelves, notwithſtanding, ſuch as were all that time Strangers and Aliens to the Life, and Power and ſaving Operations of the juſtifying and preſerving Grace of the Goſpel: as he ſaith alſo by the Prophet *Iſaiah*, *Strangers ſhall ſtand and feed your Flocks, and the Sons of Aliens ſhall be your Plough-men, and your Vine-dreſſers.* For verily Chriſt will give to thoſe that have not his ſaving Grace, yet great Knowledge and Underſtanding in the Myſteries of the Kingdom of God, and will alſo make them for Profit and Advantage in his Church, to feed their Flocks, to plough up the fallow Ground of their Hearts, and to dreſs their tender Vines: Yet, I ſay, they themſelves ſhall not be everlaſtingly ſaved, for they want his ſaving Grace. As Chriſt ſaith, *The Servant abideth not in the Houſe for ever, but the Son abideth for ever.* As he ſaith again in another Prophet, *If the Prince give a Gift to any of his Sons, the Inheritance thereof ſhall be his Sons; it ſhall be their Poſſeſſion by Inheritance; but if he give a Gift of Inheritance to one of his Servants, then it ſhall be his to the Year of Liberty; after it ſhall return to the Prince; but his Inheritance ſhall be his Sons for them.* Some indeed have Grace as well as Gifts; now they that are ſuch, the Profit of their Gifts ſhall be rewarded by vertue of their Grace; but as for them that have only a Gift, when the Work of a Gift is done, then they ceaſe to be any longer of uſe in the Church, and therefore are forthwith ſhut out of the ſame, *but the Son abideth for ever.* Thus you ſee that as viſible Church-communion doth not abſolutely call for the Elect only, but admits, and that by the Book of Rules, all that are viſible and open Saints by calling: So alſo the Lord Jeſus himſelf doth, and will uſe ſome in his Church as his Officers and Servants, that yet in a ſtrict Sence are neither his Sons nor Members; Who yet are within the Bounds of that Book of Life that here he ſpeaks of, as is evident because with Chriſt's Allowance they are admitted into Communion with his Church and by him alſo furniſhed with Gifts and Abilities to profit and edifie withal. Now obſerve, ſuch a one is admitted, though but a Servant, yet not by the Church, becauſe but ſuch a one. The Church receiveth no Man upon the account of Gifts alone, but upon the Account of the Appearance of Grace; as of Goſpel-Repentance, of the Confeſſion of Faith, and of a Converſation ſuitable to the ſame: All which, a Man that is not Elect may have the Notion of, yea, the * Power, though not the *ſaving Power.*

5ly. Further, This which I have ſaid about the viſible Church-Communion, and ſo conſequently about the Book of Life, it muſt needs be a Goſpel-Truth; yea, a thing for truth in this *New Jeruſalem*: becauſe, beſides what hath been ſaid, there will be found in this City, even at the coming of the Lord Jeſus (which coming of his, will not be for ſome time after the building and ſetting of it up) I ſay, there will be then found among them *fooliſh Virgins*, and ſuch who have not the ſaving Grace of God in their Souls: But yet, 1. Theſe very Souls ſhall be counted by the Church, yea, by Chriſt himſelf, for *Virgins*; that is, ſuch as had not defiled their Profeſſion. 2. And will be ſuch Virgins as have, and hold every one her Lamp, even as the Wiſe themſelves. 3. Such Virgins as were, every one of them, gone forth from the Pollutions of this evil World. 4. And ſo ſuch as continued viſible Saints, even till the Bridegroom came, for then 'tis ſaid in the Margent, they cryed, *Our Lamps are going out.* Theſe, I ſay, be thoſe gifted People that will have place in the Church, and ſo place in the Book of Life here mentioned, which yet will (though they continue hid from the Church) be diſcovered in the Day of the Lord to be ſuch, as had only a Gift, but not Grace, and ſhall for their ſecret Sins be cut off, and caſt away, notwithſtanding they were viſible Saints all their Days.

To conclude then; If the Scripture ſaith, that none that *defileth*, or that *worketh Abomination*, or *maketh a Lie*, ſhall enter into this holy City, which yet is but the Church on Earth; with what Face can Defilers think and ſay, they ſhall poſſeſs a part among the Church which is in Heaven. Again, If many that have received Gifts from God, and that may be ſerviceable in his Houſe, ſhall yet be put out of Doors at the coming of the Lord, What will they do that have been, and yet continue both giftleſs and graceleſs, as viſibly as the Light that ſhineth? and that inſtead of being the Plough-men and Vine-dreſſers of the Church, prove Thieves, Robbers, Perſecutors, and the like! yea, if many that are within the Bounds of that Book of Life that hath the Records and Rules of a rightly conſtituted viſible Church, may yet periſh, what will become of them that never were ſo much as written *therein?* muſt they not periſh rather? *And whoſoever were not found written in the Book of Life, was caſt into the Lake of Fire.*

Chap. 22. Ver. 1. *And he ſhewed me a pure River of Water of Life, clear as Cryſtal, proceeding out of the Throne of God and of the Lamb.* 93.

Having thus ſhewed us this City, her Faſhion, Glory, Inhabitants, and the like: he now comes to ſhew us her Proviſion and Maintenance, wherewith ſhe is kept in Safety, Life, Peace and Comfort, *&c.*

And he ſhewed me a pure River of Water of Life. This *Water of Life*, is nothing elſe but the manifold Grace of *God* in Chriſt, let forth to the Inhabitants of this *Jeruſalem* wherewith ſhe is watered and repleniſhed, as the Earth with Rain from Heaven, for the good of thoſe that drink thereof. For both the Word *Water*, and that of *Life*, they are but metaphorical Sayings, under which is held forth ſome better and more excellent thing. And indeed it is frequent with *God* in Scripture to ſpeak of his Grace and Mercy under the Notion of Waters, of a Fountain, a Sea, and the like.

Now it is called *Water*,

Firſt, Becauſe no Soul can be cleanſed, or effectually waſhed from its *Guilt* and Filth, but by the *Grace* of *God*. *I waſhed thee with water, yea, I throughly waſhed away thy Blood from thee, and thou becameſt mine.*

Secondly, It is called *Water*, becauſe it alſo quencheth the ſpiritual Thirſt of them that by Faith do drink thereof: *I will give*, ſaith Chriſt, *to him that is athirſt, of the Fountain of the Water of Life freely.* And again, *He that drinketh of the Water that I ſhall give him, ſhall never thirſt.*

Further, As it is called *Water*, ſo it is called the *Water OF LIFE*, and that upon a diverſe Account.

Firſt, Becauſe it is that which recovereth the Soul that drinketh thereof, from the Death of Sin, and the Curſe of *God*, to a Principle of Life and heavenly Bleſſing. *And it ſhall come to paſs that every one that liveth, that moveth whitherſoever the Waters ſhall come, ſhall live.*

Secondly, It is called the *Water of Life*; becauſe, that from it come all thoſe heavenly and ſpiritual Quick-

Mat. 25. 1, 2, 3, 4, 5, 6, 7, 8, 9.

Zech. 13. 1. Mica 7. 18, 19.

Eph. 7. 1. Ezek. 16. 8, 9.

Iſa. 41. 18. Rev. 2. 16. Joh. 4. 14.

Ezek. 47. 9.

Quicknings and Revivings, that (like *Aqua-vitæ*) do fetch again, and chear up the Soul that was ſinking,
Pſal. 45. 4. and giving up the *Ghoſt* in this World. *There is a River, the Streams whereof make glad the City of God.*

Thirdly, It is called the *Water of Life*, becauſe it healeth the Soul of all its ſpiritual Infirmities and Diſeaſes, wherewith by reaſon of the remainders of Sin, the Creature is moſt ſadly annoyed and in-
Mat. 4. 19. Ezek. 47. 9. fected. *And there ſhall be a great multitude of Fiſh* (of Men he means) *becauſe the Waters ſhall come thither, for they* (the Fiſh) *ſhall be healed, and every thing ſhall live whither the Waters come.*

Fourthly, and laſtly, It is called the *Water of Life*, becauſe that whoſoever doth effectually drink thereof, ſhall *die no more, but the Water that Chriſt ſhall give him, ſhall be in him a Well of Water, ſpringing up in him to eternal Life*; wherefore he calleth it in a-
Joh. 4. 10, 14. nother place, the *Living Water*, becauſe the Quality and Nature of it is to beget, to increaſe, to maintain and preſerve Life.

94. *And he ſhewed me a pure River of Water of Life, clear as Cryſtal*, &c. Mark, It is *Water, Water of Life, pure Water of Life*, and *clear as Cryſtal*. Theſe Words, *Pure* and *Clear*, and that *as Cryſtal*, they are added upon a double account.

Firſt, To ſhew you that it is *Grace* alone that ſaveth the Sinner.

And Secondly, To ſhew you, that at this Day the Doctrine of this *Grace* will be by it ſelf alone without the Commixture of that Dirt and Traſh that for a long time, even to this Day, hath been thrown into it.

Firſt, It ſheweth us, that it is *Grace* alone that *ſaveth* the Sinner, pure Grace, Grace that admits of nothing of ours to be in the leaſt a Helper in the Matter of our Happineſs; we *are juſtified freely by his Grace*, through the Redemption that is in Jeſus Chriſt. As he ſaith by the Prophet, *I will pour*
Ezek. 36. 25, 26, 27, 32, 33. *[CLEAN] Water upon you, and you ſhall be clean, and from all your Idols will [I] cleanſe you. Not for your Sakes do I this, ſaith the Lord. Be ye aſhamed and confounded for all your own evil ways, O Houſe of Iſrael.* It is clean Water indeed, it is clear in the Nature of it, clear in the Gift of it, and clear in the Working of it: It waſheth freely, throughly and
Rev. 21. 6. perfectly: *From all your Idols will I cleanſe you.*
Ezek. 16. 9. Ezek. 36. 25, 26. Secondly, This Word *Pure, and clear as Cryſtal*: It alſo ſheweth us, that at the Day of *New Jeruſalem* the Doctrine of *Grace* ſhall be cleanſed from all thoſe dirty and muddy Inventions, that Sin, Satan, and the Wiſdom of this World hath thrown into this River, and into its goodly Cryſtal Streams; I ſay, at this day they ſhall not come near it, neither ſhall the Rubbiſh they have already caſt into it any more
Ezek. 32. 13, 14. be there for ever. *I will deſtroy all the Beaſts thereof* (the beaſtly Men he means) *from beſide the great Waters, neither ſhall the Foot of Man trouble them any more, nor the Hoofs of Beaſts trouble them. Then will I make the Waters deep, and cauſe their Rivers to run like Oyl, ſaith the Lord God.*

95. *And he [ſhewed] me a pure River of Water of Life, clear as Cryſtal*, &c. In that he ſaith, he *ſaw* this River, he giveth us in a Myſtery alſo to underſtand how openly and plainly this River ſhall in all its Cryſtal Streams and Currents be apprehended and ſeen by the *Children* of this City; for in this Viſion he doth as it were repreſent in his Perſon, the *Children* of New *Jeruſalem*; as God ſaid to *Ezekiel* in a-
Ezek. 24. 22, 27. nother caſe, *Thou ſhalt be their Sign, and they ſhall do as thou haſt done.* So here, *I SAW*, ſaith *John*, *a pure River of Water of Life.* I am in this a Sign to the Houſe of the *Iſrael* of God, and to the Inhabitants of this City; they ſhall do as I have done, and ſhall alſo ſee as I have ſeen. As ſaith the Church
Pſal. 48. 8 and People of this City, *As we have heard, ſo have we SEEN, in the City of the Lord of Hoſts.* And
Zech. 13. 1, 2. hence it is called an *OPEN Fountain*, becauſe it ſhall be no more ſhut up or kept cloſe for ever.

And he ſhewed me a pure River of Water of Life, clear as Cryſtal [proceeding] out of the Throne of God. This Word, *Proceeding*, hath alſo in it two things. 96.

Firſt, An implicit Declaration whither it goes. And,

Secondly, A Diſcovery of its gradual Extenſion to thoſe to whom it goes.

Firſt, Touching to whom, or whither it goes; it is let out both to the *Jews* and *Gentiles* indifferently; and ſo it never yet was ſince the Foundations of the *Jewiſh* Church; for in the time of the Old Teſtament it did run to the *Jews* in ſpecial, and in the Times of the New-Teſtament hitherto, unto us the *Gentiles* in ſpecial. O but now it ſhall in this manner be extended to Sinners no longer; not now to the *Jews* without the *Gentiles*; nor again, to them without the *Jews*, but equally and alike to both, and on them both it ſhall work alike effectually: *It ſhall be at that day*, ſaith the Prophet, *that Living Waters ſhall go out from Jeruſalem; half of them towards the former Sea, and half of them towards the hinder Sea.* By *Living Waters* here, you are to underſtand the ſame with this in the Text; by the former Sea, the People of the *Jews*, for they were God's former People; and by *Hinder Sea*, the People of the *Gentiles*, for they are the younger Son: And becauſe the whole World conſiſteth of theſe two People, therefore *Ezekiel* in his Viſion puts them both together, calling them *the Fiſh of one great Sea*, to which this Water of Life ſhall run, and upon whoſe Fiſh it ſhall have a like Operation, even to heal them, and make them live without reſpect either to this or that Party. Zec. 14. 8.

It ſhall come to paſs that the Fiſhers (that is, the Goſpel-Miniſters) *ſhall ſtand upon the Rivers from Engedi, even to Eneglaim, they ſhall be a place to ſpread Nets, their Fiſh ſhall be according to their Kinds, as the Fiſh of the great Sea, exceeding many*; as another Prophet ſaith, *The abundance of the Sea ſhall be converted to thee.* Ezek. 47. 10. Iſa. 60. 5.

Thus much touching whither this Water goes.

And now to come to the Manner of the Extenſion of it in the way of its proceeding. A thing that proceeds, it doth what it doth gradually, that is, by degrees. Firſt, it comes or goes ſo far, and then further, and afterwards further than that, till at laſt it aſcends to the height and uppermoſt Degree that is allotted for its Perfection: All which the Holy Ghoſt would have us gather out of this Word, it *proceedeth*, or that *John* ſaw this *Holy Water proceeding*: The which, the Prophet *Ezekiel* in a Myſtery unfoldeth to us, ſaying, the firſt time he paſſed over this Water, *it was up but to his Ankles*; the ſecond time he paſſed through, *it proceeded to his Knees*; the third time *to his Loyns*; and laſt of all, became *a River to ſwim in.* Ezek. 47. 3, 4, 5.

Firſt, It is but up *to the Ankles*, that is, but ſhallow, and ſignifies that, firſt, the Soul is but a little Child in God's things, ſuch as the Apoſtle calls *Babes, Children, little Children.* 1 Joh. 2. 12.

Secondly, Then from the *Ankles* it proceeds to the *Knees*, that is, ſomewhat higher than the Ankles, and ſignifieth that the Chriſtian groweth from a Child to a young and ſtrong Man, one that is now gotten deeper into the things of God, and that is able to tug with, and *overcome the wicked ones.* 1 Joh. 2. 13.

Thirdly, After this, it proceeds higher, *even up to the Loins*; this ſignifies, that as Grace makes Men *Children* of God, and his *Young Men*, ſo alſo it maketh them *Fathers*, and *Ancients* in his Church; it makes them grave, knowing, ſolid Guides, and Unfolders of the Myſteries of the Kingdom; theſe are ſuch as are inſtructed into the Kingdom of God, and that can bring out of their Treaſury *things new and old.*

Fourthly, It yet proceeds higher, even to be above the Head, *a River to ſwim in*, and that ſuch a River as can by no means *be paſſed over.* This ſignifieth our launching into Eternity; our being beyond all Heights, Depths, Lengths and Breadths, in the

Iſa.33. 21. the open Viſions and Enjoyments of Grace. *For there the glorious Lord ſhall be unto us a place of BROAD Rivers and Streams, wherein ſhall go no Gally with Oars, neither ſhall gallant Ships paſs thereby.* Thus we begin Children, and wade *up to the Ankles* in the things of God, and being once in, it riſeth and proceeds to come *up to our Knees*, then to our *Loins*, and laſt of all to be *a River to ſwim in*, a River ſo wide, ſo deep, and every way ſo large, *that it can in no wiſe be paſſed over.*

97. *And he ſhewed me a pure River of Water of Life, clear as Cryſtal, proceeding out of the Throne of God, and of the Lamb.* Having thus ſpoken to the Water what it is, as alſo to whom it extends it ſelf, and how it proceeds: He now comes to ſhew us from whence and from whom it doth come. *It proceeds*, ſaith he, *from the Throne of God and of the Lamb. Out of the Throne of God*; This *Throne of God* it is Exod.25. 22. in another place called the *Mercy-Seat*, and *Throne of Grace*, from which, as always, ſo now in a ſpeci- Heb.4. 16. al manner he will iſſue forth of himſelf in the Glory of the Goſpel of the Grace of the Lord and Saviour Jeſus Chriſt, to the Inhabitants of this City. When he ſaith therefore, that it doth proceed out of the Throne of God, it is as if he had ſaid, I ſaw, that from the yearning Bowels of the great God did flow continually the Living Streams of the everlaſting Fountains of Grace, and that not only to, but in the midſt of this City, wherewith her Inhabitants are continually watered, and their Paſtures kept always Iſa.55. 1. green and flouriſhing. *Ho, every one that thirſteth, Come ye to the Waters.*

98. *Proceeding out of the Throne of God, and of the Lamb.* In that this Water of Life is ſaid to proceed not only *out of the Throne of God, but alſo of the Lamb.* It ſignifieth and holdeth forth unto us two ſpecial things.

Firſt, That the Throne of God is alſo made the Throne of the Lord Jeſus Chriſt, upon which he (as a Reward of his Sufferings and Victory over Sin, Satan and all Evils) is ſet down, and upon which he Heb.1.2.& 10. 12.& 12. 2. ſits and rules as Lord and Chief of all Worlds. He is ſet down on the Right-hand of Power, on the Right-hand of the Majeſty on high; as he ſaith, *To* Rev.3. 21. *him that overcometh will I grant to ſit down with me on my Throne, even as I overcame, and am ſet down with my Father upon his Throne.* This being thus, it ſignifieth that this City ſhall have her Enjoyments of Life, Peace and Joy in the Holy Ghoſt, by Vertue of the Kingſhip of the Lord Jeſus Chriſt, as well as by the Vertue of his Prieſtly and Prophetical Office. The Church doth in our Days know a little what Joy, Peace and Life is to be enjoyed from Chriſt, even through that dark and glimmering Sight that ſhe hath of the Offices of Chriſt in a Miſt; but ſhe feels not yet what Joy ſhe ſhall have, and what Peace ſhe ſhall enjoy when her Lord in all his Offices is manifeſt before her, and when he in the Glory of them doth reign in the midſt of this *Jeruſalem.* There are none of the Offices of the Lord Jeſus yet upon the *Throne in his Church on Earth*, though they be all upon the Throne in Heaven: O! but the Day is coming that they ſhall be all upon the Throne in the Church on Earth, when they ſhall each of them, in its full Length, Breadth, Heighth and Depth, bear ſway among his People, and before Iſa.24. 23. all Men: *Then ſhall the Moon be confounded, and the Sun aſhamed, when the Lord of Hoſts ſhall reign in Mount Zion, and in Jeruſalem, and before his Antients glorioufly.*

O that thou wouldeſt rend the Heavens, that thou wouldeſt come down, and that the Mountains might flow down at thy Preſence! O that the Day were come that the Smoak ſhould go forth of the Temple of God, that Men might enter into it, and there meet with God upon the Throne, and with Jeſus in him upon the Throne in all his Offices. It will be Iſa.41. thus, thou *Zion*, ſhortly, and *great ſhall be the Peace of thy Children.*

The ſecond thing obſervable, is, That as all Grace comes from out of the Throne of God, ſo it alſo proceeds, or comes out of the *Throne of the Lamb*: that is, No Grace comes to any, but thorow the Victory and Conqueſt of the Lord *Chriſt*: *We are* Rom.3 24. *juſtified freely by his Grace, through the Redemption* Eph.1. 7. *that is in Chriſt Jeſus*: And again, *We have Redemption thorow his Blood, even the Forgiveneſs of our Sins, according to the Riches of his Grace.* By which we may gather, that when theſe things come to be in their own Purity among us; that is, when *Grace* runs clear without the Dirt and Mud of the Traditions of Men commixed therewith, then will all that hold up falſe and erroneous Opinions, be waſhed away: for this River will not only waſh away the Sins and Filthineſs of thoſe that are truly gracious, but it will alſo deſtroy the Heretick and erroneous Perſon; it will be to them at that Day as the red Sea was to the *Egyptians* of old; which Sea, though it was a Wall on this Hand, and on that, to the Children of *Iſrael*, yet it deſtroyed the *Egyptians* that aſſayed to go thorow it, as *Iſrael* did. The Heb.11.29. reaſon alſo why we are at this day in ſuch confuſion in Matters of Religion, it is for want of the *clear and pure Streams of this River of Water of Life*; all which will be mended when there is but one River to water this City, and that too the pure River of the Water of Life, in all its Streams as *clear as Cryſtal*; then ſhall all drink-in all things into one Spirit, and be watered with the ſame Dews of Heaven.

Thus much of the *Water of Life* that belongeth to this *Jeruſalem.*

Verſe 2. *And in the midſt of the Street of it, and on either ſide of the River, was there the Tree of Life,* 99. *which bare twelve manner of Fruits, and yielded her Fruit every Month; and the Leaves of the Tree were for the healing of the Nations.* This *Tree of Life* is the Lord Jeſus Chriſt; and that he is here called a *Tree*, rather than by other of his Names, it is to ſhew us how fruitful and exceeding advantagious he in all his Benefits will be to the Inhabitants of this City: This is that Tree under whoſe Branches the Mat. 13. Fowls of Heaven ſhall now moſt ſafely lodge, and 31, 32. find Relief from the hot and fainting Beams of the perſecuting Sun of this World, as the Word doth there inform us.

Now before I come to ſpeak to this Tree touching the manner of its Fruit, and its often Bearing, with the efficaciouſneſs of its Leaves, which here he ſaith do heal the Nations; I will take notice of one or two general things that lie before me, from the ſtanding of the Tree in the *midſt of the Street of this City.*

Firſt then, In that he ſaith this City hath a *Tree of Life* in it; He alludes to the Garden of *Eden*, the pleaſant Paradiſe that God began the World withal; whereby he ſignifieth, that as the World began with a *Paradiſe*, ſo alſo it ſhall end with a Paradiſe, when Sin and Satan have done their worſt: This New *Jeruſalem* ſhall be the Wind-up of the World, and in it ſhall ſtand the Tree of Life, as well as there ſtood one in the goodly Garden, which was the beginning thereof. In which Paradiſe there ſhall be no Tree of Knowledge, or the Law of Works to bear ſway, and to cauſe that the Sons of God ſhall be thruſt out thence for their eating of its forbidden Fruits; no, the Tree of Life alone ſhall here bear ſway and rule, whoſe Fruit is only healthful, and the Leaves thereof for Medicine.

Now this *Tree of Life* being in the midſt of this City, it ſignifieth that the Inhabitants of it ſhall be ſweetly ſhadowed, refreſhed and defended with its Coolneſs, and alſo ſweetly nouriſhed and comforted with its Dainties: And hence it is that the Scriptures do hold him forth in his Benefits to his Church, under theſe very Notions: *As the Apple-tree is among the* Cant.2. 3. *Trees of the Wood, ſo is my Beloved among the Sons. I ſate down under his Shadow with great delight, and his Fruit was ſweet to my Taſte.* Indeed the Shadow of this Tree of Life, as always it is refreſhing to the Tempted and Weary, ſo now it will be far more:

They

Hoſ.14. 5, 6, 7. *They that dwell under his Shadow ſhall return; they ſhall revive as the Corn, and grow as the Vine, and the Scent thereof ſhall be as the Wine of Lebanon.* Mark, 1. His Shadow will make us *return*, that is, *to our firſt Love*; to the Days of our Youth, to our young, freſh, tender, and flouriſhing Faith, Love and Self-denial, that we received in the Days of our Eſpouſals. 2. As it will make us return *to* theſe, ſo it will make us revive *in* theſe; they ſhall *return*, *and revive*; they ſhall revive *as the Corn*; as the Corn doth when in the Heat of Summer after long Scorching, it is covered with cool Clouds, and watered with the Bottles of Heaven. 3. As it ſhall make them return and revive, ſo it ſhall make them grow; they ſhall *grow as the Vine*, that is, ſpeedily, fruitfully, and ſpreadingly. 4. This is not all, but the ſmell of Saints in theſe days ſhall be excellent, *They ſhall revive as the Corn, they ſhall grow as the Vine, and ſhall ſend forth their Scent as the Wine of Lebanon.* This Tree is a perfuming Tree, and makes them alſo that abide under the Shadow thereof, to ſmell as ſweet-ſmelling Myrrh; it makes them ſmell as the Wine of thy Grace, O Lord, and as the fragrant Oyntments of Heaven. When the Spouſe did but touch where her Lord had touched afore her, *it made her Hands drop with Myrrh, and her Fingers with ſweet-ſmelling Myrrh.* O they will be green, ſavoury, reviving, flouriſhing, growing Chriſtians,
Hoſ. 14. 8. that ſhall walk the Street of *New Jeruſalem! I am*, ſaith he, *a green Fir-Tree, from me is thy Fruit found.*

But again, As he ſhall be thus profitable to his People for Shadow and Reviving, ſo he will be in the midſt of the Street of it for Food, for refreſhing and repleniſhing that way. *I ſate down under his Shadow with great delight*, ſaid ſhe, *and his Fruit was ſweet to my Taſte.* *Ezekiel* tells us, that this Tree is all
Ezek. 47. 12. Trees; *And on the Bank of the River, on this ſide, and on that, were* [*all Trees*] *for Meat.* Indeed Chriſt is all Trees; yea, there is more to be found in him for the Food of the Soul, than there can be on all Trees
Hoſ. 14. 8. Rom. 11. 12. John 15. 1, 2. Cant. 2. 13 for the Food of the Body. He is a Fir-tree for Tallneſs, Greenneſs and Strength; He is an Olive for Fatneſs, a Vine for Sweetneſs and Goodneſs, *for therewith is refreſhed the Heart both of God and Man.* What ſhall I ſay, he is the Almond-Tree, the Fig-Tree, the Apple-Tree, all Trees; The *Tree of Life alſo in the midſt of the Paradiſe of God.*

To conclude, Seeing Chriſt is ſaid to be in the midſt of the Street of this City, it ſheweth unto us with what, at all Occaſions, the Actions of the Saints of this City ſhall be ſeaſoned. The Street, you know I told you, is the Way of Holineſs in this City, the Place of Spiritual Recreation and Solace. Now in the very midſt of this Street there ſtands this Tree, which being thus, it ſheweth us how wonderfully Chriſt, as a Tree of Life, will be in all the Words and Deeds of the Inhabitants of this *Jeruſalem*; they will walk in Chriſt, they will talk in Chriſt, they will do all they do in Chriſt, or rather Chriſt will be found in all their Ways, *even as the Tree of Life is found in the midſt of the Street of this City*:
Zec. 10. 12 *they ſhall walk up and down in my Name, ſaith the Lord.*

Again, In that this Tree is ſaid to ſtand in the midſt of the Street, it ſheweth unto us how common and free his Benefits will now be alſo. The Plumbs, and Figs, and Grapes, and Apples of this Tree, will be open to every Paſſenger; not a Boy nor a Girl that now ſhall play in thy Street, O *Jeruſalem*, but
* Jer. 31. 4, 5. ſhall eat of the Fruits of the Tree that ſtands in the midſt of thee, as of common * things.

100. *And in the midſt of the Street of it, and* [*on either ſide*] *of the River was there the Tree of Life.* As this Tree doth ſtand in the *midſt of the Street* of this City, ſo it alſo ſtandeth *on each ſide* of the River of the Water of Life, of which you have heard before. Now when he ſaith, *the Tree is on either ſide of the River*; whence by the way note yet again, That both the Water of Life, and alſo the Tree of Life, they are both to be enjoyed by the Inhabitants of this City in the way of Holineſs; the Tree is in the midſt of the Street, and the River runs *thorow* or between the very Tables of the Heart of this Tree of Life; *on either ſide of the River was there the Tree of Life.*

Again, In that it is ſaid that this Tree of Life is on either ſide of the River; it argueth that they who come at any time at this River for Water to quench their Thirſt, and to make them live, they muſt come to it by the Tree of Life, which is Chriſt. In more eaſie terms, read it thus; there is none can partake Col. 2. 3, 9. of the Grace of God but by the Man Chriſt Jeſus, Joh. 1. 16. which is this Tree of Life; for this Tree, this Chriſt, doth ſtand on either ſide of the River, to ſignifie that all Grace to us comes thorow his bloody Wounds, Death and Victory. *I am the Way*, ſaith Joh. 14. 6. Chriſt, *the Truth and the Life, no Man cometh to the Father but by me.*

And on either ſide of the River was there the Tree of 101. *Life.* Mark. But one Tree, and yet ſuch a Tree whoſe Body reached as far as the River reached; indeed *Ezekiel* ſaith this Tree is *all Trees for Meat*, yet not to ſhew that there are more Trees of Life than one, but to ſhew that all that can be thought of that is good for Soul-nouriſhment, is to be found in this one, that is, in Chriſt Jeſus: and it is further evident, that though he ſaith *all Trees*, as if he meant many, yet he ſpake but metaphorically, to ſhew thereby the Fulneſs of Chriſt; becauſe *John* doth underſtand him ſo, calling it *one Tree*, to wit, *the Tree of Life.* But mark again, ſo far as the River goes, ſo far the Tree goes, ſo that where you cannot find the Tree of Life, be ſure there is none of the Water of Life. No Chriſt, no *Grace*; *He that hath the Son hath Life,* Joh. 3. 36. *but he that hath not the Son ſhall not ſee Life, but the* 1 Joh. 5. *Wrath of God abides upon him: For on either ſide of* 12. *the River was* [*there*] *the Tree of Life.*

Which bare twelve manner of [*Fruits.*] This word 102. *FRUITS*, it may be taken two ways, either as it relates to *God*, or as it relates to Man (for, as I ſaid before, the Fruit of this *Tree refreſheth the Heart* Judg. 9. 9, *both of God and Man.*) 13.

Now if it be taken with reference to *God*, then it ſignifieth the compleat Satisfaction that by the worthineſs of the Fruits of the Paſſion of Chriſt is given to *God* for the Salvation of the Church; this City of *God. He ſuffered to finiſh Tranſgreſſion, to make an* Dan. 9. 24. *end of Sin, and to bring in everlaſting Righteouſneſs*; 26. by this, I ſay, is the Heart of *God* refreſhed, and in Mat. 3. 17. this doth it reſt.

2. If Fruit here be taken with reference to Men, then it ſignifieth the *Happineſs* and *Glory* that thoſe for whom he died and roſe again, ſhould receive by this means. His Fruit I have ſhewed you is ſweet to the Taſte of his Church, which Fruit is the Effect of his undertaking for Sinners, and the comfortable Savour of it in the Soul.

Which bare [*twelve*] *manner of Fruits.* In that he 103. ſaith, the Fruits are *twelve*, he herein alludeth to the twelve Tribes of the *Iſrael* of *God*; for which twelve Tribes here will be found a ſuitable Meaſure of Food, healing Food: *I will multiply the Fruit of the Tree,* Ezek. 36. ſaith *God, and alſo the Encreaſe of the Field, that you* 30. *may receive no more Reproach of Famine among the Heathen.*

Again, Theſe that *John* calleth *twelve manner of Fruits*, the Prophet *Ezekiel* calleth, *all manner of Fruit for Meat*: For indeed, as I ſhewed before, there is that to be found in Chriſt, both for Fulneſs and Variety, that is not to be found in Heaven and Earth beſide. Here is Fruit for Body, Fruit for Soul, Fruit for Babes, Fruit for ſtrong Men, Fruit for Fathers, yea, for glorified Saints and Angels: Fruits, variety of Fruits, even *twelve manner of Fruits.*

2. By *twelve manner of Fruits*, he doth alſo allude to the Apoſtles, who are called *twelve*, and are thoſe who have made Proviſion for the Houſe of *God*, according to the twelvefold manner of the Diſpenſation of *God* unto them, and of the twelvefold

manner of Operation of that holy Spirit, *which wrought in every one of them severally as he pleased:* which *twelve* were before figured unto us by the
1 King 4. 7. *twelve Officers* of King *Solomon* (the Type of Christ) *which twelve were to make Provision for the House of the King, according to the Season of the Year, and each Man his Month in the Year.* Which very thing the *Holy Ghost* also doth here cast his Eye upon, and that makes him bring in the VVords of *every Month*, saying, it yields its *Fruit every Month*: For indeed, whatever you read of, concerning this City in this Description of *John*, you find something or other in the Writings of the Prophets that giveth ground for such Expressions. Wherefore seeing the Officers of *Solomon* were twelve, and the Apostles of Christ twelve also; and seeing the Officers of *Solomon* made Provision for his *House*, each Man his Month in a Year and the Fruits of this Tree of Life are called *twelve manner of Fruits*: I do take the twelve manner of Fruits here to be signified by the Provision of *Solomon*'s Officers according to the twelve Seasons of
1 Thess. 2 7. the Year, and they a Type of the twelvefold Doctrine of the twelve Apostles of the Lord Christ, for
1 Cor. 3 2 Heb. 5. 11, 12, 13, 14. it is their Doctrine that is the Bread of the Church, yea, *the Milk for the Babe, and the strong Meat for Men.*

And yielded her Fruit every Month. As this confirmeth what I have said before; so it further sheweth us these three things. 104.

First, That the effectual Fruits of Christ for the saving of the VVorld, they are to be had especially at certain Seasons: It yielded her Fruit every Month.

Secondly, It sheweth also that at the Building of this *Jerusalem*, these Seasons will be very thick and quick; she yielded her Fruit *every Month.*

Thirdly, It sheweth us also, the abundance of Provision that this holy City shall then enjoy from the Tree of Life, even *all manner of Fruit every Month.*

1. For the first, That the *Gospel* hath and will be especially effectual at certain Seasons for the saving of the Sons of Men: it is shewed us by the descending of the Angels into the Pool of *Bethesda* to trouble the VVater, which as it was at certain Seasons, so he that
Joh. 5. 4. in those Seasons first stepped in, he only was made whole of whatsoever Disease he had. It is shewed us also in that Parable of the Lord's hiring Men to work in his Vineyard; which time of hiring, tho' it lasteth in general from the first hour to the eleventh, yet so, as that there were vacant Seasons be-
Mat. 20. 1, 2, 3, 4, 5, 6. tween hireing-times and hireing-times, quite thorow the whole Day; he went out at the *first, third, sixth, ninth and eleventh Hour, and not at every hour to hire*
Gal. 1. 15, 16. *Labourers.* For as *God* hath appointed out before hand the Number of his Elect, so also he hath determined in his good Pleasure the day of their bringing
Hos. 6. 11. Jer. 2 24. in, and will then have them as certainly as the wild Ass is found in her Month. Of which times and Seasons, because Men are ignorant, therefore they
Joh. 5. 8. should with all Faithfulness wait upon *God* in all the Seasons of his *Grace* for their Souls, even as he did for his Body; who because he would be there at all Seasons, brought thither his Bed and Couch to rest there.

Secondly, As by the Fruit of this Tree, being yielded at certain Seasons, VVe may gather that there are certain Seasons, in which the Word in an especial manner shall be blessed and made successful to the Salvation of many Souls. So again, in that he saith, *This Fruit is yielded every Month*, it signifieth that in the Days of the Building of the City, the *New Jerusalem*, these Seasons will be very thick and quick. *Lift up thine Eyes*, saith God to this City, *all these gather themselves together, to come unto thee; thy Sons shall come from far, and thy Daughters from the Ends of the Earth. All the Flocks of Kedar shall be gathered together unto thee* (so that thou wandringly shalt say) *Who are these that fly as*
Isa. 49. 11, 12. *a Cloud, and as a Dove to the Windows. For I will make thy Mountain a Way, and my High-ways shall be*
Isa. 60. 7, 8. *exalted. Behold these shall come from far, and lo these from the North and the West, and those from the Land of Sinim.*

Thirdly, In that she is said to yield not only *Fruit*, but *all manner of Fruit*; and that not only one manner of Fruit now, and another then, but *all manner of Fruit*, and that *every Month*: it argueth also, that at this Day *Jerusalem* shall have abundance of heavenly and spiritual Provision, and of Variety of Dainties for her Solace and Refreshment; always new, I say, and immediately from the Tree. *The*
Jer. 31. 5. *Fruits of the Vine shall at that Day be upon the Mountains of Samaria, and shall be eaten as common things*, saith the Prophet. *Fear not, O Land, be glad and rejoyce, for the Lord will do great things. Be not afraid ye Beasts of the Field, for the Pastures of the Wilderness do spring: for the Tree beareth her Fruit; the Fig-tree and the Vine do yield their Strength. Be glad ye Children of Zion, and rejoyce in the Lord your God; for he hath given you the former and the latter Rain moderately, and he will cause it to come down to you, the Rain, the former and the latter Rain in the first Month; and the Floors shall be full of*
Joel 2. 21, 22, 23, 24, 25. *Wheat, and the Fats shall overflow with Wine and Oyl. And I will restore unto you that which the Canker-worm, the Catterpillar, and the Palmer-worm hath eaten, and you shall eat in plenty, and be satisfied, and shall praise the Name of the Lord. And then shall every one*, not only *sit under his own Vine, and under*
Zec. 3. 10. *his own Fig-tree, but from thence they shall call each to other, to give to each other their Dainties, and none shall make them afraid.*

And the Leaves of the Tree were for the healing of the Nations. By *Leaves* here, we may understand the blessed and precious Promises, Consolations and Encouragements that by Vertue of Christ's undertaking for us, we have every where growing upon the new Covenant; which Promises and Encouragements they are, and will be, most freely handed to the wounded Conscience that will be tossed upon the restless Waves of Doubt and Unbelief, as was the Olive-leaf by the Dove brought home to *Noah*, when he was tossed upon the Waves of that
Gen. 11. outragious Flood that then did drown the World. 105.

But again, by this Word, *the Leaves*, you may conceive, that still he hath his Eye to the Paradise in which at first God placed *Adam* and his Companion, for 'twas to Leaves they fled for Covering, after they had transgressed against their Maker. Now
Gen. 3. 7. then, in his saying the *Leaves are for healing*, it is as if he had said, the Paradise that will be towards the latter end of the World, will far outstrip the Paradise that first was planted in the beginning thereof; for as the Tree of Life, which is the Christ and Saviour, shall stand where did the Tree of the Knowledge of Good and Evil, which is the old Covenant and Law of Works: So the Leaves of this Tree shall be for healing, and for covering the Nakedness of poor Transgressors; though the Leaves that *Adam* found in the first Paradise, do what he could, did leave him naked.

Christ's Leaves are better than Adams Aprons. *Ezekiel* saith, that these Leaves are *for Medicine*,
Ezek. 47. 12. that is, *they are for Healing*, saith *John*; the which may most fitly be applied to the blessed Promise of Grace: for as a Leaf for Medicine, when applied to a Sore in the Body, doth supple, mollifie and heal the Wound; so the Word of Promise, when rightly applied to the Soul, it doth supple, mollifie and heal the wounded Conscience: *He sent his Word and healed them, and delivered them from their Distractions. O that Men would praise the Lord*
Psal. 107. 20, 21. *for his Goodness, and for his wondrous Works to the Children of Men!*

And the Leaves, &c. There is yet another Mystery lieth in these Words. 106.

He doth not say, *And the Fruits thereof are for the Healing of the Nations*; but *the Leaves*, by which he would have us to understand, that all the Benefits and Priviledges that we do here receive from Christ, they are as inferior to the Glory we shall have from

from him when we come to Heaven, as inferior, I ſay, as the Leaves are to the Fruit. Again, The Comfort and Sweetneſs that at any time we receive from the Lord, it is not before, but after a Promiſe is ſuitably applied, even as the Fruit of the Tree with which the Body is comforted, is not before, but after the Leaves have put forth themſelves. VVherefore Chriſt might well ſay to *Nathaniel* (and that after he had received ſome Refreſhment from a Leaf) *Thou ſhalt ſee greater things than theſe*; and *Paul*, *That yet a far more exceeding and eternal weight of Glory is laid up for all Believers*: for indeed, indeed, the Glory that God hath prepared for us againſt the Day of God, it doth, and will more outſtrip the moſt high Enjoyment of the higheſt Saint in *New Jeruſalem* (notwithſtanding their Enjoyment will be ſo eminent) than doth the ſweeteſt Fruit outſtrip the Leaf that hangeth on that Tree: *And the Leaves of the Tree were for the Healing of the Nations.*

Joh. 1. 50. 2 Cor. 4. 17.

If the Leaves be ſo good, O Lord, let us enjoy the Fruit; and not a little, or earneſt, but the whole Harveſt thereof in thy Kingdom.

Thus much touching this VVater and Tree of Life.

107. Verſe 3. *And there ſhall be no more Curſe, but the Throne of God ſhall be in it, and his Servants ſhall ſerve him.* This is the Concluſion of the whole Diſcourſe, and it ſheweth unto us the bleſſed Effect of the bleſſed Recovering of this City to her firſt and primitive State. Theſe VVords therefore, they are only applicable to this ſtate of the Church.

For there hath no State of the Church been yet in the VVorld, but that State hath been liable to a *Curſe*; but this State, to wit, the State ſhe will be in at her building again, will be a State without parallel, a State properly her own. *And there ſhall be no more Curſe.*

By *Curſe* in this Place we are chiefly to underſtand, not the taking away of the Curſe, the eternal Curſe which ſeparates between God and the Soul for ever, for ſo the Curſe in this ſence hath always been taken away, by vertue of the Terms, the general Terms of the New Covenant, and that in common for every Saint in all Ages: But by *Curſe* here, we are to underſtand that, or thoſe Curſes that do, and have frequently befallen the Church for her Sin and Apoſtaſy; as namely, the giving up his People to their own Darkneſs and Ignorance; his ſuffering them to ſwerve from his true VVorſhip and Ordinances; his giving them up into the Hand of thoſe that hate them, to become among them a Hiſſing, a Taunt, a Reproach, and a By-word, as it is at this Day: his taking away from them the Means, to wit, the outward Word of the Goſpel, and ſuffering them to be even at the point to famiſh for the want thereof. Theſe and other things are the Curſes that he here ſaith ſhall be no more among his People; for indeed they ſhall not, becauſe the Goſpel-patpern ſhall never be removed more, nor their Light to ſee, nor their Love to practiſe, never be diminiſhed more; *Their Defence*, alſo, *ſhall be the Munition of Rocks*; *Bread ſhall be given them, and their Waters ſhall be ſure*: As here, you find the *Tree and River of the Water of Life* are fixed now in the midſt of this City. Wherefore now the Church (as I have all along ſhewed you) ſhall have her Sun at the height, her Light as the Light of ſeven Days, and ſhall go no more down for ever: Alſo ſhe ſhall never be pulled down: *She ſhall be a Tabernacle that ſhall never be pulled down, neither ſhall one of the Cords thereof be looſed, or one of her Stakes again removed. There ſhall be no more Curſe.*

Gal. 3. 13. Zeph. 1. 12, 13, 14, 15, 16, 17. Ier. 43. 28. Jer. 29. 18 & 44. 8, 12. Amos 8. 9. 10, 11, 12. 13. Iſa. 33. 16.

108. *But the Throne of God ſhall be in it.* Indeed, here lieth the reaſon of all Bleſſedneſs to any People, even the Preſence of God. Now the Preſence of God is with his People, either at Times and Seaſons, or all together: He will not be to this City a God of Times and Seaſons, even *like a wayfaring Man that tarries but for a Night*, as he uſed to be to his People of old, but here he will abide, reſt and dwell, *I will dwell in the midſt of Jeruſalem, and my Houſe ſhall be built in it*, ſaith the Lord: And again, *I will dwell in the midſt of Jeruſalem for ever*: wherefore *John* conſidering this, he ſaith, there ſhall be here *no more any Curſe, but the Throne of God.* God will now, when he returneth to *Jeruſalem*, bring his Seat with him, to ſignifie his ſitting down in the midſt of his People to be their Company-keeper for ever.

Zeph. 3. 17. Jer. 14. 8, 9. Zech. 2. 10, 11. Ezek. 43. 9.

But the Throne of God ſhall be in it. By this Word *Throne*, we are to underſtand, yet further, theſe particular things. 109.

Firſt How bleſſed a State this City will be in at all times, for the Anſwer of Prayer; the Throne of God will be in the midſt of them; *the Throne of Grace, the Mercy-Seat*, they will be open now to all the Inhabitants of this City; yea, the Fame thereof ſhall ſo ſpread, that it ſhall be rumored among all Nations, that *in Jeruſalem God will be found ſpeedily*; that *in Jeruſalem* the God of Heaven and eternal Mercy *is found* at all times by them that ſeek his Face. *My Houſe*, ſaith he, *ſhall be called a Houſe of Prayer for all Nations.* Yea, many People, and ſtrong Nations ſhall at that Day come to ſeek the Lord at *Jeruſalem*, and to pray before the Lord. And at that Day, the very Faſts of the Houſe of God, *ſhall be to the Houſe of Judah, Joy and Gladneſs, and chearful Feaſts*; therefore Love, Truth and Peace.

Iſa. 56. 7. Zech. 8. 19. 20, 21, 22.

Secondly, The Throne of God being now eſtabliſhed in this City, what a Government, what Rule, what a Life of Holineſs and Godlineſs, what Dread and Majeſty will now be in the Hearts of all the Sons of this City! How to an Hairs breadth will he command and guide them with his Eye at all times, when they ſhould either turn to the Righthand or to the Left: What Wiſdom (I ſay) what *Holineſs*, what Grace and Life will be found in all their Words and Actions? The Throne of God is among them, from which there will come continual Influence, Light and Splendor into all their Hearts. *Hear the Word of the Lord, O ye Nations, and declare it in the Iſles afar off. He that ſcattered Jacob, will gather him, and keep him as a Shepherd doth his Sheep: for the Lord hath redeemed Jacob, and ranſomed him from the hand of him that is ſtronger than he. Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord, for Wheat, and for Wine, and for Oyl, and for the young of the Flock, and of the Herd; and their Soul ſhall be as a watered Garden, and they ſhall not ſorrow any more at all.*

Iſa. 18. 17. Jer. 31. 10, 11, 12, 13.

Thirdly, The Throne of God being in this City, there is alſo thereby diſcovered what ſway and commanding an Authority this City will have at this day, (as I have already ſhewed you) over all the Earth: *The Lord ſhall roar out of Zion, and ſhall utter his Voice from Jeruſalem, and the Heavens and the Earth ſhall ſhake; but the Lord ſhall be the Hope of his People, and the Strength of the Children of Iſrael.* This was figured forth by the Throne of *Solomon*, in the days when that City was in its Proſperity; which Throne, to ſhew the Majeſty and commanding Awe that then that City had over all, both far and near; it had for the Bearers of the Steps twelve Lions, ſix on this ſide, and ſix on that ſide of the Throne. This City ſhall then be the Head and Chief, but the Tail and Reproach no more: *Glorious things are ſpoken of thee, O City of God.*

Iſa. 2. 9, 10. Joel 3. 16. 1 King. 10. 18 19 20. Pſal. 87. 3.

And his Servants ſhall ſerve him. That is, *him only*: Indeed his Servants ſerve him always but yet withal they do too too often ſerve with the VVills and Luſts of Men even in their Service and worſhiping God; that is they ſerve him in much Affliction, Temptation, Fear and Perſecution; but then they ſhall ſerve him without any of theſe: Yea, *they ſhall take them Captives, whoſe Captives they were, and they ſhall rule over their Oppreſſors. And it ſhall come to paſs in that Day* (O City) *that the Lord ſhall give thee* [*REST*] *from thy Sorrow, and from the hard Bondage wherein thou waſt made to ſerve, and thou ſhalt ſerve the Lord thy God without* 110.

Iſa. 14. 23. Luke 1. 74, 75.

fear

fear in Holineſs and Righteouſneſs before him all the Days of thy Life.

111. *And they ſhall ſee his Face.* This alſo argueth a very great diſpenſation of Grace and Mercy to this *Jeruſalem.* VVhen God did deliver up his People into the hand of the King of *Babylon*, he ſaid, it ſhould be done in fury and in anger, and that for their wickedneſs he would hide his face from his City. VVherefore by the ſight of his face here, we are to underſtand that glorious viſible appearance of God that then will be for this City and People in the face of all the world. For by the Face of God, we are to underſtand the Diſcovery of his Severity, Providences, and wonderful Out-goings among the Sons of Men; as alſo the glorious breaking forth of Grace, Mercy and Forgiveneſs thorow Chriſt Jeſus; all which the People of God ſhall then moſt marvelloufly ſee and behold.

Deut. 31. 17. Jer. 33. 5. 1 Pet. 3. 12. Job 6 8 9, 10, 11, 12, 13. Heb. 1 1, 2, 3. 2 Cor. 4 6

Firſt, They ſhall ſee his Severity and Judgments upon the VVhore.

Secondly, They ſhall ſee how God by his ſtrange Judgments and VVorks of VVonder hath brought this about: *Who ſhall not fear thee, O Lord, and glorifie thy Name? for thou only art holy; for all Nations ſhall come and worſhip before thee: for thy Judgments are made manifeſt.* * *They that are delivered from the Noiſe of Archers in the places of drawing Water; there ſhall they rehearſe the Righteous Acts of the Lord, even the Righteous Acts towards the Inhabitants of his Villages in Iſrael.*

Rev. 15. 4. * Judg. 5. 11.

Thirdly, And as for his Mercy, they ſhall ſee that their Horn is exalted, and that they are near to him. *Praiſe ye the Lord.*

Pſal. 148. 14.

112. *And his Name ſhall be in their Fore-heads. And his Name*] That is, his Fear and Image, it ſhall appear in all their Doings. Sometimes he ſaith, he will *write his Fear and Law in their Hearts and Minds.* VVhich Fear and Law is all one with that which in this place he calleth *his Name in their Foreheads.* The Forehead of a Man is the place above all parts of the Body, that is moſt naked and plain to be beheld of all that paſs by; wherefore when he ſaith, *their Fathers Name ſhall be in their Foreheads*; it is as if he had ſaid, The Profeſſion of my People ſhall now be open, and the Beauty of it apparent to all Beholders; *I will make them*, ſaith God, *a Name and a Praiſe among all the People of the Earth, when I turn back your Captivity before your Eyes.* Every Face ſhall then ſhine with Oyl, as well as every Heart be repleniſhed with Milk and VVine. This was held forth by the Memorial that the *Iſraelites* were to wear at Gods Command, between their Eyes: which Memorial, was the Doctrine of *Unleavened Bread*, and of the *Paſchal Lamb*, the Doctrine of Faith and Holineſs. VVherefore by *Name* here, he means the *Faith* and Holineſs of the Goſpel, which in thoſe days ſhall walk openly with Honour, with Reverence and Eſteem before all Men. At this day the VVorld will, as I have ſaid, be ſo far off from oppoſing and perſecuting, that they ſhall wonder, and tremble, and fear before this People; yea, be taken, affected, and pleaſed with the VVelfare of this Beloved. *The Mountains and the Hills ſhall break forth before her into ſinging, and all the Trees of the Field ſhall clap their hands: All Nations ſhall call them bleſſed; for they ſhall be a delightſome Land, ſaith the Lord of Hoſts.* The VVaters of *Noah* ſhall now be no more, the tumultuous Multitudes ſhall now be gone, *and there will be no more Sea:* Now therefore the Doves may be gathering their Olive-branches, and alſo find reſt for the Soals of their Feet, while the Ark ſhall reſt upon the Mountains of *Ararat.*

Exod. 13. 6, 7, 8, 9. 1 Cor. 5. 8. Isa. 55. 12. Malac. 3. 12. Isa. 54. 9. Pſal. 65. 7. & 89 9. Rev. 21. 1, 2.

The Wolf ſhall (now) *dwell with the Lamb, and the Leopard ſhall lie down with the Kid; the Calf and the young Lion, and the Fatling together; and a little Child ſhall lead them. The Lion ſhall eat Straw like an Ox. And the little Child ſhall play at the hole of the Aſp, and the weaned Child ſhall put his hand into the Cockatrices Den. They ſhall not hurt nor deſtroy in all my Holy Mountains, ſaith the Lord.*

Gen. 8. 4, 5, &c. Isa. 11. 6, 7, 8, 9 & 56. 25.

Bleſſed is he whoſe Lot it will be to ſee this holy City deſcending and lighting upon the place that ſhall be prepared for her Situation and Reſt! Then will be a golden VVorld; VVickedneſs ſhall then be aſhamed, eſpecially that which perſecutes the Church: Holineſs, Goodneſs and Truth ſhall then with great Boldneſs, Countenance and Reverence, walk upon the Face of *all the Earth. From the riſing of the Sun, even to the going down of the ſame, my Name ſhall be great among the Gentiles; and in every place Incenſe ſhall be offered to my Name, and a pure Offering: for my Name ſhall be great among the Heathen, ſaith the Lord of Hoſts.* 'Twill be then always Summer, always Sunſhine, always pleaſant, green, fruitful and beautiful to the Sons of God. *And it ſhall come to paſs in that day that the Mountains ſhall drop new Wine, and the Hills ſhall flow with Milk, and all the Rivers of Judah ſhall flow with Water; and a Fountain ſhall come forth of the Houſe of the Lord, and ſhall water the Valley of Shittim; and Judah ſhall dwell for ever, even from Generation to Generation. And the Name of the City ſhall be from that day, THE LORD IS THERE.* [Oh Bleſſedneſs!] *And he ſaid unto me, Theſe Sayings are faithful and true. And the Lord God of the Holy Prophets ſent his Angel to ſhew unto his Servants, things that MUST SHORTLY be done.*

Mal. 1. 11. Joel 3 18. 20. Rev. 22. 6.

I conclude therefore with that earneſt Groan of *Moſes*, the Man of God: *O ſatisfie us early with thy Mercy, that we may rejoyce and be glad all our days: Make us glad according to the days wherein thou haſt afflicted us, and the years wherein we have ſeen evil. Let thy Work appear unto thy Servants, and thy Glory to their Children; and let the Beauty of the Lord our God be upon us, and eſtabliſh thou the Work of our hands; yea, the Work of our hands, eſtabliſh thou it.* Amen.

Pſal. 90. 14, 15, 16, 17.

THE

1. THE

RESURRECTION OF THE DEAD; AND Eternal Judgment:

OR,

The Truth of the *Reſurrection* of the *Bodies*, both of Good and Bad at the Laſt Day: Aſſerted and proved by God's Word. Alſo the manner and order of their coming forth of their Graves; as alſo, with what Bodies they do ariſe. Together, with a *Diſcourſe* of the Laſt Judgment, and the final Concluſion of the whole World.

By *John Bunyan*, a Servant of the Lord's Chriſt.

Courteous Reader,

2. *THough this be a ſmall Treatiſe, yet it doth preſent thee with things of the greateſt, and moſt weighty Concernment, even with a Diſcourſe of* Life *and Death to Eternity: opening, and clearing, by the Scriptures of God, that the Time is at hand, when,* there ſhall be a Reſurrection of the Dead, both of the juſt and unjuſt; even of the Bodies of both, from the Graves where they are, or ſhall be, at the approach of that Day.

Thou haſt alſo in theſe few Lines, the order and manner of the riſing of theſe two ſorts of People, wherein is ſhewed thee with what Body *they ſhall then riſe; as alſo their States and Condition at this Day, with great clearneſs.*

For, here thou ſhalt ſee the Truth, and manner of the terrible Judgment, the opening of the Books, the examining of Witneſſes, with a final Concluſion upon Good and Bad. Which, I hope, will be profitable to thy Soul that ſhall read it. For if thou art godly, then here is that which will through Gods Bleſſing, incourage thee to go on in the Faith of the Truth of the Goſpel; but if thou art ungodly, then here thou mayeſt meet with Conviction; yea, and that of what will be, without fail thy end at the end of the World: whether thou continue in thy Sins or repent. If thou continue in them, blackneſs, and darkneſs, and everlaſting deſtruction: but if thou repent and believe the Goſpel, then light and life, and joy and comfort, and glory, and happineſs, and that to Eternity.

Wherefore let me here beg theſe things at thy hand.

Firſt, *That thou take heed of that Spirit of Mockery, that ſaith,* Where is the Promiſe of his coming? 2 Pet. 3. 4, 5.

Secondly, *Take heed that thy heart be not overcharged with Surfeiting and Drunkenneſs, and the cares of this life, and ſo that Day come upon thee unawares.* Luke 21. 34, 35.

Thirdly, *But be diligent in making thy Calling and Election ſure; that thou in the day, of which thou ſhalt read more in this Book, be not found without that glorious Righteouſneſs that will then ſtand thee inſtead, and preſent thee before his glorious preſence, with exceeding joy; to him be glory in the Church by Chriſt Jeſus, world without end.* Amen.

John Bunyan.

3. Acts 24. 14, 15. *But this I confeſs unto thee, that after the way which they call Hereſie, ſo worſhip I the God of my Father, believing all things that are written in the Law and the Prophets, and have hope towards God, which they themſelves alſo allow, that there ſhall be a Reſurrection of the Dead, both of the juſt, and unjuſt.*

MY Diſcourſe upon this Text, will chiefly concern the Reſurrection of the Dead: Wherefore to that I ſhall immediately apply my ſelf, not medling with what elſe is couched in the words.

You ſee here, that *Paul*, being upon his Arraignment, accuſed of many things, by ſome that were violent for his Blood; and being Licenſed to ſpeak for himſelf by the then *Heathen* Magiſtrate; he doth in few Words tell them, that as touching the Crimes wherewith they charged him, he was utterly faultleſs, only this he confeſſed, That after that way which they call Hereſie, ſo he worſhiped the God of his Fathers; believing all things that are written in the Law and the Prophets, and that he had the ſame hope towards God, which

they themselves did allow that there should be a Resurrection of the Dead, both of the just, and unjust.

Whence note by the way, *That an* Hypocritical People *will persecute the power of those Truths in others which themselves in words profess.* I have hopes towards God, and that such a Hope which themselves do allow, and yet I am this day, and that for this very thing persecuted by them.

4. But to come to my purpose, there shall be a *Resurrection of the Dead*, &c. By these words, the Apostle sheweth us what was the substance of his Doctrine, to wit, that there should be a *Resurrection of the Dead*; and by these words also, what was the great Argument with his Soul, to carry him through these Temptations, Afflictions, Reproaches, and Necessities he met with in this World, even the Doctrine of a *Resurrection*. I have hope towards God, saith he, and there is my mind fixed, for there shall be a *Resurrection of the Dead, both of the just, and unjust.* The reason why I cannot do what these Jews would have me; also why I cannot live as do the Gentiles, it is, because I have in my Soul, the *Faith* of the *Resurrection.* This is the Doctrine, I say, which makes me fear to offend, and that is, as an undergirder to my Soul, whereby I am kept from destruction and confusion, under all the storms and tempests I here go through. In a word, this is it that hath more awe upon my Conscience, than all the Laws of Men, with all the Penalties they inflict. *And herein* Vers. 17. *do I exercise my self to have always a Conscience void of offence, both towards God and towards Men.*

5. Now here, seeing this Doctrine of the *Resurrection of the Dead*, hath that power, both to bear up and to awe; both to incourage and to keep within compass, the Spirit and Body of the People of God: It will be requisite, and profitable for us, to inquire into the true meaning and nature of this Word, *the Resurrection of the Dead.*

And for the better compassing of this Matter, I shall briefly inquire,

First, What in this place is meant by the Dead.

Secondly, What is meant by the *Resurrection.*

Thirdly, Why the Apostle doth here speak of the *Resurrection of the Dead*, as of a thing yet to come, there *shall be a Resurrection of the Dead, both of the just and unjust.*

For the first, The *Dead* in Scripture, go under a five-fold Consideration, as,

1. Such as die a natural Death, or as when a Man ceaseth to be any more in this World, as *David*, whom *Peter* tells us, *is both Dead and Buryed, and his Se-* Acts 2.29. *pulchre remaineth with us to this day.*

2. There is a People that are reckoned Dead in Trespasses and Sins, as those are, who never yet were translated from darkness to light, and from the power of Satan to God. Such I say who yet never felt the power of the Word and Spirit of God, to raise them from that state, to walk with him in the Regeneration; making a life out of Christ, and his present Bene- Ephe. 2. 1. fits. 2. *John* 5. 25.

3. There is a Death seizeth Men often after some measure of Light received from God, and some profession of the Gospel of Christ. These, for the certainty of their Damnation, are said to be dead, dead; twice dead, and Jude 12. plucked up by the Roots.

4. There is in Scripture mention made of a Death *to sin*, and the lusts of the Flesh; this Death is the be- Rom. 6. 6, ginning of true Life and Happiness, and is a certain 7. 8. 2 Tim. fore-runner of a share in Christ, and with him in ano- 2. 11. ther World.

5. Lastly, there is also in the Word, a relation of eternal Death. This is the Death that those are in, and swallowed up of, that go out of this World Godless, Christless, and Graceless; dying in sin, and so under the curse of the dreadful God, who I say, because they have missed of the Lord Jesus Christ, the Saviour Mark 9. 43, in this day of Grace; are fallen into the gulf and jaws 44. Luk. of eternal Death and Misery, in the fire that never 16. 23, 24, shall be quenched. 25, 26.

6. Now then, seeing there is Death, or to be dead, taken under so many Considerations in the Scripture; it is evident, that to be dead in Christ, the Text is not meant of them all: I then must distinguish, and inquire which of these Deaths it is, that here the Apostle did look for a Resurrection from.

First then, it cannot be meant a Resurrection from Psal. 49. eternal Death, for from that there is no *Redemption.* 38.

Secondly, Neither is it a Resurrection from that double Death; for they that are in that, are past recovery also.

Thirdly, And as for those that are dead to sin it is nonsence, to say there shall, or can be a Resurrection from that; for that it self is a Resurrection. Which Resurrection also, the Apostle had then passed through. Colos. 2. 12 And also all the Brethren, as he saith, *You hath he* 13. 20. *quickned, who were dead in Trispasses and Sins*: and again, *If ye then be risen with Christ*: and again, *wherein also ye are risen with him through the Faith of the ope-* Col. 3. 1. *ration of God, who raised him from the dead.*

Lastly, The Dead therefore in this Scripture, must be understood of those that have departed this life, that have Body and Soul separated each from the other; and so the Resurrection, a *Resurrection* of the Body out of the Grave; as *Daniel* saith, *Many that sleep in the Dust* Dan. 12. 2. *of the Earth shall arise*: and again, *the Hour is coming,* John 5. 28. *when all that are in their Graves shall hear his voice, and shall come forth*, &c.

7. The Resurrection of the Just then, is the rising of the Bodies of the Just, and the Resurrection of the Unjust, the rising of their Bodies at the last Judgment. This also is the meaning of that saying of *Paul* to *Agrippa*, *I stand*, saith he, *and am Judged, for the hope of the Promise made unto our Fathers*: which promise at first began to be fulfilled in the Resur- Acts 13. rection of the Body of Christ, and hath it's accom- 32, 33. plishment, when the Dead, small and great, are raised out of their Graves: Wherefore though *Paul* saith, *It is already fulfilled*; yet here he saith, Acts 13. *He hopes it shall come. Which Promise*, saith he, *our twelve Tribes instantly serving God day and night,* Dan. 12. *hope to come*, as God told *Daniel*, saying, *Go thy* 13. *way, for thou shalt stand in thy lot at the end of the days.*

Christ is already risen, and therefore so far the promise is fulfilled, but his Saints are yet in their Graves, and therefore that part of the fulfilling of it, is yet to come, as he saith, *why should it be an* Acts 26. 6, *incredible thing with you, that God should raise the* 7, 8. *dead?*

8. Again, That it is the *Resurrection* of the dead Bodies of both Saints and Sinners that is here inserted, is further evident, because the Apostle saith, it is the Resurrection, that the *very Pharisees themselves allowed.* I have hope towards God, saith he, which themselves also allow, then what that hope is, he in the next words sheweth, namely, *That there shall be a Resurrection of the Dead.* &c. Now we know, that the Pharisees did not allow of a Resurrection from a state of Nature to a state of Grace, which is the same with the New Birth: but did confidently allow and teach, that they were the Children of *Abraham*, according to the flesh. Yea, when any of them began to adhere, or incline to Christ's Doctrine in some things, yet the Doctrine of the John 3. 1, New Birth, or of being raised from a state of Na- 2, 3, 4, 5, ture to a state of Grace, they would very much 6, 7, 8, 9. stick at: though in the mean time, they utterly John 8. 31, were against the Doctrine of the Sadduces, *which de-* 32, 33, 34, *nyed the Resurrection of the Body.* 35. Acts

Further, the Resurrection here spoken of must 23. 6, 7, 8. needs be the Resurrection of the Body, because it is called, *a Resurrection of the Dead, both of the just and unjust*, that is, of both Saints and Sinners, according to the saying of Christ, *The Hour is coming, when all that are in their Graves shall hear his Voice, and shall come forth, they that have done good, to the Resurrection* Joh. 5. 28, *of Life; and they that have done evil, to the Resurrecti-* 29. *on of Damnation.*

Again, the Resurrection here mentioned, is a Resurrection *to come*, not already injoyed, either by Saints or Sinners, *There shall be a Resurrection of the Dead both of the just, and unjust.* Now I say, the Resurrection here being yet deferred by the just, and counted also the Resurrection of the Dead, both of the just and unjust. It must needs be the same Resurrection that is spoken of by *Job*, who saith, *So Man lyeth down, and riseth not again till the Heavens be no more, they shall not a-* Job 14. 12. *wake, nor be raised out of their sleep.*

Having thus in few words opened this Scripture unto you, I shall in the next place, for the further satisfaction of those that are yet wavering, and for the refreshment of those that are strong and stedfast, lay down before you, several undeniable Scripture demonstrations

monſtrations, *of the Reſurrection of the Dead, both of the juſt, and unjuſt.*

9. I ſhall firſt begin with the Reſurrection of the Juſt.

The Juſt muſt ariſe, becauſe Chriſt is riſen from the Dead. Chriſt is the Head of the Juſt, and they are the Members of his Body; and becauſe of this Union, therefore the Juſt muſt ariſe. This is the Apoſtles own Argument, *If Chriſt*, ſaith he, *be preached, that he roſe from the dead, how ſay ſome among you,* 1 Cor. 15. 12, 13. *that there is no Reſurrection of the dead; but if there be no Reſurrection of the dead, then is not Chriſt riſen.* Now I ſay, the Reaſon why the Apoſtle thus argueth the Reſurrection from the dead, by the Reſurrection of Chriſt. It is, becauſe the Saints (of whoſe Reſurrection he here chiefly diſcourſeth) are in their Bodies as well as in their Souls, the Members of Chriſt; *Know you not*, ſaith he, *that your Bodies are the Members of* 1 Cor. 6. 15. *Chriſt.* A very weighty Argument; for if a good Man be a Member of Chriſt, then he muſt either be raiſed out of his Grave, or elſe ſin and death muſt have power over a Member of Chriſt. I ſay again, if this Body be not raiſed, then alſo Chriſt is not a complete Conqueror over his Enemies; for as much as death and the Grave, hath ſtill power over his Members. *The laſt Enemy that ſhall be deſtroyed, is Death.* Now though Chriſt in his own perſon, hath a complete Conqueſt over Death, *&c.* yet Death hath ſtill power over the Bodies of all that are in their Graves: Now I ſay, Chriſt being conſidered with relation to his Members, then he hath not yet a complete Conqueſt over death, neither will he, until they every one be brought forth of their Graves; for then, and not till then, ſhall 1 Cor. 15. 26 and 53, 54. that ſaying be every way fulfilled: *Death is ſwallowed up of Victory.*

Secondly, As there muſt be a *Reſurrection* of the Juſt, becauſe Chriſt is their Head, and they his Members: ſo alſo, becauſe the *Body* of the Saints, as well as their 10. Soul, is the purchaſe of Chriſt's Blood. 1 Cor. 6. 20. *Ye are bought with a price*, ſaith Paul: *wherefore glorifie God in your Body, and in your Spirit, which are Gods.* Chriſt will not loſe the purchaſe of his Blood. *O Death*, ſaith Chriſt, *I will have them; O Grave, I will make thee let them go, I will ranſom them from the power of the Grave, I will redeem them from Death.* (I have bought them, and they ſhall be mine.) *O Death, I will be thy Plague,* Hoſ. 13. 14 *O Grave, I will be thy deſtruction.* I ſay, though the Job 18. 13, power of the Grave be *invincible*, and death be the *King* 14 Revel. *of Terrours*, yet he who hath *the Keys of Hell and of Death*, 1. 18. at his Girdle, to him belongeth the *iſſues from Death.* Pſal. 68. *He that is our God, is the God of Salvation, and to God* 20. *the Lord, belongeth the iſſues from death.* And we the price of his Blood, ſhall be delivered.

Thirdly, As the Body is the Member of Chriſt, and 11. the price of his Blood, ſo it is the Temple of the Holy Ghoſt, which is in us. *What, know you not that your Body is the Temple of the Holy Ghoſt which is in you? and you* 1 Cor. 6. 13, 14, 19. *are not your own.* The Body is no ſuch ridiculous thing in the account of Chriſt, as it was in the account of 12. the Sadduces. *The Body is not for fornication, but for the Lord, and the Lord for the Body*; and that not only in 1 Joh. 3. 2 this World, but that which is to come: wherefore he Luk. 24. 3 ſaith, *God hath both raiſed up the Lord Jeſus, and will raiſe* 45, 6, 7, 8. *us up alſo by his power*, that is, as he hath raiſed up the 35, 36, 37. Body of Chriſt, ſo will he raiſe up ours alſo by 38, 39, 40. Chriſt.

41, 42. Fourthly, The Bodies of the Juſt muſt ariſe again, John 20. becauſe of that Similitude, that muſt be betwixt the 24, 25, 26. *Body* of the Lord Jeſus Chriſt, and the Bodies of the 27. Acts. Saints. *When he ſhall appear, we ſhall be like him* ‖. Now 1, 2, 3, 4, we have it abundantly manifeſt in Scripture, that the 5, 6, 7, 8, Body of the Lord Jeſus was raiſed out of the Grave, 9, 10, 11. caught up into Heaven, and that it ever remaineth in Acts 2. 31. the holieſt of all, a glorified Body *.

Acts 17. Now, I ſay, it would be very ſtrange to me, if Chriſt 30, 31, 32 ſhould be raiſed, aſcended, and glorified in that Body; Mar. 16. and yet that his People ſhould be with him, no other- 6, 7. 19. wiſe than in their Spirits; eſpecially, ſeeing that he in Heb. 7 24, his Reſurrection, is ſaid to be but *the firſt begotten from* 25, 26. *the dead, and the firſt Fruits of them that ſleep.* For we Heb. 8. 2, 3 know, that a firſt begotten, doth imply more Sons, Heb. 10. and that firſt-fruits do foreſhew an after-Crop: where- 12. fore we conclude, *that as in* Adam *all die, ſo in Chriſt* Col. 1. 18. *ſhall all be made alive, but every man in his own order:* 1 Cor. 15. *Chriſt the firſt Fruits, and afterwards them that are his at* 23. *his coming.*

1 cor. 15. And hence it is, that the Scripture ſaith, *He ſhall* 22, 23. *change our vile body, that it may be faſhioned like to his glorious Body.* And hence it is again, that the day of Chriſt is ſaid to be *the day of the manifeſtation of the Sons of God, and of the redemption of our Body*; for then ſhall Phil. 3. 20, the Saints of God not only be, but appear as their Sa- 21. viour, being delivered from their Graves, as he is from Rom. 8. 21 his, and glorified in their Bodies, as he is in his. 22, 23.

Fifthly, There muſt be a *Reſurrection* of the Body of the Saints, becauſe the *Body*, as well as the mind, 13. hath been a deep ſharer in the afflictions that we meet with for the Goſpels ſake. Yea, the Body is oft-times the greateſt ſufferer, in all the Calamities, that for Chriſts ſake we here undergo; it is the Body that feels the ſtocks, the whip, hunger, and cold, the fire and rack, and a thouſand calamities; it is the Body in which we have the dying Marks of the Lord Jeſus: *that the life of Jeſus, alſo might be made manifeſt in* Gal. 6. 17. *our mortal fleſh.* God is ſo juſt a God, and ſo merciful 2 Cor. 4. 9, to his People, that though the Bodies of his Saints 10, 11, 12, ſhould, through the Malice of the Enemy, be never ſo 13, 14. diſhonourably tortured, killed and ſown in the Grave, yet he will (as further will be ſhewed anon) raiſe it again in incorruption, glory and honour; as he ſaith alſo in another place, *That we who have continued with Chriſt in his temptations, that have for his ſake underwent the reproach and malice of the World*; *to you*, ſaith Chriſt, Luk. 22. *I appoint a Kingdom, as my Father hath appointed unto me. If* 28, 29. *we ſuffer with him, we ſhall reign with him, and he that ha-* 2 Tim. 2. *teth his life in this World, ſhall keep it to life eternal.* All 12. this is to be injoyed, eſpecially at the Reſurrection of John 12. the Juſt. 29.

But Sixthly, There muſt be a *Reſurrection* of the Juſt, 14. otherwiſe, there will be the greateſt diſappointment on all ſides that ever was, ſince Man had a being on the Earth.

A Diſappointment I ſay,

Firſt, Of the *Will* of God; *for this is the will of the Father that ſent me*, ſaith Chriſt, *that of all that he hath given me, I ſhould loſe nothing* (not a duſt) *but ſhould* John 6. 39 *raiſe it up again at the laſt day.*

Secondly, A diſappointment of the *Power* of God; *for he that hath raiſed up the Lord Jeſus, doth alſo intend to raiſe us up by his Power*, even our Bodies; as *Paul* ſaith, the body is not for fornication, but for the Lord, and the Lord for the body, and God hath both raiſed up 1 Cor. 6. the Lord, and will alſo raiſe us up by his Power. 13, 14.

Thirdly, If there ſhould be no Reſurrection of the Juſt, Chriſt alſo would be wonderfully diſappointed of the fruits of all his ſufferings. As I told you before, his People are the price of his Blood, and the members of his Body, and he is now at the right hand of God (far above all Principalities and Powers, and every name that is named) *expecting till his Enemies* Heb. 1. 13. *be made his Footſtool, and brought under* the foot of the weakeſt Saint, which will not be, until the laſt Enemy Death is deſtroyed. We know that he ſaid, when he went away, that he would come again, and fetch all his People to himſelf, even up into Heaven, that where Joh. 12. 26 he is, there we may be alſo. But I ſay, how will he Joh. 14. 1, be diſappointed, if when he comes, the Grave and 2, 3. Death ſhould prevent and hinder him, and with it's Joh. 17. 24 bars, keep down thoſe, whom he hath ranſomed with his Blood, from the power thereof?

Fourthly, If the Bodies of the Juſt ariſe not from the dead, then *they* alſo will be diſappointed. 'Tis true, the Saints departed, have far more fellowſhip, and Communion with God and the Lord Jeſus, than we have, or are yet capable of having. They being in Luk. 23. 43 Paradiſe, and we in this World; but yet, I ſay for all that, they are, though there, very much longing for the day of the Lords vengeance, *which will be the day in which they will, and muſt ariſe from the Dead.* This I ſay, is the time that they long for, when they cry under the Altar, *How long, O Lord, holy and true, doſt thou not judge and avenge our Blood, on them that dwell on the Earth? When they dyed, they dyed in hope to obtain a bet-* Heb. 11. *ter Reſurrection*, and now they are gone, they long till 35. that day be come. Till the day come, I ſay, when Rev. 6. 10, the dead, even all the enemies of Chriſt, ſhall be 11. judged; *for then will he give reward to his Servants the Prophets, and to his Saints, and to all that fear his* Rev. 11. 18 *name ſmall and great.*

Fifthly, If the Juſt ariſe not, great diſappointment alſo will be to the Saints yet alive in this World: for, notwithſtanding they have already received the firſt-fruits of the Spirit, yet they wait, not only for more of that, but alſo for the Reſurrection, Redemption,

Rom. 8. 20, 21, 22, 23. Phil. 3. 20, 21. on, and changing of this vile Body. *For our Conversation is in Heaven*, saith *Paul*, *from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like to his glorious body.* But now, I say, if the body riseth not, then how can it be made like to the glorious Body of Christ Jesus; yea, what a sad disappointment, infatuation, and delusion, are those poor Creatures under, that look, and that by Scripture warrant for such a thing? They look for good, but behold evil; they expect to be delivered in their whole man from every enemy; but lo, both Death and the Grave, their great Enemies, do swallow them up for ever; But beloved, be not deceived. *The needy*

Psal. 9. 10 *shall not always be forgotten, the expectation of the poor shall not perish for ever*, saith Christ, *he that seeth the Son, and believeth on him that sent him, hath everlasting life,*

John. 6. 40 *and I will raise him up at the last day.*

15. Sixthly, If the Just arise not out of their Graves, then also is every Grace of God in our Souls defeated; for though the Spirit of Devotion can put forth a feigned shew of holiness, with the denyal of the *Resurrection*, yet every Grace of God in the Elect, doth prompt them forward to live as becomes the Gospel, by pointing at this day: As

2 Cor. 4. 13, 14. First, 'Tis this that Faith looks at, according as it is written, *I believed, and therefore have I spoken; we believed, and therefore speak, knowing that he that hath raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.*

Secondly, Hope looks at this: *We*, saith *Paul*, *which have the first fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our Body*, that is, we expect this by hope: *but hope which is seen, is not hope; for what a man seeth, or hath in present possession, why doth he yet hope*

Rom. 8. 23, 24, 25. *for it.*

Thirdly, The *Grace* of Self-denyal also worketh by this Doctrine, *If after the manner of Men, I have fought with Beasts at* Ephesus; *what advantageth it me, if the Dead rise not? As who should say*, Wherefore do I deny my self of those mercies and priviledges, that the men of this World injoy? Why do not I also, as well as they, shun persecution for the Cross of Christ? If the Dead rise not, what shall I be the better for

1 Cor. 15. 32. all my trouble that here I met with for the Gospel of Christ?

Fourthly, Both zeal and Patience, with all other the *Graces* of the Spirit of God in our hearts are much, yea, chiefly incouraged, animated, and supported by this Doctrine, as *James* saith, *Be patient therefore my Brethren, unto the coming of the Lord* (for then shall the Dead be raised.) *Behold, the Husbandman waiteth for*

1 Thes. 4. 16, 17. *the precious fruits of the Earth, and hath long patience, till he receive the early and latter Rain; be ye also patient, stablish your hearts, for the coming of the Lord draws*

Jam. 5. 7, 8. *nigh.*

16. Seventhly, The Doctrine of the Resurrection of the Just, must needs be a certain Truth of God, if we consider the deviliſh, and satanical Errours and absurdities that must unavoidably follow the Denyal thereof: As,

First, He that holdeth no Resurrection of our Body, he denyeth the Resurrection of the Body of Christ. This is the Spirits own Doctrine; *For if the Dead rise*

1 Cor. 15. 16. *not, then is not Christ risen.* He that denyeth the Resurrection of the Members, denyeth the Resurrection of the Head; for seeing the Resurrection of the Saints is proved by the Resurrection of Christ: he that doth deny the Resurrection of the Saints, must needs deny the Resurrection of Christ, that proves it.

Now this Errour, as it is in it self destructive to all Christian Religion; so it, like an Adder, carrieth within it's Bowels, many other alike, deviliſh and filthy: As,

1. He that denyeth the *Resurrection* of the Saints, he concludeth, That to preach deliverance from Sin and Death, it is vain preaching; for how can he be freed of Sin, that is swallowed up for ever of Death, and the Grave? as he most certainly is, that is always contained therein, as *Paul* saith, *If Christ be not risen* (whose Resurrection is the ground of ours) *then our preaching is vain, and your faith is also vain; then*

1 Cor. 15. 14. *we preach lyes, and you receive them for truth.*

2. This errour, casteth the Lie in the face of God, of Christ, and the Scriptures, *Yea, and we also*, saith *Paul*,

1 Cor. 15. 15. *are found false witnesses of God, because we have testified of God, that he raised Christ up, if so be that the dead rise not.* Mark, before he said, Christ in his Resurrection doth prove our Resurrection; but now he saith, that our Resurrection will prove the truth of his, and indeed both are true: for as by Christs rising, ours is affirmed; so by ours, his is demonstrated.

3. The Denyal of the Resurrection, it also damneth all those that have departed this World in the Faith of this Doctrine. *If Christ be not raised* (as if he is not, we rise not) *then is not only your Faith vain, and ye are yet in your Sins that are alive; but then they also that are fallen asleep in Christ, are perished.*

4. He that denyeth the *Resurrection* of the Just, he concludeth, that the Christian is of all Men the most miserable. Mark the words, *If in this life only we have hope in Christ, we are of all men the most miserable.* First of all Men the most miserable, because we let go present Injoyments for those that will never come, *If the Dead rise not?* Of all Men most miserable, because our Faith, our Hope, our Joy and Peace, are all but a Lie, *if the Dead rise not.* But you will say, He that giveth up himself to God, shall have comfort in this Life. Ah! but *if the Dead rise not*, all our comfort that now we think we have from God, will then be found presumption and madness, because we believe, that God hath so loved us, as to have us in his day, in Body and Soul to Heaven; which will be nothing so, *if the Dead rise not.* If in this Life only we have Hope in Christ, we are of all Men most miserable. Poor Christian, thou that lookest for the blessed hope of the Resurrection of the Body, at the glorious appearing of the great God, and our Saviour Jesus Christ: how wilt thou be deceived, if the dead rise not? *But now is Christ*

1 Cor. 20, 21. *risen, and become the first fruits of them that sleep; for since by Man came Death, by Man came also the Resurrection from the Dead.*

5. But again, he that denyeth the Resurrection of the Dead, he setteth open a Flood-gate to all manner of Impiety; he cutteth the Throat of a truly Holy Life, and layeth the Reins upon the neck of the most outragious Lusts: *For if the Dead rise not, let us eat and drink, that is, do any thing, though never so diabolical and hellish; let us eat and drink, for to morrow we die*; and there is an end of us, we shall not arise again, to receive either Evil or Good.

6. To deny this *Resurrection*, nay if a Man do but say, It is past either with him or any Christian: his so saying tendeth directly to the destruction and overthrow of the Faith of them that hear him; and is so far from being according to the Doctrine of God, that it eateth out good and wholsom Doctrine, even as Cankers eat the Face and Flesh of a Man: How ill favouredly do they look, that have their Nose and Lips eat off with the Canker? Even so badly doth the Doctrine of no Resurrection of the Dead, look in the Eyes of God, Christ, Saints and Scripture.

Lastly, I conclude then, that to deny the *Resurrection* of the Bodies of the Just, it argueth,

First, Great ignorance of God, ignorant of his power to raise, ignorant of his Promise to raise, ignorant of his Faithfulness to raise; and that both to himself, Son, and Saints, as I shewed before; Therefore saith *Paul* to those that were thus deluded, *Awake to Righteousness, and sin not, for some have not the knowledge of God; I speak this to your shame.* As if he had said, Do you profess Christianity? And do you question the *Resurrection* of the Body? Do you not know, That the *Resurrection* of the Body, and Glory to follow, is the very quintessence of the Gospel of Jesus Christ? Are you ignorant of the *Resurrection* of the Lord Jesus, and do you question the Power and Faithfulness of God, both to his Son and his Saints, because you say, There shall be no *Resurrection* of the Dead? You are ignorant of God, of what he can do, of what he will do, and of what he will by doing, glorifie himself.

Secondly, As it argueth very great ignorance of Gods Power, Faithfulness, *&c.* So it argueth gross Ignorance of the Tenor and Current of the Scriptures; for as touching the Dead, That they are raised, have ye not read in the Book of *Moses* (saith Christ) how Mark. 12. 26, 27. that *God* said unto him in the Bush, *I am the God of Abraham, the God of Isaac, and the God of* Jacob? *God* is not the *God* of the Dead, but of the Living: ye do therefore greatly Err.

To be the *God* of *Abraham, Isaac* and *Jacob*, it is

Heb. 8.10, 11. Joh. 8. 44. 1 Joh 3.8,9 10. Hos. 6. 2. Col. 3. 4. Ephes. 1.4

to be underſtood of his being their God, under a new Covenant-Conſideration, as he ſaith, *I will be their God, and they ſhall be my People.* Now thus he is not the God of the Dead, that is, of thoſe that periſh, whether they be Angels or Men.

Now, I ſay, they that are the *Children* of God, as *Abraham*, *Iſaac* and *Jacob*, they are counted the Living under a threefold Conſideration.

1. In their Lord and Head, and thus all the Elect may be ſaid to live; for they are from Eternity choſen in him, who alſo is their Life, tho poſſibly many of them yet unconverted. I ſay, yet Chriſt is their Life, by the eternal purpoſe of God.

Gal. 2. 20.

2. The Children of the new Covenant, do live both in their Spirits in Glory, by open viſion, and here by Faith and the continual Communication of Grace from Chriſt into their Souls.

Rom. 4. 17

3. They live alſo with reſpect to their riſing again; for God calleth thoſe things that are not, as though they were; to be born, dead, buried, riſen and aſcended, are all preſent with God, he liveth not by time, as we do, a thouſand years to him, are but as the day that is paſt, And again, one day is as a thouſand Years. Eternity, which is God himſelf, admitteth of no firſt, ſecond, and third, all things are naked and bare before him, and preſent with him, all (his) live unto him. *There ſhall be a Reſurrection of the Dead, both of the Juſt, and unjuſt.*

2 Pet. 3. 8. Heb. 4. 13. Iſa. 46. 9. 10. Rom. 8 29, 30, 31, 32, 33.

A *Reſurrection*, of what? of that which is ſown, or of that which was never ſown; if of that which is ſown, then it muſt be either of that Nature that was ſown, or elſe of the corruption that cleaveth to it; but it is the Nature, and not the Corruption that cleaveth unto it that riſeth again. And verily, the very term *Reſurrection*, is a forcible Argument, to prove the Dead ſhall come forth of their Graves; for the Holy Ghoſt hath always ſpoke more properly, than to ſay, *There ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt*, when yet neither the good, nor the bad ſhall come forth of their Graves, but rather ſomething elſe to delude the World withall.

Having thus in few words, ſhewed you the truth of *the Reſurrection of the Dead*, I now come to the manner of their riſing.

The manner of the Reſurrection *of the* Dead: *And firſt of the Juſt.*

THE Apoſtle, when he had in the fifteenth of the firſt of the *Corinthians*, proved the truth and certainty of the *Reſurrection*, he deſcends to the diſcovery of the manner of it; and to the end, he might remove thoſe fooliſh ſcruples that attend the Hearts of the ignorant, he begins with one of their Queſtions; *But ſome*

Verſ. 35. *will ſay*, ſaith he, *how are the Dead raiſed? and with what Body do they come?* To which he anſwereth: firſt by a ſimilitude of *Seed*, that is ſown in the Earth. In which Similitude, he inſerteth three things.

Firſt, that our reviving or riſing, muſt be after

Ver. 36. Death, *That which thou ſoweſt, is not quickned, except it die.*

Secondly, That at our riſing, we ſhall not only revive and live, but be changed into a far more glorious

Verſ. 37. ſtate, than when we were ſown. *That which thou ſoweſt, thou ſoweſt not that Body that ſhall be*, &c. *But God giveth it a Body as it pleaſeth him*, that is, he giveth the Body more ſplendor, luſter, and beauty, at its Reſurrection.

But Thirdly, Neither its quickening, nor yet tranſcendent ſplendor, ſhall hinder it from being the ſame Body, (as to the nature of it) that was ſown in the Earth; for as God giveth it a Body, for Honour and

Verſ. 38. Splendour, as it pleaſeth him, ſo *to every Seed his own Body.*

And indeed, this Similitude by which he here reaſoneth the manner of the *Reſurrection of the Juſt*, is very natural, and fitly ſuiteth each particular; for, as to its Burial,

Firſt, The Corn of Wheat is firſt dead, and after ſown and Buried in the Earth, and ſo is the Body of Man.

Secondly, After the Corn is thus dead and buried, then it quickeneth and reviveth to Life: ſo alſo ſhall it be with our Body; for after it is laid in the Grave and buried, it ſhall then quicken, riſe, and revive.

Again, As to the manner of its change in its riſing, this Similitude alſo doth fitly ſuit; as,

Firſt, It is ſown a dead Corn, it is raiſed a living one.

Secondly, it is ſown dry, and without comlineſs, it riſeth green and Beautiful.

Thirdly, It is ſown a ſingle Corn, it riſeth a full Ear.

Fourthly, it is ſown in its Huſk, but in its riſing it leaveth that Huſk behind it.

Further, Though the Curnel thus die, be buried, and meet with all this change and alteration in theſe things: yet none of them can cauſe the nature of the Curnel to ceaſe; it is Wheat ſtill. Wheat was ſown and Wheat ariſeth, only it was ſown dead, dry, and barren Wheat; and riſeth living, beautiful, and fruitful Wheat. It hath this alteration then, that it doth greatly change its reſemblance, though yet it hath this power, as ſtill to retain its own nature. God giveth it a Body, as it pleaſeth him; *but to every Seed his own Body.*

The Apoſtle having thus preſented the manner of the *Reſurrection of the Saints*, by the nature of Seed ſown, and riſing again: he proceedeth, for further illuſtration, to three more Similitudes.

The firſt is, to ſhew us the variety and glory of fleſh.

The ſecond is, to ſhew us the difference of Glory that is between Heavenly Bodies, and thoſe that are Earthy.

The third is to ſhew us the difference that is between the Glory of the light of the Sun, from that of the Moon; and alſo how one Star differeth from another in Glory. And then concludeth, *ſo is the Reſurrection of the Dead.* As who ſhould ſay, at the Reſurrection of the Bodies, they will be abundantly more altered and changed, than if the fleſh of Beaſts and Fouls were made as noble as the fleſh of Men; or the Bodies of Earth, were made as excellent as the Heavenly Bodies; or as if the glory of the Moon ſhould be made as bright, and as clear as the glory of the Sun; or as if the glory of the leaſt Star was as glorious, and as ſhining, as the biggeſt in the Firmament of Heaven.

1 Cor. 15. 39, 40, 41, 42.

It is a *Reſurrection* indeed, a *Reſurrection* every way. The Body ariſeth as to the nature of it; the ſelf-ſame nature; but as to the manner of it, how far tranſcendent is it! There is a poor, dry, wrinkled Kirnel caſt into the ground, and there it lyeth, and ſwelleth, breatheth, and one would think, periſheth; but behold, it receiveth life, it chitteth, it putteth forth a blade, and groweth into a ſtalk, there alſo appeareth an Ear; it alſo ſweetly Bloſſoms, with a full Kirnel in the Ear; it is the ſame Wheat, yet behold how the form and faſhion of that which now ariſeth, doth differ from that which then was ſown, its glory alſo when 'twas ſown, is no glory: when compared with that in which it riſeth. And yet it is the ſame that riſeth that was ſown, and no other: though the ſame after a far more glorious manner, not the ſame with its *huſk*, but without it. Our *brun* ſhall be left behind us when we riſe again. The Compariſon alſo between the Bodies Heavenly, and Bodies Earthly, hold forth the ſame. The glory of the Celeſtial is one, and the glory of the Terreſtrial is another. Now mark it, he doth not ſpeak here of the natures of each of theſe Bodies: but of the tranſcendent glory of one above another. *The glory of the Heavenly is one, and the glory of the Earthly is another.* Wherefore I ſay, at our riſing, we ſhall not change our *nature*, but our *glory*; *we ſhall be equal to the Angels*; Not with reſpect to their *nature*, but glory. The nature alſo of the Moon is one thing and the glory of the Moon is another: and ſo, one, Star alſo differeth from another in glory.

Luke. 20. 36.

A *Beggar* hath the ſame nature as a King, and Gold in the Ore, the ſame nature with that which is beſt refined; but the Beggar hath not the ſame glory with the King, nor yet the Gold in Oar the ſame glory with that which is refined. But our ſtate will be far more altered, than any of theſe in the days when we like ſo many Suns in the Firmament of Heaven, ariſe out of the heart and bowels of the Earth.

Theſe things thus conſidered, do ſhew you how vainly they argue, that ſay, our humane nature conſiſting of Body and Soul, ſhall not inherit the *Kingdom* of God, and alſo how far from their purpoſe, that ſaying of the Apoſtle is, which ſaith, (*That fleſh and blood ſhall not inherit the Kingdom of God.*) And now alſo becauſe I am fallen upon the Objection it ſelf, I ſhall not paſs it, but with a ſhort daſh at it. Wherefore Reader, whoever thou art, conſider, that frequently in Scripture, the word *fleſh* and *blood* (as alſo in the place alledged) is not to be underſtood of that matter which *God* made; which fleſh cleaveth to our bones, and blood runs in our veins: but is taken for that corruption,

weakneſs, mortality, and evil that cleaveth to it. Which weakneſs and corruption, becauſe it poſſeſſeth all Men, and alſo wholly ruleth where the Soul is unconverted: therefore it beareth the name of that which is ruled, and acted by it, to wit, our whole Man, conſiſting of Body and Soul; yet I ſay, is a thing diſtinct from that fleſh and blood which is eſſential to our being, and without which, we are no Men. As for inſtance, he that is Chriſts, ſaith *Paul*, *hath crucified the fleſh, with the Affections and Luſts*, Who is ſo vain as to think that the Apoſtle by theſe words, ſhould mean our material fleſh that hangeth on our Bones, and that is mixed with our natural Blood, ſinews, and veins? And not rather of that inward fountain of ſin, corruption and wickedneſs, which in another place he calleth *the old Man with his deceitful luſts*. Again, *The fleſh luſteth againſt the Spirit, and the ſpirit againſt the fleſh*: Is it our fleſh that hangeth on our Bones, which luſteth againſt the Spirit? and that alſo againſt which the Spirit luſteth? Certainly if the Spirit luſteth againſt our material fleſh, then it is our duty not to nouriſh it at all, becauſe, by nouriſhing of it, we nouriſh that againſt which the Spirit of God fighteth, and warreth. Nay, if the Spirit luſt againſt the fleſh on our bones, ſimply conſidered as fleſh; and if it be our Duty to follow the Spirit, as it is, then we muſt needs kill our ſelves, or cut our fleſh from our bones. For whatever the Spirit of God luſteth againſt, it muſt be deſtroyed, yea, it is our duty with all ſpeed to deſtroy it. But wilt thou, know O vain Man, that by fleſh here, is to be underſtood, not the nature that God hath made, but the corrupt apprehenſion, and wiſdom, with thoſe inclinations to evil, that lodge within us. Which in another place is called, the *Wiſdom of the fleſh*. Yea, in plain terms, *fleſh and blood*, where Chriſt ſaith, *fleſh and blood hath not revealed this unto thee, but my Father which is in Heaven*.

Gal. 5.24.

Epheſ. 4. 22.

Mat. 16. 16.

Nay, obſerve it, all theſe places, with many others, do rather point at a corrupt Soul, than a corrupt Body; for indeed, ſin and all ſpiritual Wickedneſs, they have their ſeat in the heart and ſoul of a Man, and by their uſing this or that Member of the Body, ſo defile the Man; the weakneſſes of the Body, or that attend our material fleſh and blood, they are weakneſſes of another kind, as ſickneſs, aches, pains, ſoars, wounds, deſection of members, *&c.* Wherefore, where you read of fleſh and blood, as rejected of God; eſpecially, when it ſpeaks of the fleſh and blood of Saints you are not to underſtand it as meant of the fleſh, which is their proper humane nature; but of that weakneſs which cleaveth to it.

Paul in another place, reckoneth up the works of the fleſh, in many things, as in Witchcraft, hatred, variance, ſtriſe, emulation, fornication and many others. But can any imagin that he there, ſhould ſtrike at that fleſh which hangeth on our bone? or rather at that malignity and rebellion that is in the mind of man againſt the Lord, by reaſon of which, the members of the Body are uſed this way, and alſo ſometime that, to accompliſh its moſt filthy and abuſive deeds *They are Enemies in their Minds by wicked Works*.

Gal. 17, 18, 19, 20.

Col. 1. 21.

Thus you ſee that *Fleſh and Blood* is not to be taken always for the Fleſh, that is upon our hands and feet, and other parts of our Body; but for that ſin, weakneſs, and infirmity, that cleaveth to our whole man.

Further then, touching our real ſubſtantial fleſh, it may be either conſidered as God's Creature purely, or as corrupted with ſin and infirmity. Now if you conſider it as corrupted, ſo it ſhall not inherit the Kingdom of God: But yet conſider it as God's Creature, and ſo all that God hath converted to himſelf, through Jeſus Chriſt, ſhall, even with that Body, when changed, inherit the Kingdom of God. The Woman whoſe Cloaths are foul, can yet diſtinguiſh between the Dirt and the Cloth on which it hangeth; and ſo deals God with us. 'Tis true, there is not one Saint, but while he liveth here, his body is arrayed and infected with many corrupt and filthy things, as touching bodily weakneſſes; yea, and alſo with many ſinful infirmities, by reaſon of that body of Sin and Death that yet remains in us: But yet God, I ſay, diſtinguiſheth between our weakneſſes, and his Workmanſhip, and can tell how to ſave the whole Man of his People, while he is deſtroying the Corruption and Weakneſs that cleaveth to them.

21. And now to return to the place objected, *Fleſh and Blood ſhall not inherit the Kingdom of God*. It cannot be truly underſtood, that that fleſh which is Mans Nature, ſhall not enter the Kingdom: For then, as I ſaid before, Chriſt muſt loſe his Members, the purchaſe of his Blood, the Veſſels and Temples of his Spirit; for all this is our Body. Again, then Chriſt alſo in that his Body, which is alſo our Fleſh and Blood, is not in Glory, contrary to the whole Current of the New Teſtament.

Heb. 2. 14, 15. Heb. 7. 24, 25. Heb. 8. 3, 4. Heb. 10. 10, 11, 12. Rev. 1. 18. Rev. 2. 8.

Yea it would be *Non-ſenſe* to ſay, there ſhould be a *Reſurrection*, and that our vile Body ſhall be *changed, and made like to the Glorious Body of the Son of God*; if this Body do not at all riſe again, but ſome other thing, which is not in us and our Nature. But to be ſhort, the Apoſtle here, when he ſaith, *Fleſh and Blood ſhall not inherit*, &c. ſpeaks properly of that Mortality and Weakneſs, that now attends our whole Man, and not of our real ſubſtantial Body it ſelf. For after he had ſaid, *Fleſh and Blood ſhall not inherit the Kingdom of God*; he adds, *Neither doth Corruption inherit incorruption*. Which two ſayings are anſwerable to what he preſently adds; Saying, Behold! *I ſhew you a Myſtery, we ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an Eye, at the laſt Trump, for the Trumpet ſhall ſound, and the Dead*; mark, the *Dead ſhall be raiſed incorruptible*; that is, the Dead ſhall be ſo raiſed, as that in their riſing, Incorruption ſhall poſſeſs them inſtead of Corruption, and Immortality, inſtead of that Mortality that deſcended to the Grave with them. For this Corruptible; mark, this Corruptible, ſhall put on incorruption; and this Mortal ſhall put on Immortality: Mark, I ſay, it is this Corruptible, and this Mortal, that muſt be raiſed, though not Corruptible and Mortal, as it was buried, but immortal and incorruptible: it ſhall leave its Grave-Cloaths of Corruption and Mortality behind it.

1 Cor. 15. 40, 51, 52, 53.

22. The manner of which their Riſing, the Apoſtle doth more diſtinctly branch out a little above in four particulars: Which particulars are theſe that follow,

1. It is ſown in Corruption, it is raiſed in Incorruption.

2. It is ſown in Diſhonour, it is raiſed in Glory.

3. It is ſown in Weakneſs, it is raiſed in Power.

4. It is ſown a Natural Body, it is raiſed a Spiritual *Body*,

1 Cor. 15.

Firſt, it is *raiſed* in *Incorruption*: We are brought into this World by Sin and Corruption; Corruption is our Father, and in Sin did our Mother conceive us. And hence it is, that we have our Life; not only like a ſpan, ſhadow, or Poſt, for ſhortneſs, but alſo, that it is attended with ſo much vanity and vexation of Spirit: But now being raiſed from the Dead incorruptible, (which is alſo called a Begetting and Birth) theſe things that now in our Life annoy us, and at laſt take away our Life, are effectually deſtroyed: And therefore we live for ever, as ſaith the Spirit; *And there ſhall be no more Death, nor Sorrow, nor Crying, neither ſhall there be any more pain; for the former things* (that is, all our Corruptibleneſs) *are paſſed away*.

Job 17. 14. Pſal. 51. 5. Rev. 21. 4.

There ſhall be in our Reſurrection no Corruption, either of Body, or of Soul; no weakneſs nor ſickneſs, nor any thing tending that way; as he ſaith, *He will preſent us to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing*. Therefore when he ſaith, it is raiſed in Incorruption, it is, as if he had ſaid, It is impoſſible that they ſhould ever ſin more, be ſick more, ſorrow more, or dye more. *They that ſhall be counted worthy of that world, and the Reſurrection from the Dead, neither marry, nor are given in Marriage*, (though 'twas thus with them in this World) *neither can they dye any more, for they are equal unto the Angels, and are the Children of God, being the Children of the Reſurrection*.

Epheſ. 5. 25, 26, 27. Luc. 20. 27, 28, 29, 30, 31, 32, 33, 34, 35, 36.

23. Secondly, It is raiſed in *Glory*; the diſhonour that doth attend the Saint at his departing this World, it is very great, *he is ſown in diſhonour*; he is ſo loathſom at his death, that his deareſt Friends are weary of him, ſtop their noſes at him, ſee no beauty in him, nor ſet any price upon him. (I ſpeak nothing here, how ſome of them are hanged, ſtarved, baniſhed, and ſo die, torn to pieces, and not ſuffered to be put into Graves;) but it is raiſed in glory. Glory is the ſweetneſs, comelineſs, purity, and perfection of a thing. The light is the glory of the Sun, ſtrength is the glory of youth, and gray hairs is the glory of old Age. That is, it is the excellency of theſe things, and that which makes them ſhine.

1 Cor. 15. 40, 41. Prov. 20. 29.

Therefore to ariſe in glory, it is firſt to ariſe in all

all the beauty, and utmoſt compleatneſs that is poſſible to poſſeſs a humane Creature, I ſay in all its features and members, inconceiveably beautiful: ſin and corruption hath made mad work in our bodies, as well as in our Souls; 'Tis ſin commonly that is the cauſe of all that deformity, and ill-favouredneſs, that now cleaveth to us, and that alſo rendereth us ſo diſhonourable at our death; but now at our riſing, we being raiſed incorruptible, we ſhall appear in ſuch perfections, and that of all ſorts belonging to the Body, that all the beauty and comelineſs, ſweetneſs and amiableneſs, that hath at any time been in this World, it ſhall be ſwallowed up a thouſand times, told with this glory. The *Pſalmiſt* ſaith of Chriſt, *That he was fairer than the Children of Men*, and that as I believe, in his outward Man, as well as in his inward part, He was the exacteſt, pureſt, compleateſt, and beautifulleſt Creature that ever God made, *Till his Viſage was ſo marred by his perſecutions: for in all things he had, and ſhall have the prehemineuce.* Why our Bodies at our Reſurrection will not only be as free from ſin. as his was before he dyed; but alſo as free from all other infirmities, as he was after he was raiſed again. In a word, if incorruptibleneſs can put a beauty upon our Bodies, when they ariſe, we ſhall have it. There ſhall be no lame legs, nor Crump-ſhoulders, no blare-eyes, nor yet wrinkled faces, *He ſhall change our vile body, that it may be faſhioned like unto his glorious Body.*

Pſal. 45.2. Iſa. 42.14. Col. 1.18. Phil. 3.20, 21.

Again, all the glory that a glorified Soul can help this Body to, it at this day ſhall enjoy. That Soul that hath been theſe hundreds or thouſands of years in the Heavens, ſoaking in the Boſom of Chriſt, it ſhall in a moment come ſpangling into the body again, and inhabit every Member and Vein of the body, as it did before its departure. That Spirit of God alſo, that took its leave of the Body, when it went to the Grave, ſhall now in all perfection dwell in this Body again: I tell you, the Body at this day, will ſhine brighter than the face of *Moſes* or *Stephen*, even as bright as the Sun, the Stars and Angels. *When Chriſt who is our life ſhall appear, we ſhall appear with him in glory.*

Exod. 34. 29. 35. Acts 6.15. Dan. 12.3. Mat. 13. 42, 43. Luk. 20. 36. Col. 3. 3, 4.

Thirdly, It is raiſed in *Power*. While we are here, we are attended with ſo many weakneſſes and infirmities, that in time the leaſt ſin or ſickneſs is too hard for us, and taketh away both our ſtrength, our beauty, our days, our breath and life, and all. But behold, we are raiſed in power, in that power that all theſe things are as far below us, as a Graſhopper is below a Gyant, at the firſt appearance of us, the World will tremble.

Job 38.17. Judg. 16.3

Behold the Gates of Death, and the bars of the Grave are now carried away on our ſhoulders, as *Sampſon* carried away the Gates of the City. Death quaketh, and deſtruction falleth down dead at our feet: What then can ſtand before us? We ſhall then carry that Grace, Majeſty, Terrour, and commanding Power in our ſouls, that our countenances ſhall be like Lightning, *For this mortal muſt put on immortality, and this corruptible muſt put on incorruption: So when this corruptible, ſhall have put on incorruption, and this mortal ſhall have put on immortality: then ſhall be brought to paſs that ſaying which is written, Death is ſwallowed up of Victory.*

Compare Luke 20. 36. with Mat. 28. 2, 3. 1 Cor. 15. 53, 54.

Fourthly, It is raiſed a *ſpiritual* Body. This is the laſt particular, and is indeed the reaſon of the other three; it is an incorruptible Body, becauſe it is a ſpiritual one; it is a glorious Body, becauſe it is a ſpiritual one; it doth riſe in power, becauſe it is a ſpiritual Body. When the Body is buried, or ſown in the Earth, it is a Body corruptible, diſhonourable, weak and natural: but when it ariſeth, it doth riſe incorruptible, glorious, powerful, and Spiritual. So that ſo far as incorruption is above corruption, glory above diſhonour, power above weakneſs, and ſpiritual above natural: So great an alteration will there be in our Body, when raiſed again. And yet it is this body, and not another, this in nature, though changed into a far more glorious State; A thouſand times further, than if a Hoggard was changed to be an Emperour. Mark, *It is ſown a natural Body*: a very fit word; for though there dwell never ſo much of the Spirit and Grace of God in it while it liveth, yet ſo ſoon as the Soul is ſeparate from it, ſo ſoon alſo doth the Spirit of God ſeparate from it; and ſo will continue while the day of its riſing be come. Therefore it is laid into the Earth, a meer Lump of Man's Nature: *It is ſown a natural Body*: But now at the day, *when the Heavens ſhall be no more*, as *Job* ſaith, Then *the Trump ſhall ſound, even the Trump of God, and, in a moment, the Dead ſhall be raiſed incorruptible, glorious, and ſpiritual*, So that I ſay, the body when it ariſeth, will be ſo ſwallowed up of life and immortality, that it will be, as if it had loſt its own Humane Nature; though in truth, the ſame ſubſtantial real Nature is every whit there ſtill. 'Tis the ſame [*it*] that riſeth, that was ſown; *it* is ſown, *it* is raiſed: *it* is ſown, it is raiſed, ſaith the Apoſtle. You know, that things which are *candied* by the Art of the *Apothecary*, they are ſo ſwallow'd up with the ſweetneſs and vertue of that in which they are candied, that they are now, as though they had no other Nature, than that in which they are boiled: When yet in truth, the thing candied doth ſtill retain its own proper Nature and Eſſence; though by vertue of its being candied, it loſeth its former ſourneſs, bitterneſs, ſtinking, ſmell, or the like. Juſt thus, at the laſt day, it will be with our Bodies; We ſhall be ſo candied, by being ſwallow'd up of Life, as before is ſhewed, That we ſhall be as if we were all Spirit, when in truth, it is but this Body that is ſwallowed up of Life: And it muſt needs be, that our Nature ſtill remain, otherwiſe it cannot be *Us* that ſhall be in Heaven, but *ſomething beſides Us*. Let us loſe our proper Humane Nature, and we loſe abſolutely our Being, and ſo are annihilated into nothing. Wherefore, *it*, the ſame *it*, that is ſown a Natural Body, it ſhall riſe a Spiritual Body.

Job 14.12 1 Cor. 15. 52. 1 Theſ. 4.16, 17.

But again, as I ſaid, concerning Things that are candied, our Body, when thus riſen, it ſhall loſe all that ſourneſs and ſtink, that now, by reaſon of ſin and infirmity, cleaveth to it; neither ſhall its lumpiſhneſs or unwieldineſs, be any impediment to its acting after the manner of Angels. As Chriſt hath ſhewed us, what our Body at our Reſurrection ſhall be, by ſhewing of us, in his Word, what his body was at, and after his Reſurrection: We read, that his Body after he was riſen from the Dead, though it yet retained the very *ſame fleſh and Bones*, that did hang upon the Croſs, yet how Angelical was it at all times, upon all occaſions? He could come in to his Diſciples with that very Body, when the doors were ſhut upon them: He could, at pleaſure, to their amazement, appear in the twinckling of an Eye, in the midſt of them: He could be viſible and inviſible as he pleaſed, when he ſate at meat with them. In a word, he could paſs and re-paſs, aſcend and deſcend in that Body, with far more pleaſure and eaſe, than the Bird by the Art of her Wing.

Luk. 24. 38, 39, 40, 41. Joh. 20 24, 25. Luk. 24. 31, 32, 50, 51. Joh. 20. 19, 26. Act. 1. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. 11 Mar. 16. 19 Eph. 4. 7, 8, 9.

Now, I ſay, as we have in this World born the Image of our firſt Father; ſo at that Day, we ſhall have the Image of Jeſus Chriſt, and be as he is. *As is the Earthly, ſuch are they that are Earthly; and as is the Heavenly, ſuch are they that are Heavenly; and as we have born the Image of the Earthly, we ſhall* at our Reſurrection) *bear the Image of the Heavenly: It is ſo in part now, but ſhall ſo be in perfection then.*

1 Cor. 15. 48, 49.

To mount up to Heaven, and to deſcend again at pleaſure, ſhall with us, in that day, be ordinary. If there were ten thouſand Bars of Iron, or Walls of Braſs, to ſeparate between us, and our pleaſure and deſire, at that day, they ſhould as eaſily be pierced by us, as is the Cobweb, or Air by the Beams of the Sun: And the reaſon is, becauſe to the *Spirit*, wherewith we ſhall be unconceivably filled at that Day, *nothing is impoſſible*. And the working of it at that Day, ſhall be in that nature and meaſure, as to ſwallow up all impoſſibilities. *He ſhall change our vile Body, and faſhion it like unto his glorious Body*; Now mark, *according to the working, whereby he is able to ſubdue all things unto himſelf*. As who ſhould ſay, I know that there are many things, that in this World hinder us from having our Bodies like the Body of Chriſt; but when God ſhall raiſe us from the Dead, becauſe he will then have our Bodies like the Body of his Son: He will ſtretch forth ſuch a power to work upon, and in our body, that he will remove all impoſſibilities and hinderances.

Mat. 10.27 Phil. 3.21.

Nay further, we do not only ſee what operation the Spirit will have in our Body, by the carriage of Chriſt, after his Reſurrection; but even by many a Saint before their Death. The Spirit uſed to catch *Elijah* away, no Man could tell whither. It carryed *Ezekiel* hither and thither: It carryed Chriſt from the Top of the Pinacle of the Temple into *Galilee*; through it he walked on the Sea; the Spirit caught away *Philip* from the *Eunuch*, and carried him as far as *Azotus*.

1 King. 17. 11, 12. 2 King. 2. 11. Ezek. 3. 14. Luk. 4. 14. Mat. 14. 25 Act. 8. 39, 40.

Thus

Thus the great God hath given us a Taste of the power and glory that is in himself, and how easily it will help us, by its possessing of us at the Resurrection, to act and to do like Angels; as Christ saith, *They that shall be counted worthy of that World, and of the Resurrection from the Dead, they shall not dye, but be equal to the Angels.*

Luk.33.36

26. Further, as the Body by being thus spiritualized, shall be as I have said; so again it must needs be, that hereby all the service of the *body*, and faculties of the *Soul*, must be infinitely inlarged also. Now *we shall see him as he is, and now we shall know, even as we are known.*

1 Joh.3.2.

1 Cor. 13. 12. First, now we shall see him; to wit, Christ in his Glory: Not by Revelation only, as we do now, *but then Face to Face*; and he will have us with him, *to this very end.* Though *John* was in the Spirit, when he had the Vision of Christ, yet it made him fall at his feet as dead, and also turned *Daniel's* Beauty into Corruption; It was so glorious, and so overweighing a Glory that he appeared in; but we shall at the day of our Resurrection, be so furnished, that we shall with the *Eagle*, be able to look upon the Sun in his strength: We shall then, I say, see *Him* as he is; *who now is in the Light, that no Eye hath seen, nor any Man can see till that day.*

Joh.17. 24 Rev.1. 17. Dan. 10.8.

1 Tim. 6. 16.

Now we shall see into all Things: There shall not be any thing hid from us; there shall not be a Saint, a Prophet, or saved Soul, small or great; but we shall then perfectly know them: Also, all the Works of Creation, Election and Redemption, and shall see and know as throughly, all the Things of Heaven and Earth, and Hell, even as perfectly, as now we know our *A, B, C.* For the Spirit, with which we shall in every Crany of Soul and body, be filled, I say, that searcheth *all things, yea the deep things of God.* We see what strange Things have been known by the Prophets and Saints of God, and that when they knew but in part.

1 Cor. 2. 10.

Gen.15.13 2 King. 6. 12. 1King.14. 1,2 3,4,5.

Abraham could by it, tell to a day, how long his Seed should be under Persecution in *Egypt*. *Elisha*, by it, could tell what was done in the King of *Assyria's* Bed-Chamber. *Abijah* could know by this, *Jeroboam's* Wife, so soon, yea before her Feet entred within his Door, though he saw her not.

1 King. 13. 2. Jud. 4,15 Isa. 53. Joh.12.41 Luk.9.33.

The Prophet of *Judah* could tell by this, what God would do to *Bethel*, for the Idolatry there committed; and could also point out the Man by Name, that should do the Execution long before he was born. What shall I say, *Enoch* by it could tell, what should be done at the end of the World. How did the Prophets to a Circumstance prophesie of Christs Birth, his Death, his Burial, of their giving him Gall and Vinegar, of their parting his Raiment, and piercing his Hands and Feet? Of his riding on an Ass, also, all this they saw, when they spake of him. *Peter* also, though half asleep, could at the very first word, call *Moses* and *Elias* by their Names, when they appeared to Christ in the Holy Mount. He is very ignorant of the operation of the Spirit of God, that scrupleth these things: But now, I say, if these Things have been done, seen and known, by Spiritual Men, while their knowledge hath been but in part, how shall we know, see, and discern, when that which is perfect is come? Which will be at the Resurrection; *It is raised a Spiritual Body.*

27. Thus, in few words, have I shewed you the truth of the *Resurrection* of the Just, and also the manner of their Rising: Had I judged it convenient, I might have much enlarged on each particular, and have added many more: For the Doctrine of the Resurrection, however questioned by Hereticks, and Erroneous Persons; yet is such a Truth, that almost all the Holy Scriptures of God point at, and center in it.

God hath, from the beginning of the World, shewed to us, that our body must be with him, as well as our Soul, in the Kingdom of Heaven. I say, he hath shew'd; first he hath shewed us, how he will deal with those that are alive at Christs coming, by his translating of *Enoch*. And taking him Body and Soul to himself: As also, by his catching of *Elias*, up Body and Soul into Heaven, in a Fiery Chariot.

Gen.5.24. Heb. 1.5. 1 King. 2. 10, 11.

Secondly, He hath often put us in Remembrance of the Rising of those that are Dead, at that day.

First, By the Faith he gave *Abraham*, concerning the Offering of his Son: For when he offer'd him, he accounted that God was able to raise him up, even from the Dead; *From whence also he received him in a Figure.* In a Figure of the Resurrection of Christ, for *Abraham's* Justification, and of *Abraham's* Resurrection by Christ at the last day, for his Glorification.

Heb. 11. 19.

Secondly, By the Faith he gave *Joseph*, consuming his Bones; which Charge, the Godly in *Egypt*, did diligently observe, and to that end, did keep them four hundred years; and, at length, carryed them, I say, from *Egypt* to *Canaan*. which was a Type of our being carryed in our Body, from this World to Heaven.

Heb.11.22

Besides, How oft did God give power to his Prophets, Servants, and Christ Jesus, to raise some that were now dead, and some that had been long so; and all, no doubt, to put the present Generations, as also the Generations yet unborn, in mind of the Resurrection of the Dead. To this end, I say, how was the *Shunamites* Son raised from the dead? The Man also at the touching of the bones of *Elisha*. Together with the body of *Lazarus*, with *Jairus* Daughter, and *Tabitha*, and many others, who after their Soul was departed from them, *Lazarus*, lying in his grave four days, were all raised to life again, and lived with that very body out of which the Soul, at their death, had departed.

2 King.4. 2King.13. 20, 21. Luk.8.53, 54, 55. Joh. 11. 43,44,45. Acts.9.40, 41.

But above all, that notable place in *Matthew*, at the Resurrection of the Lord Jesus, gives us a notable fore-word of the Resurrection of the Just, Saith the Text, *And the Graves were opened, and many Bodies of Saints which slept, arose, and came out of their graves after his Resurrection, and went into the holy City, and appeared unto many.*

Mat. 27. 50,51,52, 53.

When the Author to the *Hebrews* had given us a Catalogue of the Worthies of the Old Testament, he saith at last, *These all dyed in Faith.* In the faith of what? That they should lie and rot in their graves eternally? No, verily, this is the Faith of Ranters, not of Christians. They all dyed in faith, that they should rise again; and therefore counted this World not worth the living in [upon unworthy Terms] that after death they might *obtain a better Resurrection.*

Heb.11.13 35.

'Tis also worth the considering, that of *Paul* to the *Philippians*, where he saith, That *he was confident, that that God, that had begun a good Work in them, would perform it unto the day of Christ.*

Phil. 1. 6.

Which day of Christ, was not the day of their Conversion, for that was past with them already, they were now the Children of God; but this day of Christ, it is the same which in other places is called the day when he shall come with the sound of the last Trump to raise the dead. For you must know, That the Work of Salvation is not at an end with them that are now in Heaven; no, nor ever will, until (as I shewed you before) their Bodies be raised again. God as I have told you, hath made our bodies the Members of Christ, and God doth not count us thoroughly saved, untill our bodies be as well redeemed and ransomed out of the grave and death, as our Soul from the Curse of the Law, and dominion of Sin.

Though God's Saints have felt the Power of much of his grace, and have had many a sweet word fulfilled on them; yet one word will be unfulfilled on their particular person, so long as the Grave can shut her Mouth upon them: But, as I said before, when the Gates of death do open before them, and the barrs of the grave do fall asunder; then shall be brought to pass that saying that is written, *Death is swallowed up of Victory:* and then will they hear that most pleasant Voice, *Awake and sing, ye that dwell in the Dust; for thy dew is as the dew of herbs, and the Earth shall cast forth her dead.* Thus much touching the truth of the Resurrection of the Just, with the manner of their rising.

Isa.26.19.

28 Now you must know, That the time of the rising of these Just, will be at the coming of the Lord: For when they arise, nay, just before they are raised, the Lord Jesus Christ will appear in the Clouds, in flameing fire, with all his mighty Angels; the effect of which appearing, will be the rising of the dead, &c. *For the Lord himself shall descend from Heaven with a shout,* saith *Paul, and with the voice of the Arch-Angel, and with the Trump of God, and the dead shall rise.*

1 Thes. 7, 8. 2 Thes. 4. 16. 1 Cor. 15. 52.

Now at the time of the Lords coming, there will be found in the World alive, both Saints and Sinners. As for the Saints that then shall be found alive, they shall so soon as all the Saints are raised

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out of their Graves, not die, but be changed and swallowed up of Incorruption, immortality and glory; and have the Soul-Spiritual Translation, as the raised Saints shall have; as he saith, *We shall not all dye, or sleep, but we shall all be changed in a moment*, in the twinkling of an Eye; *For the Trump shall sound, and the dead shall be raised incorruptible, and we shall be changed.* And again, *For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the Trump of God, and the dead in Christ shall rise first, and then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord.* As he saith also in another place, *He shall judge the quick and the dead at his appearing, and his Kingdom.*

1 Cor. 15. 52. 1 Thes. 4. 15, 16, 17. 2 Tim. 4. 1.

Now when the Saints that sleep shall be raised thus incorruptible, powerful, glorious, and Spiritual; and also those that then shall be found alive, made like them: Then forthwith, before the unjust are raised, the Saints shall appear before the Judgment Seat of the Lord Jesus Christ, there to give an account to their Lord the Judge, of all things they have done; and to receive a reward for their good according to their labour.

They shall rise, I say, before the Wicked, they being themselves the proper *Children of the Resurrection*; that is, Those that must have all the glory of it, both as to preheminency and sweetness; and therefore they are said, when they rise, to *rise from the Dead*, that is, in their rising, they leave the Reprobate World behind them. And it must be so, because also the Saints will have done their Account, and be set upon the Throne with Christ as Kings and Princes with him, to Judge the World, when the wicked World are raised. The Saints shall judge the World; they shall judge Angels: yea, they shall sit upon the Thrones of Judgment to do it. But to pass that:

Luke 20. 35, 36. Acts 3. 15. Acts 4. 10. Acts 13. 30. Joh. 12 1, 9, 17. 1 Cor. 6. 2, 3. Psal. 122. 5.

29. Now when the *Saints* are raised, as ye have heard they must give an account of all things in general, that they have done while they were in the World. Of all things, I say, whether they be good or bad.

First, Of all their bad; but mark, not under the Consideration of Vagabonds, Slaves and Sinners, but as Sons, Stewards, and Servants of the Lord Jesus. That this shall be, it is evident from divers places of the Holy Scriptures: First, *Paul* saith, *we must all stand before the Judgment Seat of Christ*; We Saints: *For it is written, As I live, saith the Lord, every Knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give an account of himself to God.* Again, *wherefore we labour, that whether present or absent, we may be accepted of him: for we must all appear before the Judgment Seat of Christ, that every one of us may receive the things done in his body, according to what he hath done, whether it be good, or whether it be evil.*

Rom. 14. 10, 11, 12. 2 Cor. 5. 10.

'Tis true, God loveth his People, but yet he loveth not their sins, nor any thing they do, though with the greatest zeal for him, if it be contrary to his Word: Wherefore as truly as God will give a reward to his Saints and Children for all that they have indeed well done: So truly will he at this day distinguish their good and bad; and when both are manifest by the righteous Judgment of Christ, he will burn up their bad; with all their labour, travail, and pains in it for ever. He can tell how to save his people, *and yet take vengeance on their Inventions.*

Psal. 99. 8.

30. That is an observable place, in the first Epistle of *Paul* to the *Corinthians*, and the third Chapter, *If any man build, saith he, upon this foundation* (Christ,) *Gold, Silver, precious Stones, Wood, Hay, Stubble, every mans work shall be manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans work of what sort it is. If any mans work shall abide that he hath built thereupon, he shall receive a reward. If any mans work shall be burnt, that Man shall suffer loss, but he himself shall be saved, yet so as by fire.*

1 Cor. 3. 11, 12, 13, 14, 15.

Now observe, first, as I said before, the *Foundation* is Christ,

Vers. 11.

2. The *Gold, Silver*, and *Precious Stones*, that here are said to be built upon him, are all the actings in Faith and Love according to the Word, that the Saints are found doing for his sake in the World.

1 Pet. 1. 7. Rev. 3. 18

3. To build on him *Wood, Hay, and Stubble*, it is to build, together with what is right in it self, humane Inventions, and carnal Ordinances; fathering them still on God and his allowance.

4. The *Fire* that here you read of, it is the pure Word and Law of God.

Jer. 23. 29. Joh. 12. 48

5. The day that here you read of, it is the day of Christ's coming to Judgment, to reveal the hidden things of darkness, and to make manifest the Counsels of the heart.

1 Cor. 4. 5.

6. At this day, the Gold, Silver, Pretious Stones, Wood, Hay, and Stubble, and that of every Man, shall be tryed by this fire, that it may be manifest of what sort it is; *the Wind, the Rain, and Floods, beat now as vehemently against the house upon the Rock, as against that on the Sand.*

Luke 6. 48 49.

Observe again,

1. That the Apostle speaks here of the saved, not of the Reprobate, *He himself shall be saved.*

2. That this saved man may have Wood, Hay, and Stubble; that is, things that will not abide the Tryal.

3. That neither this mans goodness, nor yet Gods love to him, shall hinder all his Wood, Hay, or stubble for coming on the stage, *Every Mans work shall be manifest: the fire shall try every mans work, of what sort it is.*

4. Thus, a good Man shall see all his Wood, Hay, and stubble burnt up in the tryal before his face.

5. That good Man then shall suffer loss, or, the loss of all things that are not then according to the Word of God. *If any mans Works shall be burnt* (or any of them) *he shall suffer loss; but he himself shall be saved, yet so as by fire*, that is, yet so as that all that ever he hath done, shall be tryed, and squared by the Word of God.

From all which, it must be unavoidably concluded, that the whole Body of the Elect must count with their Lord for all things they have done, whether good or bad, and that he will destroy all their bad, with the purity of his word, yea, and all their pains, travel, and labour that they have spent about it. I am persuaded, that there are now many things done by the best of Saints, that then they will gladly disown and be ashamed of; yea, which they have and do still do with great Devotion. Alas, what gross things do some of the Saints in their devotion father upon God, and do reckon him the Author thereof, and so he also prompts them forward to the doing thereof, and doth give them his presence in the performance of them! Yea, and as they father many superstitions and Scriptureless things upon him: so they die in the same Opinion, and never come in this World, to the sight of their evil and ignorance herein. But now the Judgment day is the principal time wherein every thing shall be set in its proper place; that which is of God in its place, and that which is not, shall now be discovered, and made manifest. In many things now, we offend all, and then we shall see the many Offences we have committed, and shall our selves judge them as they are. The Christian, is in this World, so candid a Creature, that take him when he is not under some great temptation, and he will ingenuously confess to his *God* before all Men, how he hath sinned and transgressed against his Father; and will fall down at the Feet of *God*, and cry, *Thou art righteous, for I have sinned*; and thou art gracious, that notwithstanding my sin, thou shouldst save me: Now, I say, if the Christian is so simple and plain-hearted with *God* in the days of his imperfection, when he is accompanied with many infirmities and temptations: how freely will he confess and acknowledge his Miscarriages, when he comes before his Lord and Saviour: absolutely stript of all temptation and imperfection. *As I live*, saith the Lord, *every knee shall bow to me, and every Tongue shall confess to God.* Every knee shall bow, and reverence God the Creator, and Christ the Redeemer of the World; and every Tongue shall confess, that his will alone ought by them to have been obeyed in all things; and shall confess also, and that most naturally and freely. I mean, the Saints shall in how many things they were deceived, mistaken, deluded, and drawn aside in their intended Devotion and Honour to God.

Rom. 14. 11. Phil. 2. 10, 11.

But yet take notice, that in this day, when the *Saints* are thus counting for their evil before their Saviour and Judge: They shall not then, as now, at the remembrance and confession of sin, be filled with that *guilt*, confusion and shame that now through the weakness of Faith attendeth their Souls: neither

31.

shall they in the least be grieved or offended, that *God* hath before the Angels and the rest of their holy Brethren, laid open to a tittle their infirmities from the least and first, to the biggest and last.

For first, the *God* to whom they confess all, they will now more perfectly than ever, see he doth love them, and free them from all, even when and before they confess and acknowledge them to him, and they shall, I say, have their Soul so full of the ravishing Raptures of the life and glory that now they are in, that they shall be of it swallowed up in that measure and manner, that neither fear nor guilt, nor confusion can come near them, or touch them. Their Judge is their Saviour, their Husband, and Head: who, tho he will bring every one of them for all things to Judgment, yet he will keep them for ever out of condemnation, and any thing that tendeth that way. *Perfect love casts out fear*, even while we are here: Much more then, when we are with our Saviour, our Jesus, *being passed from Death to Life.*

John 5. 24 1 John 4. 18.

Secondly, The *Saints* at this Day, shall have their Hearts and Souls so wrapped up in the pleasure of *God* their Saviour, that it shall be their delight, to see all things, though once never so near and dear unto them, yet now to perish, if not according to his word and will: *Thy will be done*, is to be always our Language here; but to delight to see it done in all things, though it tend never so much to the destruction of what we love: to delight, I say, to see it done in the height and perfection of delight, it will be when we come to Heaven, or when the Lord shall come to judge the World.

Mat. 6. 10.

But thirdly, The sole end of the counting of the *Saints* at the day of *God*, it will be, not only for the vindication of the Righteousness, holiness, and purity of the Word, neither will it center only in the manifestation or the knowledge and heart-discerning nature of Christ (though both these will be in it.) But their very remembrances and sight of the sin and vanity that they have done while here; It shall both set off, and heighten the tender affections of their God unto them; and also increase their Joy and sweetness of Soul, and clinging of heart to their God. Saints while here, are sweetly sensible, that the sense of sin, and the assurance of pardon, will make famous work in their poor hearts. Ah, what meltings without guilt! what humility without casting down! and what a sight of the Creatures nothingness, yet without fear, will this sense of sin work in the Soul! The sweetest frame, the most heart-indearing frame, that possibly a Christian can get into, while in this World, is to have a warm sight of sin, and of a Saviour upon the Heart at one time. Now it weeps not for fear, and through Torment, but by vertue of constraining grace and mercy, and is at this very time, so far off of disquietness of heart, by reason of the sight of its wickedness, that it is driven into an extasie, by reason of the love and mercy that is mingled with the sense of sin in the Soul. The heart never sees so much of the power of mercy as now, nor of the vertue, value, and excellency of Christ in all his Offices as now, and the Tongue so sweetly enlarged to proclaim and cry up grace as now; now will Christ come to *be glorified in his Saints, and admired in them that believe.*

Revel. 2. 22, 23.

2 Thes. 1. 10, 11.

32. Wherefore, though the *Saints* receive by Faith the forgiveness of sins in this Life, and so are passed from death to life; yet again, Christ Jesus, and God his Father, will have every one of these sins reckoned up again, and brought fresh upon the stage in the day of Judgment, that they may see and be sensible for ever, what grace and mercy hath laid hold upon them. And this I take to be the Reason of that remarkable saying of the Apostle Peter, *Repent therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the Heaven must receive till the restitution of all things, spoken of by the mouth of all the holy Prophets since the World began.*

Acts 3. 19, 20, 21.

If a sense of some sin (for who sees all?) and a sight of the love of God, will here so work upon the spirit of the Godly: What will a sight of all sin do, when together with it they are personally present with their Lord and Saviour?

Ps. 19. 12.

Yea, if a sight of some sins, with a possibility of pardon, will make the heart love, reverence, and fear with guiltless and heart-affecting fears: what will a general sight of all sin, and together with them an eternal acquittance from them, work on the heart of the Saint for ever?

Yea, I say again, if a sight of sin, and the love of God, will make such work in that Soul, where yet there is unbelief, blindness, mistrust, and forgetfulness: what will a sight of sin do in that Soul, who is swallowed up of Love, who is sinless, and temptationless; who hath all the faculties of Soul and Body strained, by love and grace, to the highest pin of perfection, that is possible to be in glory injoyed and possessed? O the wisdom and goodness of God that he at this day, should so cast about the worst of our things, even those that naturally tend to sink, us, and damn us, for our great advantage! *All things that shall work together for good, indeed, to them that love God.* Those sins that brought a curse upon the whole World, that spilt the heart-blood of our dearest Saviour, and that laid his tender Soul under the flaming wrath of *God*, shall by his Wisdom and love, tend to the exaltation of his Grace, and the inflaming of our affections to him for ever and ever.

Rom. 8. 28

Revel. 5. 9 10, 11, 12, 13, 14.

'Twill not be thus with Devils, 'twill not be thus with Reprobates; the saved only have this priviledge peculiar to themselves: (wherefore to vary a little from the matter in hand, will *God* make that use of sin, even in our counting for it, that shall in this manner work for our advantage? why then, let Saints also make that advantage of their Sin, as to glorifie *God* thereby, which is to be done, not by saying, *Let us do Evil that good may come*, or, *let us sin that Grace may abound*; but by taking occasion by the sin that is past, to set the Crown upon the Head of Christ for our justification: Continually looking upon it, so as to press us to cleave close to the Lord Jesus, to grace and mercy through him, and to the keeping of us humble for ever, under all his dispensations and carriages to us.

Now having counted for all their evil, and confessed to *Gods* glory, how they fell short, and did not the truth in this or that, or other particulars; and having received their eternal acquittance from the Lord and Judg, in the sight of both Angels and Saints: forthwith the Lord Jesus will make inquiry into all the good and holy actions and deeds they did do in the World. Now here shall all things be reckoned up, from the very first good thing that was done by *Adam* or *Abel*, to the last that will fall out to be done in the World. The good of all the holy Prophets, of all Apostles, Pastors, Teachers, and helps in the Church: here also will be brought forth and to light, all the good Carriages of Masters of Families, of Parents, of Children, of Servants, of Neighbours, or whatever good thing *any Man* doth; but to be general and short, first, here will be a recompence for all that have sincerely laboured in the Word and Doctrine; I say, a recompence for all the Souls they have saved by their Word, and watered by the same.

Now shall *Paul* the Planter, and *Apollo* the Waterer, with every one of their Companions, receive the reward that is according to their Works.

33. 1 Cor. 3. 6, 7, 8.

Now all the Preaching, praying, watching, and labour thou hast been at, in thy endeavouring to catch Men from Satan to God, shall be *rewarded* with spangling Glory. Not a Soul thou hast converted to the Lord Jesus, nor a Soul thou hast comforted, strengthned, or helped by thy wholsom Counsel, Admonition, and comfortable Speech; but it shall stick, as a Pearl in *that Crown which the Lord the Righteous Judge shall give thee at that day.* That is, if thou dost it willingly, delighting to lift up the name of God among men; if thou dost it with love, and longing after the Salvation of Sinners (otherwise thou wilt have only thy labour for thy pains, and no more.) If I do this willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed to my charge. But I say, if thou do it graciously, then a Reward followeth: *For what is our hope, or joy, or Crown of rejoycing? are not even ye, saith* Paul, *in the presence of our Lord Jesus Christ at his coming, for ye are our glory and joy.* Let him therefore that Christ hath put into

2 Tim. 4. 7, 8. 1 Cor. 9. 17. Phil. 1. 15. 1 Thes. 2. 19 20.

into his Harveſt, take comfort in the midſt of all his ſorrow, and know that God acknowledgeth that he that converteth a ſinner from the Error of his way, doth even ſave that Soul from death, *and covereth a multitude of ſins.* Wherefore labour to convert, labour to water, labour to build up, *and to feed the flock of God which is among you, taking the overſight thereof not by conſtraint but willingly; not for filthy lucre, but of a* 1 Pet. 5. 2, 4. *ready mind; and when the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory that fadeth not away.*

Secondly, And as the Miniſters of Chriſts Goſpel ſhall at this day be *recompenſed:* ſo ſhall alſo thoſe more private *Saints* be with tender affections, and love looked on, and rewarded for all their Work and Labour of Love, which they have ſhewed to the name of *Chriſt*, in miniſtring to his Saints, and ſuffering for his ſake. *Whatſoever good thing any Man doth, the ſame ſhall he receive of the Lord, whether he be bond or free.* Ah! little do the People of God think, how largely and thorowly, God will at that day, own and recompenſe all the good and holy Acts of his People. Every bit, every drop, every rag, and every nights harbour, though but in a wiſp of ſtraw, ſhall be rewarded in that day before Men and Angels. *Who-* Mat. 10. 43. *ſoever ſhall give to drink, to one of theſe little ones, a Cup of cold Water, only in the name of a Diſciple: verily I ſay unto you,* ſaith Chriſt, *He ſhall in no wiſe loſe a Diſciples reward. Therefore when thou makeſt a Feaſt,* Luke 14. 13, 13. ſaith he, *call the poor, the maimed, the lame, and the blind, and thou ſhalt be bleſſed; for they cannot recompenſe thee, for thou ſhalt be recompenſed at the Reſurrection of the Juſt.* If there be any Repentance among the godly at this day, it will be, becauſe the Lord Jeſus in his Perſon, Members, and word, was no more owned, honoured, entertained, and provided for by them, when they were in this World: For it will be raviſhing to all, to ſee what notice the Lord Jeſus will then take of every Widdows Mite. He, I ſay, will call to mind, even all thoſe Acts of mercy and kindneſs, which thou haſt ſhewed to him, when thou waſt among Men. I ſay, he will remember, cry up, and proclaim before Angels and Saints, thoſe very Acts of thine, which thou haſt either forgotten, or through baſhfulneſs wilt not at that day count worth the owning. He will reckon them up ſo faſt, and ſo Mat. 25. 37,38,39. 40. fully, that thou wilt cry, Lord, *when did I do this? and when did I do the other? When ſaw we thee a hungry, and fed thee? or athirſt, and gave thee drink? When ſaw we thee a ſtranger, and took thee in? or naked, and cloathed thee? or when ſaw we thee ſick, or in Priſon, and came unto thee? and the King ſhall anſwer and ſay unto them, Verily I ſay unto you, in as much as ye did it unto one of the leaſt of theſe my Brethren, ye did it unto me. The good Works of ſome are manifeſt before hand,* 1 Tim. 5. 25. *and they that are otherwiſe cannot be hid.* Whatever thou haſt done to one of the leaſt of theſe my Brethren, thou haſt done it unto me. I felt the Nouriſhment of thy Food, and the warmth of thy Fleece. I remember thy loving and holy viſits, when my poor Members were ſick, and in priſon, and the like. When Mat. 25. 21,22,23, they were ſtrangers, and wanderers in the World, thou tookeſt them in. *Well, thou good and faithful Ser-* 34,35,36 *vant, enter Thou into the Joy of thy Lord.*

35. Thirdly, Here alſo will be a *Reward* for all that hardneſs, and Chriſtian induring of affliction that thou haſt met with for thy Lord, while thou waſt in the World. Here now will Chriſt begin from the greateſt ſuffering, even to the leaſt, and beſtow a reward on them all: from the blood of the ſuffering Saint, to the loſs of an heir: nothing ſhall go unrewarded. Heb. 11. 36,37, 38, 39, 40. *For theſe light afflictions which are but for a moment, they work out for us, a far more exceeding, and eternal weight of Glory. Behold by the Scriptures, how God hath* 2 Cor. 4. 8, 9, 10, 11, 12, 13, 14. *recorded the ſufferings of his People, and alſo how he hath promiſed to reward them. Bleſſed are they that are perſecuted for righteouſneſs ſake, for theirs is the Kingdom of Heaven. Bleſſed are ye, when Men ſhall revile you, and ſpeak* 2 Cor. 4. 17. *all manner of evil againſt you, falſly for my ſake, rejoyce, leap for joy, and be exceeding glad, for great is your re-* Luk. 6. 22, 23. *ward in Heaven. And every one that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife,* Mat. 5. 16, 17, 18. *or Children, or Lands, for my Names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting Life.*

Mat. 19. 29 Fourthly, There is alſo a *Reward* at this day, for

36. all the more ſecret, and more retired Works of Chriſtianity: There is not now one Act of Faith in thy Soul, either upon Chriſt, or againſt the Devil, and Antichriſt; but it ſhall in this day be found out, and *praiſed, honoured and glorified, in the Face of Heaven.* 1 Pet. 1. 7.

2. There is not one groan to God in ſecret, againſt thy own luſts, and for more grace, light, ſpirit, ſanctification, and ſtrength, to go thorow this World like a Chriſtian; *but it ſhall even at the coming of Chriſt,* Mat. 6. 6. *be rewarded openly.*

3. There hath not one Tear dropped from thy tender Eye againſt thy Luſts, the love of this World, or for more Communion with Jeſus Chriſt, but as it is now in the Bottle of God; ſo then it ſhall bring forth ſuch plenty of Reward, that it ſhall return upon thee, with abundance of increaſe. *Bleſſed are ye that weep* Pſal. 56 8. *now; for ye ſhall laugh. Thou telleſt my wanderings and* Pſal. 126. *puttеſt my Tears into thy Bottle; are they not in thy Book?* 5, 6. *They that ſow in Tears, ſhall reap in Joy. He that goeth* Luk. 6. 21. *forth and weepeth, beareth precious Seed, ſhall doubtleſs come again, bringing his ſheaves with him.*

Having thus in brief ſhewed you ſomething concerning the *Reſurrection of the Saints*, and that they ſhall 37. count with their Lord at his coming, both for the burning up what was not according to the truth, and *rewarding* them for all their good. It remains, that I now in few words, ſhew you ſomething alſo of that with which they ſhall be rewarded.

Firſt then, thoſe that ſhall be found in the day of their Reſurrection, when they ſhall have all their good things brought upon the ſtage; they I ſay, that then ſhall be found the People moſt laborious for God while here: they ſhall at that day injoy the greateſt portion of God, or ſhall be poſſeſſed with moſt of the *glory* of the God-head then. For that is the portion of the Saints in general. And why ſhall he that doth moſt *God* in Rom. 8. 17 this World, injoy moſt of him in that which is to Lam. 3. 24. come? But becauſe by doing and acting, the heart, and every faculty of the Soul is inlarged, and more capacitated, whereby more room is made for glory. Every Veſſel of Glory ſhall at that day be full of it; but every one will not be capable to contain a like meaſure. And ſo if they ſhould have it communicated to them, would not be able to ſtand under it; for there is *an eternal weight in the glory that Saints* 2 Cor. 4. *ſhall then injoy*; and every Veſſel muſt be at that day 17. filled, that is, have it's heavenly load of it.

All Chriſtians have not the ſame injoyment of *God* in this life, neither indeed were they able to bear it, if they had it. But thoſe Chriſtians that are moſt 1 Cor. 3. 2. laborious for *God* in this World, they have already moſt of him in their Souls, and that not only becauſe diligence in *Gods* ways, is the means whereby *God* communicates himſelf; but alſo becauſe thereby the ſenſes are made more ſtrong, and able, by reaſon of uſe to underſtand God, and to diſcern both good and Heb. 5. 13, evil. *To him that hath, to him ſhall be given, and he* 14. Mat. 13 *ſhall have more abundance.* He that laid out his pound 11, 12. for his Maſter, and gained ten therewith, he was made Ruler over ten Cities; but he that by his pound gained but five, he was made Ruler over but five. Luk. 19. Often, he that is beſt bred in his youth, he is beſt 16, 17, 18. able to manage moſt, when he is a Man (touching 19. Dan. 1. things of this Life) but always he that is beſt bred, 3, 4. and that is moſt in the boſom of God, and that ſo acts for him here: He is the Man that will be beſt able to enjoy moſt of God in the Kingdom of Heaven. It is obſervable, that *Paul* ſaith, *Our afflictions work out for us a far more exceeding and eternal weight of glory.* Our afflictions do it, not only becauſe there is laid up a reward for the afflicted, according to the meaſure of affliction; but becauſe afflictions, and ſo every ſervice of God, doth make the heart more deep, more experimental, more knowing, and profound; and ſo more able to hold, contain, and bear more. *Every man ſhall receive his own Reward, according to his* 1 Cor. 4. *own labour.* And this is the reaſon of ſuch ſayings as 17. theſe; *Lay up for your ſelves a good foundation againſt* Pſal. 119. *the time to come, that you may lay hold on eternal life:* 71. which eternal Life, is not the matter of our Juſtifi- 1 Cor. 3. 8. cation from ſin in the ſight of God; for that is done freely by Grace, through Faith in Chriſts Blood; (but here the Apoſtle ſpeaks of giving of Alms) but it is the ſame that in the other place he calls the far more exceeding and eternal weight of glory. And hence it is, that he in his ſtirring them up to be diligent in good works, doth tell them, that he doth not exhort

hort them to it, because he wanted, but because he would have *fruit that might abound to their account*, as he saith also in another place, *Beloved Brethren, be*
1 Tim. 6. 18, 19. *stedfast, unmovable, always abounding in the work of the*
Phil 4.16, 17. *Lord, for as much as ye know that your labour is not*
1 Cor. 15. 58. *in vain in the Lord.* Therefore I say, the reward that the Saints shall have at this day for all the good they have done, it is the enjoyment of God, according to their works: though they shall be freely justified and glorified without works.

38. Secondly, As the injoyment of God at that day, will be to the *Saints*, according to their Works and doings: (I speak not now of Justification from sin) So will their praise and commendations at that day, be according to the same, and both of them their degrees of Glory; for I say, as God by communicating of himself unto us at that day, will thereby glorifie us, so also he will for the adding all things that may furnish with glory every way, cause to be proclaimed in the face of Heaven, and in the presence of all the holy Angels, every thing that hath for God, his ways and people, been done by us while here we have been. *Whatsoever hath been spoken in darkness, shall be heard in the light: and that which ye have spoken in the Ear in Closets, shall be proclaimed upon the House tops.* Again, *he that shall confess me*, saith Christ, *before Men, him will I confess before the Angels of God.*

Now as he of whom Christ is ashamed when he comes in his glory, and in the glory of the holy Angels, will then lie under unconceivable disgrace, shame, dishonour, and contempt: so he whom Christ shall confess, own, commend, and praise at that day,
Luke 12. 2, 3. must needs have very great Dignity, Honour, and
Mark 8. 38. Renown, *for then shall every Man have praise of God*, to
Mat. 10. 32. wit, according to his works. Now will Christ pro-
1 Cor. 4. 5. claim before thee, and all others, what thou hast done, and what thou hast suffered, what thou hast owned, and what thou hast withstood for his Name. This is he that forsook his goods, his Relations, his Country, and life for me: This is the man that overcame the flatteries and threats, allurements and inticings of a whole World for me; behold him, he is an *Israelite* indeed, the top Man in his Generation, *none like him in all the Earth.* It is said, that when King *Ahasuerus*, had understanding of how good Service *Mordecai* the *Jew* had done to, and for him, he commanded that the Royal Apparel, and the Crown, with the Horse that the King did ride on, should be given to him, and that he should with that Crown, Apparel, and Horse, be had through the City, in the presence of all his Nobles, and that Proclamation
Esther 6. 9, 10, 11. should be made before him, *Thus shall it be done to the Man whom the King delighteth to honour.*

Ahasuerus in this was a Type, to hold forth to the Children of God, how kindly he will take all their labour and service of love, and how he will honour and dignifie the same, as Christ saith, *Let your loins be girded about, and your lights burning, and you your selves like unto Men that wait for their Lord, when he will return from the Wedding: that when he cometh and knocketh, ye may open to him immediately, blessed are those Servants, whom the Lord when he cometh, shall find watching. Verily I say unto you, that he shall gird himself, and*
Luke 12, 35, 36, 37. *shall make them sit down to meat, and shall come forth and serve them.* The meaning is, that those Souls that shall make it their business to honour the Lord Jesus Christ, in the day of their temptation, he will
John 12. 26. make it his business to honour and glorifie them in
Job 1. 8. John 1. 47. the day of his glorification. *Verily, I say unto you,*
Mark 14. 9. *that he will make them sit down to meat, and shall come forth and serve them; if any Man will serve me*, saith he, *him will my Father Honour.* It hath been God's way in this World, to proclaim the Acts and doings of his Saints in his Word, before all in this
Rev. 3. 4. Rev. 14. 12. 3, 4, 5. World, and he will do it in that which is to come.

39. Thirdly, Another thing that shall be yet added to the glory of the *Saints*, in the Kingdom of their Saviour, at his coming, is, they shall every one of them then have his Throne and place of degree on Christ's right hand, and on his left, in his glorious Kingdom, according to the Relation they stand in to Christ, as the Members of his Body; for as Christ will have a special eye on us, and a tender and affectionate heart, to recompence to the full every good thing that any Man doth for his Name in this World: so also he will have as great regard, that there be to every Member of his body, the place, and state that is comely for every such Member. When the Mother of *Zebedees* Children petitioned our Saviour, that he would grant to her, that her two Sons might sit the one on his right hand, and the other on his left in his Kingdom: though he did not grant to her the request for her Children, yet he affirmed, That there would be places of degrees and honour in Heaven, See saying, *To sit on my right hand, and on my left, is not mine* Mat. 20. *to give, but it shall be given to them for whom it is prepa-* 20, 21, 22, *red of my Father.* In the Temple, there were Cham- 23. bers bigger and lesser, higher and lower, more inward and more outward: which Chambers were Types of the Mansions that our Lord when he went away, told us he went to prepare for us. *In my Fathers House are many mansions, if it were not not so, I would have told you, I go to prepare a place for you.* The foot here, John 14: shall not have the place prepared for the eye, not yet 1, 2, 3. the hand, that which is prepared for the ear; but every one shall have his own place in the Body of Christ, and the glory also prepared for such a relation: Order, as it is comely in Earth, so much more in the Kingdom of the God of Order, in Heaven, where all things shall be done in their utmost perfections. Here shall *Enoch, Noah, Abraham, Moses, Joshuah, David*, with the *Prophets*, have every one his place, according to the degree of old Testament Saints. As God said to *Daniel, Go thy way till the end be;* Dan. 12. *for thou shalt rest, and stand in thy lot at the end of the* 13. *days.* And here also, shall *Peter, Paul, Timothy*, and all other the Church-Officers have their place, and Heavenly State, according as God hath set them in the Church in the New Testament. As *Paul* saith of the Deacons, *They that use the Office of a Deacon well,* 1 Tim. 3. *they purchase to themselves a good degree, and great bold-* 13. *ness in the faith which is in Christ.* And so of all other Saints, be they here of what Rank, Quality, or place in the Church soever, they shall have every one his state, his heavenly State, according as he standeth in the Body. As he saith, seeing those Members that are most feeble, are necessary, *to them shall* 1 Cor. 12. *be given more abundant honour.* Of this Heavenly Order 22, 23. in the Kingdom of *Christ*, when his Saints are risen from the dead, was *Solomon* a notable Type in his Family, and among his Servants and Officers, who kept such exactness in the famous Order, in which he had placed all about him, that it did amaze and confound beholders. *For when the Queen of* Sheba *had seen the Wisdom of* Solomon, *and the House which he built, and the Meat of his Table, the sitting of his Servants, and* 2 Chron. *the attendance of his Ministers, and their Apparel, his* 9. 3, 4. *Cup-bearers also, and their Apparel, and the ascent by which he went up into the House of the Lord: There was no more spirit in her.* Glorious things are spoken of thee, O thou City of God.

Having gone thus far, I shall now come to the second part of the Text, to wit, that there shall be a 40. *Resurrection* of the *Wicked. There shall be a Resurrection of the Dead, both of the Just and Unjust.* For as the Just go before the Unjust, in Name and Dignity, and Honour, so they shall in the last day, go before them in the Resurrection.

Now then, when the *Saints* have thus risen out of their Graves, given up their Accounts, received their glory, and are set upon the Thrones (for there are set Thrones of Judgment, the Thrones of the House Psal. 122. of *David*;) When I say, they are all of them in their 5. Royal Apparel, with Crowns of Glory, every one presenting the Person of a King: Then come the unjust out of their Graves, to receive their Judgment for what they have done in the Body. As *Paul* saith, *we must all appear before the Judgment Seat of Christ, that every one* (both Saints and Sinners) *may receive the things done in the Body, whether it be good, or whether it be bad.*

But now because I would prove by the words, whatever I would have others receive for a Truth: Therefore I shall in few particulars, prove the Resurrection of the wicked.

First then, it is evident, that the wicked shall rise from the very *terms and names that the raised shall then go under*, which is the very same Names that they did go under when they lived in this World. They are called the Heathen, the Nations, the World, the Wicked,

ed, and those, that do Iniquity; they are called Men, Women, *Sodom*, *Sidon*, *Bethsaida*, *Capernaum*, and *Tire*. *The Men of* Nineve *shall rise up in Judgment, the Queen of the South shall rise up in the judgment, and it shall be more tolerable for* Sodom *in the day of judgment, than for other sinners that have resisted more light. The Heavens and the Earth that now are, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly Men.* Now these Terms, or Names, are not given to the spirits of the wicked only; but to them as consisting of Body and Soul. Further, Christ tells his adversaries, when they had apprehended him, and shamefully intreated him, That *yet they should see him sit on the right hand of power, and coming in the Clouds of Heaven*, as *John* also doth testifie, saying, *Behold, he cometh with Clouds, and every Eye shall see him, and they also that pierced him, and all the kindreds of the Earth, shall wail because of him.* Now none of these sayings are yet fulfilled, neither shall they, until his second coming; for though the *Jews* did many of them see him, when he did hang upon the Cross, yet then he was not coming in the Clouds of Heaven, neither did then all kindreds of the Earth wail because of him. No, this is reserved till he comes to judge the World; for then shall the ungodly be so put to it, that gladly they would creep into the most invincible Rock or Mountain under Heaven, to hide themselves from his Face, and the Majesty of his Heavenly presence. There shall therefore, that this may be brought to pass, *be a Resurrection of the dead, both of the just, and unjust.* For though an Opinion of no Resurrection may now lull Men asleep, in security and impiety, yet the Lord, when he comes, will rouse them, and cause them to awake; not only out of their security, but out of their Graves, to their doom, that they may receive for their Error, *the recompence that is meet.*

2 Pet. 3. 7. Mat. 12. 41, 42. Mat. 11. 21, 22, 23, 24. Luke 10. 12, 13, 14. Joel 3. 12, 13, 14. Mat. 25. 32. Jud. 14. 15 Mat. 26. 64 Rev. 1. 7. Rev. 6. 14, 15, 16, 17.

41. Secondly, The *Body* of the ungodly must, at the last, *arise* out of the Grave, because *that Body and their Soul, while they lived in the World, were Co-partners in their lusts and wickedness. God is a God of knowledge, and by him actions are weighed.* He will therefore bring every work into Judgment, *with every secret thing.* And as he will bring into Judgment every work, so will he also the worker thereof, *even the dead, small and great.* It is not in God to lay the punishment where the fault is not, neither to punish a part of the damned for the whole. *With righteousness shall he judge the World, and the people with Equity; shall not the Judge of all the Earth do right?* As therefore the Body was Co-partner with the Soul in sinning, so shall every Man receive the things done in his Body, according to what he hath done. Wherefore he saith in another place, *Behold I come quickly, and my Reward is with me, to give every Man according as his work shall be.* There shall therefore be *a Resurrection of the Dead, both of the just, and unjust.*

1 Sam. 2. 3 Eccles. 12. 14 Rev. 20. 12, 13, 14. Psal. 98. 9. Gen. 18. 25. Rev. 22. 12.

42. Thirdly, The *Body* of the wicked must *rise* again, because as the whole Man of the just also that is the Vessel of Mercy and Glory: so the whole Man of the unjust, is the Vessel of wrath and destruction. There are, saith *Paul*, in a great House, not only Vessels of Gold and of Silver, but also of Wood and of Earth, and some to Honour, and some to Dishonour. Now as he sheweth us these Vessels to Honour, they are good Men, and the Vessels to Dishonour are the bad. Now as these Vessels to Dishonour, are called the Vessels of Wrath; so it is said, that God with much long suffering, doth suffer them to be fitted to destruction. How they are thus fitted, he also further sheweth, where he saith, *They do after their hardness and impenitent Heart, treasure up wrath against the day of wrath, and the Revelation of the Righteous judgment of God.* Which treasure of wickedness, *James* saith, it is treasured up against the last days, (which is the time of Judgment,) and observe it, he saith, *That then it shall eat their flesh as it were fire.* Now then their Bodies being the vessels of the wrath of God, and again, seeing with this wrath they must be possessed at the last day, that their flesh must with it be eaten, it is evident, that their Body must rise again out of their Graves, and before the Judgment Seat appear; for it is from thence, that each of them must go with his full load to their long and eternal home, *where their worm dieth not, and their fire is not quenched.*

2 Tim. 2. 20, 21. Rom. 9. 22 Rom. 2. 5. Jam. 5. 12, 13. Mark 9. 47, 48.

43. Fourthly, *The severity of the Hand of God towards his Children*, with his forbearance of his Enemies, doth clearly bespeak a *Resurrection* of the ungodly, that they may receive the reward for their *wickedness* which they have committed in this World. We know, that while the Eyes of the wicked start out with fatness, the godly are plagued all the day long, and chastned every morning. Wherefore it is evident, that the place and time of the punishment of the ungodly, it is another World. *If Judgment begin at the House of God, what will the end of them be, that obey not the Gospel of God? and if the Righteous scarcely be saved, where shall the ungodly and sinner appear?* Alas, poor Creatures! They now plot against the Righteous, and gnash upon them with their Teeth, but the Lord laugheth at them, *for he seeth their day is coming?* for as he saith, *the wicked is reserved*, or let alone in his wickedness, *to the day of destruction, and shall then be brought forth to the day of wrath*, though in the mean time he may go to his Grave in his Banner, and rest within his Tomb. As *Peter* saith again, *The Lord knoweth how to deliver the godly out of temptation, but to reserve the unjust to the day of Judgment to be punished.* And *Jude* saith, *For them is reserved the blackness of darkness for ever.* The punishment of the ungodly, it is reserved till the day of Judgment, which will be the time of their *Resurrection.*

Psal. 73. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. 1 Pet. 4. 17, 18. Psal. 37. 12, 13. Job 21. 29, 30, 31, 32. 2 Pet. 2. 9. Jude 13.

Observe, first. The Wicked must be punished.

Secondly, The time of their punishment, is not now, but at the day of Judgment. 44.

Thirdly, This day of Judgment must be the same with the *Resurrection of the dead*, at the end of this World. As *therefore the Tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that do iniquity, and shall cast them into a Furnace of Fire, there shall be weeping and gnashing of Teeth.* There shall then be a *Resurrection of the Dead, both of the just, and unjust.*

Mat. 13. 40, 41.

Fourthly, *The Soveraignty of the Lord Jesus over all Creatures*, doth plainly foreshew a *Resurrection* of the bad, as well as of the good. Indeed, the unjust shall not arise, by vertue of any relation they stand in to the Lord Jesus, as the Saints shall; but yet, because all are delivered into his hand, and he made Soveraign Lord over them; therefore, by an Act of his Soveraign Power, they that are ungodly shall arise, this is Christs own Argument, *The Father judgeth no Man, saith he, but hath committed all Judgment unto the Son*, that is, *Count him, and fall before him as their Soveraign Lord, even as they honour the Father, and he hath given him authority to execute Judgment also, because he is the Son of Man.* And then he adds, *Marvel not at this, for the hour is coming, that all that are in their Graves shall hear his voice, and shall come forth, they that have done good to the Resurrection of Life; and they that have done evil to the Resurrection of Damnation.* From hence also *Paul* argueth, saying, *For this cause he both died, rose and revived, that he might be Lord both of the dead and living.* And then adds, *We must all stand before the Judgment Seat of Christ.*

Joh. 5. 22, 23, 27, 28, 29. Rom. 14. 9, 10.

Pray mind these words, Jesus Christ by his Death and Resurrection, did not only purchase Grace and Remission of Sins for his Elect, with their Eternal Glory; but did thereby also obtain of the Father, to be Lord, and Head over all things, whether they be things in Heaven, or things on Earth, or things under the Earth, *All Power*, saith he, *in Heaven and in Earth, is given unto me, and I have the Keys of Hell and of Death.* So that all things, I say, whether they be visible or invisible, whether they be Thrones or Dominions, or Principalities or Powers; all things were created by him, and for him. This being thus, *at the Name of Jesus, every knee must bow, and every Tongue confess that he is Soveraign Lord, to the Glory of God the Father.* Now that this may be done, he hath his Resolutions upon a Judgment-day, in which, he, to shew himself, his People, his Way, and Word in their Glory, will have all his Enemies raised out of their Graves, and brought before him, where he will sit upon them in the Throne of his Glory, and will shew them then, *who is the only Potentate, the King of Kings, and Lord of Lords.*

Mat. 28. 18. Rev. 1. 18. Col. 1. 16. Phil. 2. 9, 10, 11. *See more of this in their Judgment.* Mat. 25. 31, 32. 1 Tim. 6. 14, 15.

Beloved, He comes with ten Thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds which they have committed, and of all their wicked speeches which ungodly sinners have spoken against him. Jude 14. 15.

Fifthly, The great *preparation* that God hath made for the judgment of the wicked, doth clearly demonstrate their rising forth out of their Graves. 45.

First, He hath appointed the day of their rising.

Secondly, He hath appointed their Judge to judge them.

Thirdly, He hath Recorded all their acts and doings against that day.

Fourthly, He hath also already appointed the Witnesses to come in against them.

Fifthly, The Instruments of Death and Misery, are already prepared for them.

For the first, he hath appointed the day of their rising, which day, *John* calleth the *time* of the dead, that they should be judged. Which time, *Paul* saith, is a time fixed; he hath appointed a day, in which he will judge the World, *&c.* This *time* and *day*, Christ brings down to an *hour*, saying, *The hour is coming, when all that are in their Graves, shall hear his Voice, and shall come forth*, &c. Revel. 11. 18. Acts 17. 30, 31. John 5. 28, 29.

Secondly, As he hath appointed the day, so he hath appointed the Judge. *He hath appointed a day in which he will judge the World in Righteousness, by that Man whom he hath ordained, of which he hath given assurance to all Men, in that he hath raised him from the Dead.* This Man is *Jesus Christ*; for it is *He* that is ordained of God, to be the *Judge of the Quick and the Dead.* Acts 17. 30, 31. Acts 10. 40, 41, 42.

Thirdly, All their deeds and works, to a word and thought, and every one already Recorded and Inrolled in the Books of the Laws of Heaven against that day. *The sin of Judah is written with a Pen of Iron, and with the point of a Diamond, upon the Tables of their Heart.* And again, saith God, *Write it in a Table, and note it in a Book, that it may be for the time to come, even for ever and ever, that this is a rebellious House*, &c. Jer. 17. 1. Isa. 30. 8, 9.

Fourthly, God hath prepared his Witnesses against this day. James 5. 1 Job 20. 27

Fifthly, The Instruments of Death, and Eternal Misery, are all already prepared. *He hath prepared for them the Instruments of Death, he hath ordained his Arrows against the Face of Persecutors. Hell is of old prepared, he hath made it deep and large, the fire, the everlasting fire is also now of a long time prepared*; the heavy weights of Gods Curse, are also ready, *and their damnation now of a long time slumbereth not.* But now I say, how ridiculous a Business would all this be, if these things should be all prepared of the only wise God, and there should be none to be judged; or if he that is ordained Judge, should not either through want of power or will, command these Rebels, and force them before his Judgment Seat? Glad indeed, would the Sinners be, if these things might be true. Glad I say, at very heart, if they might be in their secret places of darkness, and the Grave for ever; but it must not be, the day of their rising is set; the Judge is appointed, their Deeds are written; the deep Dungeon is with open Mouth, ever waiting for them; wherefore at the day appointed, neither Earth, nor Death, nor Hell can hinder: *There shall be a Resurrection of the Dead, both of the just and unjust.* Mat. 24. 14 Rom. 2. 14, 15. Mal. 3. 5. Psal. 7. 11, 12, 13. Psal. 21. 12. Isa. 30. 33. Mat. 25. 41 Deut. 29. 19, 20. 2 Pet. 2. 3.

46. Lastly, Besides what hath been said, I cannot but believe, there shall be a Resurrection of the wicked at the last day, because of the ungodly consequences and *Errors* that do most naturally follow the denial thereof.

For first, He that taketh away the Doctrine of the *Resurrection* of the wicked: He taketh away one of the main Arguments that God hath provided for to convince a sinner, of the evil of his ways; for how shall a sinner be convinced of the evil of sin, if he be not convinced of the certainty of Eternal Judgment? and how shall he be convinced of Eternal Judgment, if you perswade him, that when he is dead, he shall not at all arise? (especially seeing the *Resurrection of the Dead, and Eternal Judgment*, must unavoidably be one the fore-runner of the other. It was *Pauls* reasoning of *Righteousness, Temperance, and Judgment to come, that made* Felix *tremble.* 'Tis this also he calleth the Argument of terrour, wherewith he perswaded Men. This was *Solomons* Argument, and *Christs* also, where he saith *That every idle word that Man shall speak, he shall give an account thereof, in the day of Judgment.* Heb. 6. 2. Acts 24. 25. 2 Cor. 5. 10, 11. Eccles. 11. 9. Mat. 12. 36.

Secondly, They that deny the *Resurrection of the wicked*, they do both allow and maintain the chief Doctrine of the *Ranters*, with most of the Debauched Persons in the World. For the *Ranters* deny it both in Principle and Practice, and the other in practice, at least. Now to me it is very strange, that these Men above all other, should both know and live in the Doctrines of the Kingdom of God: Especially, seeing the denial hereof is an evident token of one appointed to wrath and destruction. But to be plain, *There shall be a Resurrection of the Dead, both of the just, and unjust*: Wherefore, whatever others may say, or profess, being beguiled by Satan, and their own hearts, yet do thou *fear him that can destroy both Body and Soul in Hell.* 2 Tim. 2. 18. Mat. 10. 28

There shall be a Resurrection of the Dead, both of the just, and unjust. And the Sea gave up the Dead that were in it, and Death and Hell delivered up the Dead that were in them. Rev. 20. 13.

Having in the first place shewed you, that the wicked must arise; I shall in the next place shew you the manner of their rising. And observe it, as the very Title of the *just and unjust*, are opposites, so they are in all other matters, and in their *Resurrections.* 47.

First then, as the just in their Resurrection do come forth in incorruption; the unjust in their Resurrection, shall come forth in their corruptions; for though the ungodly at their Resurrection, shall for ever after be incapable of having Body and Soul separate: Or of their being annihilated into nothing, yet it shall be far from them to rise in incorruption; for if they arise in incorruption, they must arise to Life, and also must have the Conquest over Sin and Death. But that they shall not; for it is the Righteous only, that put on incorruption, that are swallowed up of life. The wickeds Resurrection, it is called the Resurrection of Damnation. These in their very Resurrection, shall be hurt of the second Death. They shall arise in death, and shall be under it, under the gnawings and terrours of it, all the time of their Arraignment. As it were, a living death shall feed upon them, they shall never be spiritually alive, nor yet absolutely dead; but much after that manner, that natural Death, and Hell, by reason of guilt doth feed on him, that is going before the Judge, to receive his Condemnation to the Gallows. You know, though a *Felon* go forth of the Goal, when he is going to the Bar for his Arraignment, yet he is not out of Prison, or out of his Irons for that; his Fetters are still making a noise on his Heels, and the thoughts of what he is to hear by and by from the Judge, is still frighting and afflicting his Heart, Death like some evil Spirit or Ghost, doth continually haunt him, and playeth the Butcher continually in his Soul and Conscience, with frights and fears about the thoughts of the sudden, and unsupportable after-clap, by and by he is to meet withal. 1 Cor. 15. 54. John 5. 28

Thus I say, will the wicked come out of their Graves, having yet the Chains of Eternal Death hanging on them, and the Talons of that dreadful Ghost fastned in their Souls. So that Life will be far from them, even as far as Heaven is from Hell. This Morning to them, is even as the shadow of Death. *They will then be in the very terrours of the shadow of Death.* As Christ saith, *Their worm never dies, and their fire is never quenched.* From Death to Eternity, it never shall be quenched, their Bed is now among the Flames; and when they rise, they will rise in Flames; while they stand before the Judge, it will be in Flames, even in the Flames of a guilty Conscience: They will in their coming before the Judge, be within the very Jaws of Death and Destruction. Thus I say, the ungodly shall be far off from rising as the Saints; for they will be even in the Region and Shadow of Death. The first moment of their rising, Death will be ever over them, ever feeding on their Souls; and ever presenting to their hearts, the heights and depths of the misery that now must seize them, and like a bottomless Gulf must swallow them up. *They shall come out of their holes, like worms of the Earth, and be afraid of the Lord our God.* Job 24. 17 Mark 8. 43, 44. Mic. 7. 17.

48. Secondly, As the *Resurrection* of the godly, shall be a *Resurrection* in Glory: So the *Resurrection* of the wicked, it will be a Resurrection in *dishonour.* Yea, as the glory of Saints, at the day of their rising, will be glory unspeakable: So the dishonour of the ungodly at that day, it will be dishonour beyond Expression. As *Daniel* saith, *The good shall arise to everlasting Life; but the wicked to shame, and everlasting contempt.* And again, *When thou, O God, awakest*, that is, to judge them, *thou shalt despise their Image.* Never was Toad or Serpent more lothsom to any, than these will be in the Eyes of God, in their rising forth of their Graves. Dan. 12. 2 Psal 73. 20.

When

When they go to their Graves, saith *Job*, *Their Bones are full of the sin of their Youth, which lyeth down in the dust with them.* And arise they shall, in the same noisom and stinking condition; for as Death leaves, so Judgment finds them. At the Resurrection then of these ungodly, they will be in a very loathsom condition. Job 20.11.

The ungodly at their death, are like the Thistle-seed; but at their rising, they will be like the Thistle grown; more noisom, offensive, and provoking to rejection abundance. Then such dishonour, shame and contempt, will appear in them, that neither God nor Christ, Saints nor Angels, will so much as once regard them, or vouchsafe one to come near them. *He beholdeth the wicked afar off*; because in the day of Grace they would not come to hand, and be saved, therefore now they shall, all *as thorns, be thrust away, as with fences of Iron.* Their rising is called the Resurrection of the unjust, and so they at that day will appear, and will more stink in the Nostrils of *God*, and all the Heavenly Hosts, than if they had the most irksom Plague-sores in the World running on them. If a Man at his Birth, be counted as one cast forth to the loathing of his Person: How loathsom, and irksom, dishonourable and contemptible, will those be that shall arise Godless, Christless, Spiritless, and Graceless, when the Trumpet sounds to their Judgment, they coming out of their *Graves* far more loathsom and filthy, than if they should ascend out of the most filthy hole on Earth. 2 Sam. 23. 6, 7

49. Thirdly, As the Just shall rise in power, so the wicked and unjust, in weakness and astonishment. Sin and guilt bringeth weakness and faintness in this Life: How much more, when both with all their power and force, like a *Giant*, fasten on them, as *God* saith, *can thy hands be strong, and can thy Heart indure in the day that I shall deal with thee?* Now will the ghastly Jaws of despair gape upon thee, and now will condemnings of Conscience, like Thunder-claps, continually batter against thy weary Spirit. It is the godly that have boldness in the day of Judgment; but the wicked will be like the Chaff which the Wind driveth away. O the fear, and the heart-aking that will seize them in their rising! The frightful Thoughts that then will fill their throbbing hearts! Now must that Soul that hath been in Hell-fire among the Devils, possess the Body again. Possess it I say, with the hot scalding stink of Hell upon it. They shall not be able to lift up the Head for ever, pangs shall take hold on them, all their hands shall faint, and every Mans Heart shall melt; *They shall be amazed one at another, their Faces shall be as Flames.* Every thing they see, hear, or think of, shall tend to their discomfort. They must needs be weak, whom *God* hath left, whom guilt hath seized, and whom death is swallowing up for ever. Eccles. 22. 14. 1 John 4. 17. Mal. 1. 4. Isa. 13. 6, 8.

55. Fourthly, As the Just shall arise spiritual Bodies, so the unjust shall arise only as meer and naked lumps of *sinful nature*: Not having the least help from *God* to bear them up under this condition. Wherefore, so soon as ever they are risen out of their *Graves*, they will feel a continual sinking under every remembrance of every sin, and thoughts of Judgment; in their rising they fall, fall I say from thencesorth, and for ever. And for this Reason, the Dungeon into which they fall, is called *bottomless*. Because, as there will be no end of their misery, so there will be no stay or prop to bear them up in it. Only, as I said before, they shall not now, as afore, be separate Body from Soul, but both together be bound in the Cords of sin and iniquity, in which they shall now tremble as Thieves and Murderers, &c. as they go before the Judge, to hear what he will say unto them. Rev. 20. 1.

51. Now when the wicked are thus raised out of their *Graves*, they shall, together with all the Angels of darkness, their fellow Prisoners, be brought up, being shackled in their sins, to the place of Judgment; where there shall sit upon them *Jesus Christ*, the King of Kings, and Lord of Lords, the Lord Chief Judge of things in Heaven, and things in Earth, and things under the Earth. On whose Right Hand, and Left, shall sit all the Princes, and Heavenly Nobles; the Saints and Prophets, the Apostles, and Witnesses of Jesus: Every one in his Kingly Attire, upon the Throne of his Glory. Then shall be fulfilled that which is written, *As for these my Enemies, that would not that I should reign over them, bring them before me to slay them.* Joel 3. 11, 12, 13, 14. Luke 19. 27.

When every one is thus set in his proper place, the Judge on his Throne, with his Attendants, and the Prisoners coming up to Judgment: Forthwith there shall issue forth a mighty Fire and Tempest from before the Throne, which shall compass it round about. Which Fire shall be as Bars and Bounds to the wicked, to keep them at a certain distance from the Heavenly Majesty. As *David* saith, *Our God will come, and not keep silence, a Fire shall devour before him, and it shall be very tempestuous round about him.* And again, *His Throne was like the Fiery Flame, and his Wheels like burning Fire. A fiery Stream issued, and came forth from before him*, &c. Psal. 50. 3. Dan. 7. 9.

This Preparation being made, to wit, the Judge with his Attendance on the Throne; the Bar for the Prisoners, and the Rebels all standing with ghastly Jaws, to look for what comes after: Presently the Books are brought forth, to wit, the Books both of Death and Life. And every one of them opened before the sinners, now to be Judged and Condemned. For after that he had said before, *A fiery stream issued, and came forth from before him*: He adds, *Thousands, Thousands ministred to him, and ten Thousand times ten Thousand stood before him: The Judgment was set, and the Books was opened.* And again, *I saw a great white Throne, and him that sate upon it, from whose Face, the Earth and the Heaven fled away, and there was found no more place for them; and I saw the dead, small and great, stand before God, and the Books were opened: and another Book was opened, which is the Book of Life. And the Dead were Judged out of the things that were written in the Books, according to their works.* Dan. 7. 10. Revel. 20 11, 12.

He doth not say, the Book was opened, as of one, but the Books, as of many. And indeed, they are more than one, two, or three, out of which the Dead shall in the Judgment be proceeded against. 52.

First then, there is the Book of the Creatures to be opened.

Secondly, The Book of Gods Remembrance.

Thirdly, The Book of the Law.

And fourthly, The Book of Life. For by every one of these, that is, out of what is written in them, shall the World of the ungodly be Judged.

And the Books were opened.

First, The Book of the Creatures shall be opened, and that first as it concerns Mans Nature, and next, as it relates to all other Creatures. First, he will shew in what the Principles of Nature were, as they were Gods Creation; and how contrary to these Principles, the World have walked, acted, and done. The Principles of Nature are concluded under these three general Heads. *The first Book opened in its first part.*

First, That Man by his own Natural Reason and Judgment, may gather, that there is a God, a Deity, a chief, or first, or principal Being, who is over all, and supreme above all. This instinct, I say, Man meerly as he is a Rational Creature, findeth in himself; and hence it is, that all Heathens that mind their own Natural Reason, do conclude, that we are his Off-spring; that is, his Creation and Workmanship. That he made Heaven and Earth, and hath made of one Blood, all Nations of Men; *That in him we live, and move, and have our Being*, &c. Acts 17. 24, 25, 26, 27, 28.

It appears further, that Man by his own Nature, doth know that there is such a God.

1. By his being able to judge by Nature, that there is such a thing as Sin, as Christ saith, *Why do ye not even of your selves, judge that which is right?* As if he had said, you are degenerated even from the Principles of Nature and right Reason; as *Paul* saith in another place, *Doth not even Nature it self teach you?* Now he that can judge, that there is such a thing as sin, it must of necessity be, that he understandeth that there is a God, to whom sin is opposite; for if there be no God, there is no sin against him, and he that knows not the one, knows not the other. Luke 12. 57. 1 Cor. 11. 14.

2. It is evident further, that Man by Nature, knows that there is a *God*, by those fits of fear and dread that is often begotten in themselves, even in every Man that breatheth in this World; for they are by their own Consciences and Thoughts, convicted and reproved, judged and condemned, though they know neither *Moses* nor *Christ*. *For the Gentiles which have not the Law,*

Mans Nature is a Book, or Law to it ſelf.

Law, theſe are a Law to themſelves, and ſhew the works of the Law, written in their Hearts; that is, by this very thing, they hold forth to all Men, that God created them in that ſtate and quality, that they might, in, and by their own nature, judge and know, that there is a God. And it further ſheweth it ſelf, ſaith he, by Rom. 2. 14. 15. thoſe workings of Heart, convictions of Conſcience, and accuſations, that every Thought maketh within them, together with the fear that is begotten in them, when they tranſgreſs, or do thoſe things that are irrational, or contrary to what they ſee they ſhall do. I might add further, that the natural proneneſs that is in all Men, to *Devotion and Religion*, that is, of one kind or another, doth clearly tell us, that they by the Book of Nature, which Book is themſelves, do read, that there is one great and eternal God.

53. Secondly, The ſecond Principle of Nature is, That this *God* ſhould by Man be ſought after, that they might enjoy Communion with him for ever. As I ſaid before, the Light of Nature ſheweth Man, that there is a great God, even God that made the World; and the end of its ſhewing him this is, that they might *ſeek the Lord, if happily they may feel after him, and find him,* Acts. 17. 26, 27. *though he be not far from every one of them*, &c.

54. Thirdly, This light of nature teacheth, that Men between themſelves, ſhould do that which is juſt and equal. As *Moſes* ſaid, and that long before the Law Acts. 17. 26. was given, *Sirs, ye are Brethren, why do ye wrong one another?* as who ſhould ſay, you are of equal Creation, Exod. 2. 13 you are the ſame fleſh; you both judge, that it is not equally done of any to do you wrong, and therefore ought to judge by the ſame Reaſon, that ye ought not to wrong one another.

55. Now againſt every one of theſe three Principles, hath every Man in the whole World tranſgreſſed, as *Paul* ſaith; *For both Jews and Gentiles, are all under* Rom. 3. 9. *ſin.* For as touching the firſt, who is he that hath honoured, reverenced, worſhipped, and adored the living God, to the heighth both of what they ſaw in him, and alſo according to the goodneſs and mer- Rom. 1. 25 cy, they have as Men, received from him? *All have ſerved, and worſhipped the Creature more than the Creator, who is bleſſed for ever, and ſo have walkt contrary to, and have ſinned againſt this bond of nature, in this firſt principle of it.*

Secondly, Men inſtead of minding their own future happineſs, as nature teacheth, they have through their giving way to ſin and Satan, minded nothing leſs; for though Reaſon teacheth all men to love that which is good and profitable, yet they contrary to this, have loved that which is hurtful and deſtructive. Yea, though ſenſe teacheth to avoid the danger that is manifeſt: Yet Man, contrary to reaſon and ſenſe both, even all Men have both againſt light and feeling, rejected their own happineſs, as *Paul* ſaith, *Though they know* Rom. 1. 33 *the Judgments of God, that they which do ſuch things, are worthy of death: not only do the ſame, but take pleaſure in them that do them.*

Thirdly, Man inſtead of doing equity, and as he would be done by, which nature it ſelf teacheth: he hath given up himſelf to vile affections, being filled, by refuſing the dictates of nature, with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs, envy, Murder, debate, deceit, malignity, whiſpering, backbiting: to hate God, to be deſpiteful, proud boaſters, inventors of evil things, diſobedient to Parents, without underſtanding, Covenant-breakers, with- Rom. 1. 28 29, 30, 31, 32. out natural affections, implacable, unmerciful.

And obſerve it, he doth not ſay, that all theſe things are by every man, put into practice; but every man hath all theſe in his heart, which there defile the Soul, and make it abominable in the ſight of God. They are *filled with all unrighteouſneſs*, which alſo appears, as occaſion ſerveth, ſometimes, one of them, ſometimes more. Now man having ſinned againſt that natural Light, Judgment, Reaſon, and Conſcience, that God hath given him: Therefore, though as I ſaid before, he neither knew *Moſes* nor *Chriſt*, yet he ſhall periſh: Rom. 2. 12 *As many*, ſaith Paul, *as have ſinned without Law, they ſhall periſh without Law.*

Yea, here will man be found, not only a *ſinner* againſt God, but an *oppoſer* of himſelf, a contradictor of 2 Tim. 1. 2. 25. his own nature, and one that will not do that which he judgeth even of himſelf to be right. Their ſin is written upon the Tables of their own heart, *and their* Jer. 17. 1. *own wickedneſs and back-ſliding, ſhall both correct, and re-* Jer. 2. 19. *prove them.*

It is marvellous, (if we conſider) how curious a *Creature* man was made of God: To behold how much 56. below, beſides and againſt that ſtate and place, Man acts, and does in this ſtate of ſin and degeneracy. *Man in his Creation was made in the Image of God*, but *Man*, by reaſon of his yielding to the Tempter, hath Gen. 1. 2 made himſelf the very Figure and Image of the Devil. Man by Creation was made upright, and ſinleſs; but Man by ſin, hath made himſelf crooked and ſin- Eccl. 7. 2 ful. Man by Creation, had all the faculties of his Soul at liberty, to ſtudy God his Creator, and his glorious Attributes and Being; but Man by ſin hath ſo bound up his own ſenſes and reaſon, and hath given way for blindneſs and ignorance of God, ſo to reign in his Soul, that now he is Captivated, and held bound in alienation and eſtrangedneſs, both from God, and all things truly ſpiritually good; *Becauſe*, ſaith he, *That when they knew God, they glorified him not as God, but became vain in their imaginations, and their fooliſh hearts were darkened.* And again, *having, the underſtanding darkened, being alienated from the life of God, through the* Rom. 1. 2 *ignorance that is in them, through the blindneſs of their hearts.* Eph. 4. 1

Now for this abuſe of the Workmanſhip of God, ſhall man be brought forth to the Judgment, ſhall be convicted, caſt, and condemned as a Rebel, againſt both God, and his own Soul, as *Paul* affirmeth, and Rom. 3. 5 that when he reaſoned but as a man.

When this part of the Book touching mans nature, is open'd, and man convicted and caſt by it, by reaſon of his ſinning againſt the three general principles thereof: then forthwith is the ſecond part of the *Book* opened, *which is the myſtery of the Creatures*; for the whole Creation, that is before thee, are not only made to ſhew the power of God in themſelves, but alſo to teach thee, and to preach unto thee, both much of God and thy ſelf; as alſo the Righteouſneſs, and Juſtice of God againſt ſin; *For the wrath of God is revealed from Heaven, againſt all ungodlineſs, and unrighteouſneſs of Men, who hold the truth in unrighteouſneſs; becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed it unto them, for the inviſible things of him, from the Creation of the World, are clearly ſeen, being underſtood by the things that are made, even his Eternal Power and God-head: ſo that they are* Rom. 1. 18 19, 20. *left without excuſe.*

The Creation then of the World, namely of the *Heavens, Earth, Sun, Moon, Stars*, with all other the Creatures of God: They preach aloud to all Men, the Eternal Power and God head of their Creator. *In* Pſal. 8. 3 *Wiſdom he hath made them all*: To be teachable, and carrying inſtruction in them; and he that is wiſe and will underſtand theſe things, *even he ſhall under-* Pſ. 104. 24 *ſtand the loving kindneſs of the Lord; for the Works of* Pſal. 107. *the Lord are great, and ſought out of all them that have* Pſ. 111. 2. *pleaſure therein.*

Secondly, As the Creation in general, preacheth to 57. every man ſomething of God: So they do hold forth how Man ſhould behave himſelf both to God, and one to another; and will aſſuredly come in, in the Judgment, againſt all thoſe that ſhall be found croſſers, and thwarters of what *God* by the Creatures doth hold forth to us.

As firſt, The obedience of the *Creatures* both to *God* and thee; firſt to *God*, they are all in ſubjection (ſet Devils and Men aſide) even the very Dragons, and all Deeps, Fire, Hail, Snow, and Vapours, fulfilling his Word. Yea, the Winds and Seas obey him. Thus, I ſay, by their obedience to *God*, they teach thee Obe- Pſal. 148 dience, and by their obedience, ſhall thy diſobedience 7, 8. be condemned in the Judgment. Pſal. 147.

2. Their obedience to thee alſo, teacheth thee o- 15, 16, 17 bedience to all Superiours; *For every kind of Beaſts,* 18. *and of Birds, and Serpents, and things in the Sea, is* Mar. 4. 41. *tamed, and hath been tamed, and brought into obedience by mankind.* Man only remains untamed, and unruly, and therefore by theſe are condemned. Jam. 3. 7, 8

Secondly, The fruitfulneſs of all the *Creatures*, in 58. their kind, doth teach and admoniſh thee to a fruitful life to Godward, and in the things of his holy Word. *God* did but ſay in the beginning, *Let the Earth bring* Gen. 1. 11 *forth fruit, Graſs, Herbs, Trees, Beaſts, creeping things,* 24. *and Cattel after their kind; and it was ſo.* But to Man he hath ſent his Prophets, riſing early, and ſending them, ſaying, *O do not this abominable thing that I hate;* Jer. 44. 4, 5 but they will not obey. For if the Gentiles which have not the Law, do by ſome acts of obedience, Job. 36. 27

condemn

condemn the wickedneſs of thoſe who do by the Letter and Circumciſion, break the Law, how much more ſhall the fruitfulneſs of all the Creatures come in, in the Judgment, againſt the whole World? As
Job 36.27 28,29,30, 31. *Job* ſaith, *By the obedience and fruitfulneſs of the Creatures he judgeth*, (and ſo will judge) the People.

59. Thirdly, The knowledge and wiſdom of the *Creatures*, do with a check, command thee to be wiſe, and do teach thee wiſdom.

1. The Stork in the Heaven, the *Swallow* and the *Crane*, by obſerving the time and ſeaſon of their coming, do admoniſh thee to learn the time of grace,
Jer. 8. 7. and of the mercy of God.

2. The *Ox* and the *Aſs*, by the knowledge they have of their Maſters Crib, do admoniſh thee to know the Bread and Table of *God*, and both do and ſhall
Iſa. 1. 3. condemn thy ignorance of the food of Heaven.

60. Fourthly, The labour and toyl of the *Creatures*, doth convict thee of ſloath and idleneſs. *Go to the Ant, thou ſluggard, conſider her ways, and be wiſe; for*
Prov. 6. 6, 7 *ſhe provideth her food in the Summer, and layeth up againſt the day of tryal.* But thou ſpendeſt the whole Summer of thy life, in waſting both time and Soul. *All things*
Eccl. 1. 8 *are full of labour*, ſaith *Solomon*, only Man ſpendeth *all*
Mat. 20,6 *the day idle, and his years like a tale that is told.* The
Pſal. 90. 9. *Coney* is is but a feeble folk, yet laboureth for a Houſe
Rom. 10. 11. in the Rock, to be ſafe from the rage of the Hunter. The *Spider* alſo taketh hold with her hands, and is in Kings Palaces. 'Tis Man, only, that turneth himſelf upon the bed of ſloath, as the door doth it ſelf upon
Prov. 30. 26, 28. the hinges: 'Tis Man, I ſay, that will neither lay hold
Joh. 5. 40. on the Rock Chriſt, as the *Coney* doth teach, nor lay hold on the Kingdom of Heaven, as the *Spider* doth bid him.

61. Fifthly, The fear that is in all Creatures, when they perceive that danger is near, it teacheth men
Prov. 1. 17 18. to fly from the wrath to come; *In vain is the ſnare laid in the ſight of any Bird*; but Man, Man only is the *fool-hardy Creature*, that layeth wait for his own blood, and that lurketh privily for his own Life. How I ſay, will every Creature flie, run, ſtrive, and ſtruggle, to
Rom. 1. 33 eſcape the danger it is ſenſible of? 'tis Man only, that delighteth to dance about the mouth of Hell, and to be knowingly ſmitten with Satans Snare.

62. Sixthly, The dependence that all the Creatures have upon *God*: They teach thee to depend on him that made thee; yea, and will in the Judgment condemn thee for thy unlawful practices, and dealings for thy preſervation. *The young Ravens ſeek their food from God,*
Pſal. 147. 9 and will condemn thy lying, cheating, over-reaching,
Job 38. 41 defrauding and the like: they provide neither Store-
Luk. 12. 24 houſe, nor Barn; but thou art ſo greedy of theſe things,
Prov. 17. 16. that thou for them ſhutteſt thy ſelf out of the Kingdom of Heaven.

63. Seventhly, The love and pity that is in their hearts to their young, and one another, will judge and condemn the hard-heartedneſs that is in thee to thy
Job 20. 27. own Soul. What ſhall I ſay? *The Heavens ſhall reveal thy iniquity, and the Earth ſhall riſe up againſt thee.* That is, all the Creatures of *God*, they will by their fruitfulneſs and ſubjection to the will of their Creator, judge and condemn thee for thy diſobedience, and rebellion againſt him.

64. Now as theſe *Creatures* do every day call unto thee, and lay before thee theſe things: So he hath for thy *awakening*, in caſe thou be aſleep, and ſenſeleſs, Creatures of another nature, as

1. Thy Bed when thou lyeſt down in it, preacheth to thee thy Grave; thy ſleep, thy death, and thy riſing in the morning, thy Reſurrection to Judg-
Job. 14. 12 ment.

2. The Goal that thou ſeeſt with thy eyes, and the
Job 17. 13. Felons that look out at the Grate, they put thee in
Iſa. 26. 19. mind of the Priſon of Hell, and of the dreadful ſtate
Luk. 12. 58 59. of thoſe that are there.

3. The fire that burns in thy Chimney, it holds
Iſa. 10. 16. forth the fire of Hell unto thee.

4. The ugly ſmell, ſtench and ſteam of the burn-
Rev. 20. 14 ing Brimſtone, it ſhews thee the loathſome, odious
Rev. 19, 20 and dreadful torments of Hell.

5. The darkneſs of the night in ſolitary places, and the fears that do commonly haunt thoſe that walk therein: it preacheth to thee the fears and
Mat. 8. 12. frights, the ſcares and amazements, that will for ever
Deut. 28. attend all damned Souls.
65, 66, 67.

6. By thy delighting, when thou art cold, to lay ſticks on the fire to warm thy ſelf, not caring how fiercely they flame therein, ſo thou canſt be warm, and be refreſhed thereby: By this, I ſay, God preacheth to thee, with what delight he will burn Sinners in the flames of Hell, for the eaſing of his mind, and the ſatisfaction of his juſtice. *Ah!* ſaith he, *I will eaſe me*
Iſa. 1. 24. *of my adverſaries, and avenge me of mine Enemies.*

7. Yea, by thy blowing the fire, that it may faſten upon the wood the better: thou preacheſt to thy ſelf, how God will blow the fire of Hell by the rigour of
Iſa. 3. 33. his Law, to the end, it may by its Flames, to purpoſe, kindle upon damned ſinners.

65. All theſe things, as inconſiderable and unlikely as they may appear to you now, yet in the judgment will be found the Items, and warning words of God to your Souls. And know, that he who could overthrow the Land of *Egypt*, with frogs, lice, flies, Locuſts, *&c.* will overthrow the World, at the laſt day, by the *Book* of the *Creatures*; and that by the leaſt, and moſt inconſiderable of them, as well as by the reſt. This Book of the Creatures, it is ſo excellent, and ſo full, ſo eaſie, and ſo ſuting the capacity of all, that there is not one Man in the World, but is catched, convicted, and caſt by it. This is the Book, that he who knows no letters may read in: yea, and that he who neither ſaw New Teſtament, nor Old, may know both much of *God*, and himſelf by. 'Tis this Book, out of which generally, both *Job* and his friends did ſo profoundly diſcourſe of the Judgments of God, and that out of which God himſelf did ſo convincingly anſwer *Job*. *Job* was as perfect in this Book, as we are, many of us in the Scriptures, yea, and could ſee further by it, than many now a days do ſee by the new Teſtament and old. This is the Book out of which, both Chriſt, the Prophets, and Apoſtles, do ſo frequently diſcourſe by their Similitudes, Proverbs, and Parables: as being the moſt eaſie way to convince the World, though by reaſon of their ignorance, nothing will work with them, but what is ſet on their heart by the Holy Ghoſt.

One word further, and I have done with this, and that is, God hath ſealed the judgment of the World by the Book of the Creatures, even by Mans own carriage unto ſuch of them, which, through any impediment, have diſappointed his expectations. As thus, if thou haſt but a Tree in thy Orchard, that neither beareth fruit, nor ought elſe that is good: Why, thou art for hewing it down, and for appointing it, as fewel for the Fire: Now thou little thinkeſt that by thy thus judging, thou ſhouldeſt paſs ſentence upon thy own fruitleſs Soul; but it is ſo, *For now is the Ax laid to the Roots of the Trees, and every Tree that bringeth not forth good Fruit, is hewn down, and caſt into the fire.*
Mat. 3. 10. Luk. 13. 6, 7, 8. Ezek. 15. 1, 2, 3, 4, 5, 6, 7, 8. For as truly as thou ſayeſt of thy fruitleſs Tree, cut it down, why doth it cumber the ground? So truly doth thy Voice cauſe Heaven to Eccho again upon thy head: *Cut him down why doth he cumber the ground?*

Further, The inclination of thy heart towards fruitleſs and unprofitable Creatures, doth fore-preach to thee, the inclination of the heart of God towards thee in the judgment: If thou haſt either Cow, or any other Beaſt, that is now unprofitable to thee, though thou mayſt ſuffer them for ſome time to be with thee, as God ſuffereth ſinners in the World, yet all this while thy heart is not with them; but thou wilt take thy time to clear thy hands of them. Why, juſt ſo ſhall thy judgment be, as God ſaith, *Though* Moſes and Samuel *ſtood before me*, that is, *to pray me to ſpare this*
Jer. 15. 1. Ezek. 14 13, 14. *People, yet my heart could not be towards them, therefore caſt them out of my ſight, and let them go forth.*

Thus I ſay, will God judge the World at the laſt day; he will open before them, how they have degenerated and gone back from the Principles of Nature, in which he created them. Alſo how they have ſlighted all the inſtructions that he hath given them, even by the obedience, fruitfulneſs, wiſdom, labour, fear and love of the Creatures; and he will tell them that as to their judgment, they themſelves have decided it, both by their cutting down that which was fruitleſs, and by the withdrawing of their hearts from thoſe things, which to them were unprofitable: *As therefore the Tares are gathered, and burned in the fire, ſo ſhall it be in the end of the world.* As Men deal with Weeds, and rotten Wood, ſo will *God* deal with ſinners in the day of judgment: And will bring in, I ſay, all the Counſels and warnings he hath given Men

by these things, both to clear up, and to aggravate their judgment to them.

66. The second Book that will be opened at this day, it Mal. 3. 16. will be the *Book* of *Gods* Remembrance. For as God hath in his *Remembrance*, Recorded all and every particular good thing that his own People have done to, and for his Name, while they were in this World: So he hath in his *Remembrance*, Recorded all the evil and sin of his Adversaries; *even every thing*. Now *Gods Remembrance* is so perfect every way, that it is impossible, that any thing should be lost, that is committed to it to be kept, and brought forth to the Judgment at the time appointed; for as a thousand years are but as yesterday, with his Eternity: So the sins that have been committed thousands of years since, they are all so firmly fixed in the *Remembrance* of the Eternal God, that they are always as fresh and clear in his sight, as if they were but just now in committing. He calleth again the things that are past, *and hath set our most secretest things in the light of his Countenance*. As he also saith in another place, *Hell it self is naked before him, and destruction hath no covering*. That is, the most secret, cunning and hidden contrivances of the most subtle of the Infernal Spirits, which yet are far more fleshly, than Men, to hide their wickedness; yet, I say, all their ways, hearts, and most secret doings, are clear, to the very bottom of them, in the Eyes of the great God. *All things are open and bare, before the Eyes of him with whom we have to do; who will bring to light, the hidden things of darkness, and will make manifest the counsels of the Heart.*

The Book of Gods Remembrance opened.

Eccles. 12. 14.

Eccles. 3. 15.

Psal. 90. 8.

Job 26. 6.

Heb. 4. 13.

1 Cor. 4, 5.

Ye that say, the Lord shall not see, neither shall the God of *Jacob* regard it; Understand, O ye brutish among the People, and ye Fools, when will ye be wise? *He that planted the Ear, shall not he hear? He that formed the Eye, shall not he see? He that chastiseth the Heathen, shall not he correct? He that teacheth Man knowledge, shall not he know? Can any hide himself in secret places, that I should not see him?* that is, when he is committing wickedness, *saith the Lord, Do not I fill Heaven and Earth, saith the Lord?*

Psal. 94. 7, 8, 9, 10.

See also, Hos. 7. 2. & 8. 13.

Jer. 23. 24.

Now to know and see things, it is the cause among Men, of their remembrance. Wherefore, God to shew us, that he will remember all our sins, if we die out of Christ, he tells us, that he knoweth, and seeth them all, and therefore must needs remember them; for as is his sight and knowledge, so is his Remembrance of all things.

When this Book of his Remembrance therefore is opened, as it shall be, in the Judgment: Then shall be brought forth of their hidden holes, all things, whatsoever hath been done since the World began, whether by Kingdoms in general, or persons in particular. Now also, shall be brought forth to open view, all the transactions of God and his Son, among the Sons of Men, and every thing shall be applied to every particular Person, in Equity and Justice, to whom they belong: The Sins that thou hast committed shall be thy own, and thou thy self shalt bear them. *The Lord is a God of knowledge, and by him actions are weighed.*

It will be marvellous to behold, how by thousands, and ten thousands, God will call from their secret places, those sins, that one would have thought, had been dead, and buried, and forgotten; yea, how he will shew before the Sun, such things, so base, and so horrid, that one would think, it was not in the hearts of any to commit; for all is Recorded in the Book of *Gods Remembrance*. While Men are here, they have a thousand tricks to present themselves one to another, far more fair, and honest than they are, or ever were. As Christ said to the *Pharisees, Ye are they, who justifie your selves before Men, but God knoweth your Hearts.* I, God knoweth indeed, what a nest, what a heap, what swarms; yea, what Legions of Hellish wickednesses, there is with power lurking, like *cockatrices*, in those Men, that one would swear a thousand times, are good and honest Men. The way of Men in their sins, *It is like an Eagle in the Air, a Serpent upon the Rock, a Ship in the midst of the Sea, and of a young Man with a Maid*, saith *Solomon*. That is, hiddenly, closely, covertly, burying all under fair pretences, wipeth their Mouths in the close of their Evil, saying, *I have done no wickedness.*

Luk. 16. 15

Prov. 30. 19, 20.

But this, though it may serve for the time present, and no longer, God will not be deluded, nor blinded, nor mocked, nor put off. *They consider not that I remember all their wickedness*, saith he, *but I will reprove thee, and will set them in order before thine Eyes.* Here will be laid open, the very Heart of *Cain* the Murderer, of *Judas* the Traytor, of *Saul* the Adversary of *David*, and of those that under pretences of holiness, have persecuted Christ, his Word and People. Now shall every Drunkard, Whore-master, Thief, and other wicked Person, be turned their inside outward; their hearts right open, and every sin, with every circumstance of place, time, person with whom, with the causes also that drew them to the commission of every evil, be discovered to all. Here will be no hiding your selves behind Curtains, nor no covering your selves with the black and dark Night. If I say, surely the darkness shall cover me, even the Night shall be light about me; yea, (O God) darkness hideth not from thee, but the Night shineth as the day, the darkness and light are both alike unto thee.

Gal. 6. 7.

Hos. 7. 2. Psal. 50. 21.

Psal. 1. 9, 11, 12.

The piercing Eye of God, beholds all places, persons and things; the holy hand of his Justice writeth them down in the Book of his *Remembrance*; and by his Power and Wisdom, will he open and read to all Men exactly, distinctly, and convincingly, whatever hath passed from them, or been done by them in their whole Life; *For, for all these things, God will bring thee into Judgment.* Again, as God will bring out of the Book of his *Remembrance*, whatever hath passed from thee, against him; so also will he then bring forth by the same Book, all things and carriages of his towards thee.

Eccles. 11. 9.

67. Here will he bring to thy *Mind*, every Sermon thou hast heard, every Chapter thou hast read; every conviction thou hast had on thy Conscience: And every Admonition that hath been given thee in all thy Life, when thou wast in the Land of the Living.

Now will God lay open before thee, what patience he extended to thee, how he let thee live one year, two years, ten, yea twenty and twenty years, and all to try thee. Yea, now also will he bring to thy view, how many times he warned, rebuked, threatned, and chastised thee for thy Wickedness; how many awakening Providences and Judgments he continually laid before thy Face; yea, how many a time, thou didst like *Balaam* run upon the point of the Sword of Justice, and how he gave back, as being loth to Kill thee.

Numbers 22, 23, 24, 25, 26, 27, 28,

Now also again, shall be brought before thee and all Men, how many struglings God had with thy Heart, on thy Sick-bed, to do thee good; yea, and at such times, how many Vows, Promises, Ingagements, and Resolutions, thou madest before God, to turn, if he would release thee from thy Affliction, and take off his Rod from thy Back: And yet how thou didst like the Man possessed, break, and snap in twain all these Chains of Iron, with which thou hadst bound thy Soul; and that for a very Lust and Sin. Here also will be opened before thee, how often thou hast sinned against thy light and knowledge; how often thou hast laid violent hands on thy own Conscience; how often thou hast laboured to put out that light that hath stood in thy way, to hinder thee from sinning against thy Soul. Ah Lord, what a condition will the Christless Soul be in at this day? How will every one of these things afflict the damned Soul? they will pierce like Arrows, and bite like Serpents, and sting like an Adder. With what shame, will that Man stand before the Judgment-Seat of Christ, who must have all things he hath done against God, to provoke the Eyes of his Glory to jealousie, laid open before the whole Host of the Heavenly Train! It would make a Man blush, to have his Pockets searched, for things that are stolen, in the midst of a Market, especially, if he stand upon his Reputation and Honour. But thou must have thy Heart searched, the bottom of thy Heart searched; and that, I say, before thy Neighbour, whom thou hast wronged, and before the Devils, whom thou hast served; yea, before God, whom thou hast despised, and before the Angels, those holy and delicate Creatures, whose holy and chast Faces, will scarce forbear blushing, while God is making thee Vomit up all thou hast swallowed; *for God shall bring it out of thy belly.*

29, 30, 31, 32, 33.

Mar. 5. 1, 2, 3, 4, 5.

Job 20. 12, 13, 14, 15.

For as for God to forget iniquity, is one of the chief Heads of the Covenant of Grace, and is an Argument of the highest Nature, to beget, and to continue Consolation in the godly: So the remembrance of Iniquity, by

by the Lord, it is one of the heavieſt Loads, and Judgments that can befall any poor Creature. *Lord*, ſaith the Prophet, *remember not againſt us former iniquities.* And again, *If thou Lord, ſhouldeſt mark iniquity, O Lord,* Pſal. 130. 3. *who ſhall ſtand?* And the Reaſon is, becauſe, that which the Lord forgetteth, is forgiven for ever; but that Heb. 8. 12. which he remembreth, it is charged for ever, and nothing can take it away. Rom. 4. 6, 7, 8. *Though thou waſh thee with Nitre, and take thee much Soap, yet thine iniquity is marked* Jer. 2. 22. *before me, ſaith the Lord God.*

68. The third Book that will at this day be opened, and out of which God will judge the World: It is the Book of the Law, or ten words given forth on the Mount *Sinai*. But this Book will more ſpecially concern thoſe that have received it, or that have had knowledge thereof. Every one ſhall not be judged by this Book, as there delivered, though they ſhall be judged by the works of it, which are written in their Rom. 2. 14 hearts. *As many as have ſinned without Law, ſhall periſh without Law, and they that have ſinned in the Law, ſhall* Rom. 2. 12 *be judged by the Law.* That is, the Heathens that never knew the Law, as delivered on *Sinai*, they ſhall be judged by the Law, as it was written in Mans heart in his Creation, (which is compriſed within the Book of the Creatures;) but thoſe that have knowledge of the Law, as delivered on *Sinai*; they ſhall be judged by the Law as there given.

Now then, this Book when it is opened, at the day of Judgment, it will to thoſe to whom it eſpecially relates, be a moſt terrible Law, far ſurpaſſing the two afore-mentioned. This Law, as I may ſo ſay, it is the chief, and moſt pure Reſemblance of the juſtice and holineſs of the Heavenly Majeſty, and doth hold forth to all Men, the ſharpneſs and keenneſs of his wrath, above the other two that I have before mentioned. I ſay, both becauſe it hath been delivered more plain and open, both as to the Duty injoyned, and the ſin prohibited; and therefore muſt of neceſſity, fall with the more violence upon the Head of all that ſhall be found within the compaſs of it. This Law, it hath in it to be opened at this day, theſe two general Heads. Firſt, A diſcovery of the evil of ſin, that is ſo, againſt plain light and truth.

69. And Secondly, A diſcovery of the vanity of all things that will at this day be brought by ſinners, for their help and plea at the judgment. Alas, who can but imagine that the poor World, at the day of their Arraignment, ſhould muſter up all that ever they can think of, as Arguments to ſhelter them from the Execution of that fierce wrath, that then with ſinking Souls, they will ſee prepared for them?

As to the firſt of theſe, the Apoſtle tells us, that *the Law was added, that the offence might abound*, or be diſcovered what it is. As he ſaith again, *I had not known* Rom. 5. 20 *ſin but by the Law.* Thus it is in this Life, and thus it Rom. 7. 7. will be in the day of judgment, that is, thoſe that ſee Rom. 7. 13 ſin, and that in its abounding Nature, and in its exceeding ſinfulneſs, they muſt ſee it by the Law, for that Jam. 1. 22, is indeed, the *Glaſs by which God diſcovereth ſin*: And 23, 24, 25. the filthy ſpots of Leproſie, that are in the Soul. Now thoſe that have not the happineſs to ſee their ſin by the Law in this Life, while there is a Fountain of Grace to waſh in, and be clean: They muſt have the miſery to ſee it at the judgment, when nothing is left but miſery and pain, as the puniſhment for the ſame. At which day, thoſe little Titles of this holy Law, that now Men ſo eaſily look over, and ſin againſt with eaſe, they will every one of them appear with ſuch dread, and with ſuch flaming Juſtice againſt every offence committed: That if Heaven and Earth it ſelf, ſhould ſtep in to ſhelter the ſinner from the juſtice and wrath due to ſin, it would turn them up by the Roots. *It is* Luke 16. 17. *eaſier for Heaven and Earth to paſs away, than for one tittle of the Law to fail.* If there appeared ſuch Flames, ſuch Thunderings and Tempeſts, as there were at the giving of the Law: What Flames and Blackneſs will there appear at the execution thereof? And if at the giving of the Law, there appeared ſo much Holineſs and Juſtice, that it made all *Iſrael* fly; yea, *holy* Moſes Exod. 19. 16. *exceedingly fear and quake*: What will become of theſe Heb. 11. 21. that God ſhall judge by the rigour of this Law in the day of Iudgment?

O what Thunderings and Lightnings, what Earthquakes and Tempeſts, will there be in every damned Soul, at the opening of this Book? Then indeed, will God viſit them with *Thunder and Earthquake, and great noiſe: With Storm and Tempeſt, and the Flame of a devouring Fire.* For *behold*, ſaith the Prophet, *the Lord will* Iſa. 29. 6 *come with Fire, and with his Chariots, like a Whirlwind,* Iſa. 66. 15. *to render his anger with fury, and his rebukes with Flames of Fire.*

The Lord will come with Fire, that is, in the flaming heat of his juſtice and holineſs againſt ſin and ſinners, to execute the rigour of his threatnings upon their periſhing Souls. 70.

Secondly, The ſecond general Head, that is contained in this Law, to be opened at this day, is its exactneſs and purity, and ſtrictneſs as to all acts of good that any poor Creature hath done in this Life, whereby he in the judgment will think to ſhelter, or ſecure himſelf from the wrath of *God*. This is the Rule, and Line, and Plummet, whereby every act of every Man, ſhall be meaſured; and he whoſe righteouſneſs is not found every way anſwerable to this Law, which all will fall ſhort of, but they that have the Righteouſneſs of *God* Rom. 3. 21 by Faith in *Jeſus Chriſt*: He muſt periſh, as he ſaith, 22. *Judgment alſo will I lay to the Line, and Righteouſneſs will* Iſa. 28. 17 *I lay to the Plummet, and the Hail ſhall ſweep away the re-* 18. *fuge of Lies, and the Water ſhall overflow the hiding places.* That is, though Men may now ſhelter themſelves under legal Repentance, cold profeſſion, good meaning, thinkings, and doings: Yet all theſe things muſt be meaſured, and weighed in the Ballance of *Gods* moſt righteous Law: And as I ſaid, whatever in that day, is not found the righteouſneſs of *God*, it will be found a refuge of Lies, and will be drowned by the overflowing of the wrath of *God*, as the Waters of *Noah* over- Mal. 4. 1. flowed the World. And hence it is, that all the ungodly will at this day, be found as ſtubble, and the Law as Fire. As it ſaith, *From his right hand went a* Deut. 33. 2 *fiery Law.* And again, *His Lips are full of indignation,* Iſa. 30. 27. *and his Tongue as a devouring Fire.* For as fire, where it ſeizeth, doth burn, eat, deſtroy, devour and conſume: So will the Law, all thoſe that at this day, ſhall be found under the tranſgreſſion of the leaſt tittle of it. It will be with theſe Souls at the day of Judgment, as it is with thoſe Countreys that are over-run with moſt mercileſs Conquerors, who leave not any thing behind them, but ſwallow up all with Fire and Sword, *For by Fire, and by his Sword, will the Lord* Iſa. 66. 16. *plead with all Fleſh, and the ſlain of the Lord ſhall be many.* There are two things at the day of Judgment, Joel 3. 13. will meet in their heighth and utmoſt ſtrength, and they Rev. 14. are *Sin* and the *Law*; for the Judgment will not be, till 15, 16, 17, the iniquity of the World be full ripe. 18, 19, 20.

Now then, when ſin is come to its full, having play'd all its pranks, and done all the miſchief it can againſt the Lord of *Glory*: Then *God* brings forth the *Law*, his holy and righteous Law, one of which will now reign for ever, that is, either the Law or Sin: Wherefore Sin and Sinners, they muſt tremble with all that help, and hold them up; for *God* will *magnifie* Iſa. 42. 21. *the Law, and make it honourable.* That is, will give it the Victory over the World for ever; for that is holy, juſt and good: They are unholy, unjuſt and bad. Therefore by this Law, *will the Lord rain ſnares, fire and brim-* Pſal. 11. 5, *ſtone, and a horrible tempeſt, this ſhall be the portion of their* 6. *cup.* Let no Man ſay then, that becauſe *God* is ſo famous in his mercy and patience, in this day of his *Grace*, that therefore he will not be fierce and dreadful in his Juſtice, in the day of Judgment; for Iudgment and Juſtice, is the laſt thing that *God* intends to bring upon the ſtage, which will then be to the full, as terrible, as now his goodneſs and patience, and long ſufferance, is admirable. Lord, who knoweth the power of thine anger? even according to thy fear, ſo is thy Pſal. 90. 11 wrath.

You may ſee, if you will, a few of the ſparks of the Iuſtice of *God* againſt Sin and Sinners: By his caſting off Angels for Sin, from Heaven to Hell; by his drown- 2 Pet. 2. 4, ing the old World; by his burning of *Sodom* and *Gomor-* 5, 6. *rah*, to aſhes; *condemning them with an overthrow,* Jude 6. 7. *making them an example to thoſe that after ſhould live ungodly.*

For whatſoever the Law ſaith, it ſaith it to them that are under the Law, that every mouth may be Rom. 3. 19 ſtopped, and all the World become guilty before *God*.

Moſes ſeems to wonder, that the Children of *Iſrael* could continue to live, when they did but hear the Law delivered on the Mountain; *Did ever People*, ſaith he, *hear the Lord ſpeak out of the midſt of the Fire, as thou* Deut. 4. *haſt done, and live?* O that ye did but know the Law, and 73.

and the wonderous things that are written therein, before the Lord cause that fearful Voice to be heard, *Cursed is every one, that continueth not in every thing that is written in the Book of the Law to do them*: Which Curse must fall on all that walk not in all the Commandments of God, *without iniquity*, which none do, I say, but they that walk in Christ, who hath alone fulfilled them all.

Gal. 3.10. Ezek. 33. 15.

The *Law* is that which standeth at the entrance of the Paradice of God, as a flaming Sword turning every way to keep out those that are not righteous with the righteousness of God; that have not skill to come to the Throne of Grace by that new and living way which he hath consecrated for us through the veil; that is to say, his flesh: for though this Law, I say, be taken away by Christ Jesus, for all that truely and savingly believe; yet it remains in full force and power in every tittle of it, against every Soul of Man, that now shall be found in his Tabernacle; that is, in himself, and out of the Lord Jesus, it lyeth, I say, like a Lion rampant at the Gates of Heaven, and will roar upon every unconverted Soul, fiercely accusing every one, that now would gladly enter in through the Gates into this City. So then, he that can answer all its most perfect and legal commands, and that can live in the midst of devouring fire, and there enjoy God and solace himself; he shall dwell on high, and shall not be hurt by this Law: *His place of defence shall be the munitions of Rocks; bread shall be given him, and his waters shall be sure; thine Eyes shall behold the King in his Beauty, they shall see the Land that is very far off.* Blessed then is he whose Righteousness doth answer every point of the Law of God, according to 1 *Cor.* 1. 30. he shall be able to escape all those things that shall come to pass, and to stand before the Son of Man; for in himself, our *God* is a consuming Fire, and Man out of Christ, is but as stubble, chaff, thorns, briars, and fuel for the wrath of this holy and sinner-consuming *God* to seize upon for ever. Who can stand before his indignation? Who can abide the fierceness of his anger? His fury is poured out like Fire, and the Rocks are thrown down by him.

Col. 2.14. Rom. 3 19 Job 18.14. Joh. 5.45. Isa. 33.14, 15, 16, 17. Nah. 1. 6. Heb. 12. 29. Mal. 4. 1. Mat. 3.12. Heb. 6.7, 8

Now when these three Books are thus opened, there will without doubt, be sad throbbing and pricking, in every heart that now stands for his Life, before the Judgment-Seat of Christ the Righteous Judge; and without all question, they will be studying a thousand ways to evade and shift the stroke, that by the sin that these three Books do charge them with, will immediately fall upon them.

Isa. 27, 4. 2 Sam. 23. 6, 7.

71. But now to cut off all these at a blow, forthwith appear the *witnesses*, who are ready to evince, and make full, and Soul-killing proof of every particular charged against them.

The Witnesses give in their Evidence.

And the first is, *God* himself; *I*, saith he, *will be a swift Witness against the Sorcerers, and against the Adulterers, and against false Swearers, and against those that oppress the hireling of his Wages; the Widow and the Fatherless, and that turn aside the stranger from his right, and that feareth not me, saith the Lord.*

Mal. 3. 5.

This must needs be of great sway with every Soul, that *God* should now come in. I will witness, saith *God*, that these things of which you are accused before the Judge, are true. I have seen all, know all, and write down all. There hath not been a thought in your Heart, nor a word in your Tongue, but I have known it altogether, *All things have always been open, and naked to my Eye.* Yea, my Eye-lids try the Children of Men. I have known your down-sitting, and your up-rising; and have understood your thoughts afar off. I have compassed your path, and am well acquainted with all your ways.

Heb. 4.13. Psal 11.4. Psal. 139. 1, 2, 3, 4. Eccles. 7. 29. Rom. 1.

1. You have not continued in that state of Nature in which I did at first create you: You have not liked to retain that knowledge and understanding of *God*, that you had, and might have had, by the very Book of the Creatures. You gave way to the suggestions of fallen Angels, and so your foolish Hearts were darkned and alienated, and estranged from *God*.

2. All the Creatures that were in the World, have even condemned you, they have been fruitful, but you fruitless; they have been fearful of danger, but you fool-hardy; they have taken the fittest opportunity for their own preservation, but thou hast both blindly, and confidently gone on to thy punishment.

Prov. 22.3.

3. Touching the Book of my *Remembrance*, who can contradict it? *Do not I fill Heaven and Earth*, saith the Lord? Was not I in all places to behold, to see, and to observe thee in all thy ways? My Eye saw the Thief, and the Adulterer, and I heard every Lie and Oath of the wicked. I saw the hypocrisie of the dissembler. *They have committed villany in* Israel, *and have committed Adultery with their Neighbours Wives, and have spoken lying Words in my Name, which I have not commanded them, even I know, and am a Witness*, saith the Lord.

Jer. 29. 23.

4. *God* will also come in against them for their transgressing his Law, even the Law which he delivered on Mount *Sinai*, he will, I say, open every tittle thereof in such order and truth; and apply the breach of each particular person with such convincing Arguments, that they will fall down silenced for ever. Every Mouth shall be stopped, *and all the World shall become guilty before God.*

Secondly, There is yet another *Witness*, for the condemning the Transgressors of these Laws, and that is, *Conscience*: Their Consciences also bearing Witness, saith the Apostle. Conscience is a thousand Witnesses. Conscience, it will cry, *Amen*, to every word that the *Great God* doth speak against thee. Conscience is a terrible accuser, it will hold pace with the Witness of *God*, as to the truth of Evidence, to a hairs breadth. The Witnesses of Conscience, it is of great Authority, it commands guilt, and fastneth it on every Soul which it accuseth. And hence it is said, *If our Hearts or Conscience condemn us.* Conscience will thunder and lighten at this day; even the Consciences of the most Pagan Sinners in the World, will have sufficiently wherewith to accuse, to condemn, and to make paleness appear in their Faces, and breaking in their Loins, by reason of the force of its Conviction. O the mire and dirt, that a guilty Conscience, when it is forced to speak, will cast up, and throw out before the Judgment-Seat! It must out, none can speak peace, nor health, to that Man upon whom *God* hath let loose his own Conscience, *Cain* will now cry, *My punishment is greater than I can bear*; Judas *will hang himself*; *and both* Belshazzer *and* Felix *will feel the joynts of their loins to be loosened, and their knees to smite one against another, when Conscience stirreth.* When Conscience is once thoroughly awakened, as it shall be before the Judgment-Seat: *God* need say no more to the Sinner, than *Solomon* said to filthy *Shimei*, *Thou knowest all the wickedness that thy Heart is privy to.* As who should say, thy Conscience knoweth, and can well inform thee of all the evil and sin that thou art guilty of. To all which it answereth, even as Face answereth to Face in a Glass; or as an Eccho answereth the Man that speaketh, as fast, I say, as *God* chargeth, Conscience will cry out, guilty, guilty, Lord, guilty of all, of every whit, I remember clearly all the Crimes thou layest before me. Thus, I say, will Conscience be a witness against the Soul, in the day of *God*.

72. Rom. 2.14, 15. 1 John. 3, 20. Gen. 4.13. Mat. 27.3. Dan. 5.6. Acts 24. 23. 1 King. 2. 44.

Thirdly, as *God* and Conscience will at this day be most dreadful Witnesses against the sinful Man: So also will those several *thoughts* that have passed through mans heart, be a *Witness* also against him. As he said before, *Their Conscience also bearing witness, and their Thoughts the mean while accusing, or else excusing one another, in the day when God shall judge the secrets of Men by Jesus Christ, according to the Gospel.*

Rom. 2. 14, 15.

The Thoughts come in as a Witness for *God* against the Sinner, upon the account of that unsteddiness and variety that was in them, both touching *God*, and their own selves. Sometimes the man thinks there is no *God*, but that every thing hath its rise of it self, or by chance, or fortune, *The Fool hath said in his Heart, there is no God.*

Psal. 14.1.

Sometimes again, they think there is a God; but yet they think and imagine of him falsly, *Thou thoughtest that I was altogether such a one as thy self*, saith God, *but I will reprove thee.*

Psal. 50. 21.

Men think, that because they can Sin with delight; that therefore God can let them escape without punishment. Nay, oftentimes they think, that God doth either quite forget their wickedness, or else that he will be pleased with such satisfaction as they are pleased to give him, even a few howling Prayers, fained and hypocritical tears, and weepings, which pass from them, more for fear of the punishment of Hell-fire, than because

Hos. 7.14. Mal. 2.13.

cauſe they have offended ſo holy, ſo juſt, and ſo glorious a God; and ſo loving, and ſo condeſcending a Jeſus.

Sometimes again, they have had right thoughts of ſomething of God, but not of him together: Either thinking ſo of his Juſtice, as to drive them from him, Job 21.14 and alſo cauſe them to put him out of their mind: Or elſe ſo thinking of his Mercy, as that they quite forget his Holineſs and Juſtice, Now both theſe are but baſe Thoughts of God, and ſo erroneous and ſinful Thoughts.

Heb. 6. 2, 3, 4. Heb. 10. 26. 2 Pet. 2. 20. Sometimes alſo, they have pretty right Thoughts of God, both as to Juſtice and Mercy, but then through the wretchedneſs of their unſatisfied Nature, they, againſt this Light and Knowledge, do with ſhut Eyes, and hardened hearts, ruth fiercely, knowingly and willingly again into their ſins and wickedneſs.

74. Secondly, As Men have theſe various Thoughts of *God*, ſo alſo their *Thoughts* are not ſteddy about themſelves.

1. Sometimes they think they are Sinners, and therefore they have need of Mercy.

2. Sometimes again, they think they are Righteous, and ſo have not ſo much need; mark, and yet both alike Mark 10. 17,18,19, 20,21,22. rotten, and baſe: Becauſe, as the laſt is altogether ſenſeleſs; So the firſt is not at all ſavingly ſenſible.

Luke 18. 11, 12. 3. Sometimes again, they think they are *Gods*; that they ſhall never die, or that if they do die, yet they ſhall never riſe again; or if they do riſe again, yet they ſhall be ſaved, though they have lived vilely, and in Ezek. 28. 1, 2, 3, 4, 5, 6. their Sins all the days of their Life. Now I ſay, every one of theſe Thoughts, with ten thouſand more of the like Nature, will *God* bring in againſt the Rebels in the 1 Cor. 15. 12 Judgment-day. Which Thoughts, ſhall every one of them be brought forth in their diſtinct Order. *He* Deut. 29. 18,19,20. *ſheweth to Man what is his Thought.* And again, I know that thou canſt do every thing, and that no Amos 4. 13. Thought can be hid from thee. We read, that when Job 42. 2. the Strangers at *Jeruſalem*, did but hear the Apoſtles Acts 2. 6, 7, 8. ſpeak to every one of them in their own Language, how it amazed and confounded them. But I ſay, how will they look, and be amazed, when *God* ſhall evidently, clearly and fully ſpeak out all their Hearts, and every thought they have had before them?

Now the reaſon and ſtrength of this witneſs, will lye here, that *God* will by the variety and croſsneſs that their Thoughts had one to another, and by the contradiction that was in them, prove them Sinners and Ungodly; becauſe that I ſay, ſometimes they thought there was a *God*, ſometimes again they thought there was none. Sometimes they thought that he was ſuch a *God*, and ſometimes again they thought of him quite contrary: Sometimes they thought he was worth regarding, and ſometimes they thought he was not: As alſo, ſometimes they thought he would be faithful, both to Mercy, and Juſtice, and Sinners; and ſometimes again, they thought he would not.

What greater Argument now can there be, to prove Men, vanity, froth, a lie, ſinners, deluded by the Devil, and ſuch as had falſe apprehenſions of God, his Ways, his Word, his Juſtice, his Holineſs, of themſelves, their ſins, and every action?

Now they will indeed appear, a very lump of confuſion, a maſs of ſin, a bundle of ignorance, of Atheiſm, of unbelief, and of all things that ſhould lay them obnoxious to the Judgments of God. This will God, I ſay, by muſtering up the Thoughts of Man, and by ſhewing of them, that every Imagination and Thought of their Heart was only evil, and that continually (by ſhewing of them what ſtaggering, drunken, wild, and uncomely Thoughts they have had, both of him, and of themſelves) convince them, caſt them, and condemn them for Sinners, and Tranſgreſſors againſt the Book of Creatures, the Book of his *Remembrance*, and the Book of the Law. By the variety of their Thoughts, they ſhall be proved unſtable, ignorant, wandring Stars, Clouds carried with a Tempeſt, without order or guidance, and taken Captive of the Devil at his will.

Now while the wicked are thus ſtanding upon their Trial, and Lives before the Judgment-Seat, and that in the view of Heaven and Hell, they I ſay, hearing and ſeeing ſuch dreadful things, both written and witneſſed againſt every one of them; and that by ſuch Books, and ſuch Witneſſes, as do not only talk, but teſtifie, and that with the whole ſtrength of Truth againſt them: They will then begin, though poorly, and without any advantage, to plead for themſelves, which plea will be to this effect.

75. *The Sinners plea for himſelf at the Judgment-Seat.*

Lord, we did find in the Scriptures, that thou didſt ſend a Saviour into the World, to deliver us from theſe ſins and miſeries. We heard this Saviour alſo publiſhed, and openly proffered to ſuch poor ſinners as we are. Lord, Lord, we alſo made profeſſion of this Saviour, and were many of us frequenters of his holy Ordinances. We have eat and drunk in thy preſence, and thou haſt taught in our ſtreets. Lord, we have alſo ſome of us, been Preachers our ſelves, we have prophecied in thy Name, and in thy Name have we caſt out Devils, and done many wonderous works. Nay Lord, we did herd among thy People, we forſook the profane and wicked World; and carried our ſhining Lamps before us in the Face of all Men: Lord, Lord, open to us. Mat. 7.21, 22, 23. Luke 13. 24, 25, 26, 27. Mat. 25. 1, 2, 10, 11.

And all the while they are thus pleading, and ſpeaking for themſelves: Behold, how earneſtly they groan, how ghaſtly they look, and how now the Briniſh Tears flow down like Rivers from their Eyes, ever re-doubling their Petition, *Lord, Lord, Lord, Lord*: Firſt thinking of this thing, and then of that, ever contending, ſeeking, and ſtriving to enter in at this ſtrait Gate. As Chriſt ſaith, *when once the Maſter of the Houſe is riſen up*, that is, *when Chriſt hath laid aſide his mediation for ſinners, and hath taken upon him only to judge and condemn: Then will the wicked begin to ſtand without, and to knock and contend, for a portion among them that are the bleſſed.* Ah how will their Hearts twitter, while they look upon the Kingdom of Glory! And how will they ake and throb at every view of Hell, their proper place! Still crying, O that we might inherit Life, and O that we might eſcape Eternal Death!

76. *The Book of Life opened.*

But now, to take away all Cavils and Objections, that of this Nature will ariſe, in the Hearts of theſe Men: Forthwith the *Book of Life* is brought out for a Concluſion, and a final end of Eternal Judgment. As *John* ſaith, *The Books were opened, and another Book was opened, which is the Book of Life, and the Dead were judged out of thoſe things that were written in the Books, according to their works.* Rev. 20. 12

But this Book of Life it is not at this time opened, becauſe there are not any godly to be Tried; for as I have ſhewed before, their Judgment is paſt, and over, before the wicked riſe. The Book of Life then, it is now opened for further Conviction of Damned Reprobates, that their Mouths may be ſtopped for ever, as touching all their Cavils, Contendings and Arguments againſt Gods proceeding in Judgment with them. For believe it, while God is judging them, they will fall to judging him again, but he will be juſtified in his ſayings, *and will overcome when he is judged at this day.* Rom. 3. 1, 2, 3, 4, 5, 6. Yet not by a haſty and angry caſting them away, but by a legal and convincing proceeding againſt them, and overthrowing all their Cavils, by his manifeſt and invincible Truth. Wherefore, to cut off, all that they can ſay, he will now open the Book of Life before them, and will ſhew them what is written therein, both as to Election, Converſion, and a truely Goſpel Converſation. And will convince them, that they neither are of the number of his Elect, neither were they ever regenerate, neither had they ever a truely Goſpel-Converſation in the World.

By theſe three things then, out of this Book, thou, who art not ſaved, muſt at laſt be judged, and overcome.

77. Firſt, Here will be tried, whether thou art within that part of this Book, wherein all the Elect are Recorded; for all the Elect are written here, as Chriſt

Luk 10. 20 ſaith, *Rejoyce that your Names are written in Heaven,* Pſal. 139. 16. Heb 12 22, 23. And again, *in thy Book,* ſaith he to his Father, *are all my Members written.*

Now then if thy name be not found, either among the Prophets, Apoſtles, or the reſt of Saints, thou muſt be put by, as one that is caſt away, Iſa. 14. 18 19. as one polluted, and as an abominable branch. Thy name is wanting in the Genealogies and Rolls of Ezra 2. 62 Heaven. Thou art not prickt for everlaſting life, therefore thou muſt not be delivered from that Soul-amazing miſery; for there are no Souls can, though they would give a thouſand Worlds, be delivered at the day of God, but ſuch that are found written in this Book. *Every one of thoſe that are written, though never a one of thoſe that are not written* Dan. 12. 1. *ſhall in that day be delivered from the wrath to come.*

But, O methinks, with what careful hearts will the damned now begin to look for their names in this Book? Thoſe that when once the long ſuffering of God waited on them, made light of all admonition, and ſlighted the Counſel of making their Calling and Election ſure: Would now give thouſands of Treaſures, that they could but ſpy their names, though *laſt* and *leaſt* among the Sons of God: But I ſay, how will they fail? how will they faint? how will they dye and languiſh in their Souls? when they ſhall ſtill as they look, ſee their names wanting? What a pinch will it be to *Cain*, to ſee his Brother there Recorded, and he himſelf left out? *Abſalom* will now ſwoon, and be as one that giveth up the Ghoſt, when he ſhall ſee *David* his Father, and *Solomon* his Brother, written here, while he withal is written in the Earth, among the damned? Thus I ſay, will ſadneſs be added to ſadneſs, in the Soul of the periſhing World, when they fail of finding their Names in this part of Rev. 13. 8. the *Book of the life of the Lamb, ſlain from the foundation of the World.*

78. Secondly, The ſecond part of this *Book*, is that in which is Recorded, the Nature of Converſion, of *Faith*, Love, *&c.* And thoſe that have not had the effectual Word of God upon them, and the true and ſaving operation of Grace in their hearts, which is indeed the true life which is begun in every Chriſtian, they will be found ſtill not written in this Book; for the living, the holy living Souls, are they only that are written therein: As the Prophet ſaith, *And* Iſa. 4. 3. *he that remaineth in Jeruſalem, ſhall be called holy, even every one that is written among the living in* Jeruſalem. Eternal life is already in this Life, begun in every Soul that ſhall be ſaved; as Chriſt ſaith, *He that believeth in me, hath everlaſting life.* And again, *Whoſo eateth my fleſh, and drinketh my Blood, hath eternal life,* Joh. 6, 54. *and I will raiſe him up at the laſt day.* And hence they are called the *living*, that are written in this Book. Here then the Lord will open before thee, what Converſion is, in the true and ſimple nature of it, which when thou beholdeſt, thou wilt then be convinced, that this thou haſt miſt of; for it muſt needs be, that when thou beholdeſt by the Records of Heaven, what a change, what a turn, what an alteration the work of Regeneration maketh on every Soul, and in every heart, where the effectual Call, or the Call according to his purpoſe, is, that thou who haſt lived a ſtranger to this, or that haſt contented thy ſelf with the Notion only, or a formal, and feigned profeſſion thereof: I ſay, it cannot be, but that thou muſt forthwith fall down, and with grief conclude, that thou haſt no ſhare in this part of the Book of Life neither, the living only are written herein. There is not one dead, carnal, wicked Man recorded here. No, but when the Lord ſhall at this day *make mention of* Rahab, *of* Babylon, *of* Philiſtia, *and* Ethiopia: that is, of all the curſed rabble and crue of the damned: then he will ſay, that *this Man* was born there, that is, amongſt them, and ſo hath his name where they have theirs; namely, under the black Rod, in the Kings black Book, where he hath recorded all his Pſal. 87. 4. Enemies, and Traytors. It ſhall be ſaid of this Man, of this ungodly Man, that he was born there. That he lived and dyed in the ſtate of nature, and ſo under the Curſe of God, even as others; for as he ſaid Jer. 22. 30. of wicked *Coniah*, *Write this Man childleſs*: So he ſaith of every ungodly Man that ſo departed out of this World, *Write this Man Graceleſs.* Wherefore I ſay, among the *Babylonians*, and *Philiſtians*; among the unbelieving *Moors* and *Pagans*, his name will be found in the day when it will be enquired where every Man was born; for God at this day, will divide the whole World into theſe two Ranks, the Children of the World, and the Children of *Zion*. Wherefore, here is the honour, the priviledge, and advantage that the Godly above the wicked, will have at the day of their counting, *when the Lord maketh mention of* Zion, *it ſhall be then acknowledged, that this and that* (good) *Man was* Pſal. 87. 5, 6. *born in her, the Lord ſhall count*, ſaith the Prophet, *when he writeth up the People, that this Man was born there.*

This Man had the work of Converſion, of Faith, and Grace in his Soul. This man is a Child of *Zion*, of the Heavenly *Jeruſalem*, which is alſo written in Hea- Gal. 4. 26. ven. Bleſſed is the People that are in ſuch a Caſe, Heb. 12. 22 23.

But poor Soul, Counters will not go for Gold now; Pſal. 144. for though ſo long as thou didſt judge thy ſelf by 15. the crooked rule of thy own reaſon, fancy, and affection, thou waſt pure in thy own eyes: yet now thou muſt be judged alone, by the words and Rule of the Lord Jeſus. Which words ſhall not now, as in times paſt, be wreſted and wrung, both this way and that, to ſmooth thee up in thy Hypocrites hope, and carnal confidence; but be thou King, or *Keſer*, be thou who thou wilt, the Word of Chriſt, and that with this interpretation only, *It ſhall judge thee* Joh. 12. 44 *in the laſt day.*

Now will *ſinners* begin to cry with loud and bitter 79. cryes, Oh! ten thouſand Worlds for a ſaving work of *Grace*, Crowns and Kingdoms for the leaſt meaſure of ſaving Faith, and for the love, that Chriſt will ſay is the love of his own Spirit.

Now they will begin alſo to ſee the work of a broken and a contrite ſpirit, and of walking with God, as living ſtones, in this World. But alas, theſe things appear in their hearts, to the damned too late; as alſo do all things elſe. This will be but like the repentance of the Thief, about whoſe neck is the halter, and he turning off the ladder; for the unfortunate hap of the damned will be, that the glory of heavenly things will not appear to them, till out of ſeaſon. Chriſt muſt now indeed be ſhewed to them; as alſo the true nature of Faith, and all Grace; but it will be, when the door is ſhut, and mercy gone: they will pray, and repent moſt earneſtly; but it will 1 Tim. 6. be in the time of *great Waters* of the floods of 15. eternal Wrath, when they cannot come nigh Mat. 25. 10 him. 11.

Pſal. 32. 6.

Well then, tell me ſinner, if Chriſt ſhould now come to judge the World, canſt thou abide the tryal of the Book of Life? Art thou confident that thy Profeſſion, that thy Converſion, thy Faith and all other Graces thou thinkeſt thou haſt, will prove Gold, Silver, and precious Stones in this day? behold, he comes as a Refiners fire, and as Fullers Soap, ſhalt thou indeed abide the melting and waſhing of this day? Examine I ſay before hand, and try thy ſelf unfeignedly; *for every one that doth truth, cometh to* Joh. 3. 21. *the light, that their deeds may be made manifeſt, that they are wrought in God.*

Thou ſayeſt thou art a Chriſtian, that alſo thou haſt repented, doſt believe, and love the Lord Jeſus; but the queſtion is, whether theſe things will be found of equal length, heighth, and breadth with the Book of Life. Or whether, when thou art weighed in the balance, thou wilt yet be found wanting. Dan. 5. 27. How if when thou comeſt to ſpeak for thy ſelf before God, thou ſhouldeſt ſay *Siboleth*, inſtead of *Shiboleth*: that is, though almoſt, yet not rightly, and naturally the language of the Chriſtians. Judg. 12. 4 5, 6.

If thou miſs but one Letter in thy Evidence, thou art gone, for though thou mayſt deceive thy own heart with Braſs, inſtead of Gold, and with Tin inſtead of Silver. Yet God will not be ſo put off. You Gal. 6. 7. know how confident the fooliſh Virgins were, and yet how they were deceived. They herded with the *Saints*, they went forth from the groſs pollutions of the World, they every one had ſhining Lamps, *and all*

all went forth to meet the Bridegroom. and yet they miſt the kingdom, They were not written among the living in *Jeruſalem*; they had not the true, powerful ſaving Work of Converſion, of Faith, and grace in their Souls; *they that are fooliſh, take their Lamps, but take no Oyl, no ſaving Grace with them.* Thus you ſee how ſinners will be put to it before the Judgment Seat, from theſe two parts of this Book of Life. But

Mat. 25 1, 2, 3, 4.

80. Thirdly, There is yet another part of this Book to be opened, and that is, that part of it in which is Recorded thoſe Noble and Chriſtian Acts, that they have done ſince the time of their Converſion and turning to Chriſt. Here I ſay, is Recorded the *Teſtimony* of the *Saints* againſt ſin and Antichriſt; their ſuffering for the ſake of God, their love to the Members of Chriſt, their patience under the Croſs, and their faithful frequenting the Aſſemblies of the Saints, and their incouraging one another to bear up in his ways in the worſt of times; even when the proud was called happy, and when they that wrought wickedneſs were even ſet up. As he there ſaith; *Then they that feared the Lord, ſpake often one to another, and the Lord hearkened and heard it, and a Book of Remembrance was written before him, for them that feared the Lord, and that thought upon his Name.*

Mal. 3. 14, 15, 16.

For indeed, as truly as any perſon hath his name found in the firſt part of this Book of Life, and his Converſion in the ſecond: So there is a third part in which there is his noble, ſpiritual and holy actions Recorded, and ſet down. As it is ſaid by the Spirit, to *John*, concerning thoſe that ſuffered Martyrdom for the truth of Jeſus, *Write, Bleſſed are the Dead that dye in the Lord, yea, ſaith the Spirit, that they may reſt from their labours, and their works follow them.*

Rev. 14. 13

And hence it is, that the labours of the Saints, and the Book of Life, are mentioned together, ſignifying, that the travels and labours, and acts of the Godly, are recorded therein.

Phil. 4. 3.

And hence it is again, that the Lord doth tell *Sardis*, that thoſe among them that ſtood it out to the laſt gaſp, in the Faith and love of the Goſpel, ſhould not be blotted out of the Book of Life; but they, with the work of God on their Soul, and their labour for God in this World: ſhould be confeſſed before his Father, and before his Angels.

Rev. 3. 5.

This part of this Book, is in another place, called, *The Book of the Word of the Lord*, becauſe in it, I ſay is Recorded theſe famous acts of the Saints, againſt the World, Fleſh, and the Devil.

Numb. 21 14.

You find alſo, how exact the Holy Ghoſt is, in Recording the travels, pains, labour, and goodneſs of any of the Children of *Iſrael*, in their Journey from *Egypt* to *Canaan*, which was a Repreſentation of the Travels of the Saints, from nature to Grace, and from Grace to Glory. King *Ahaſuerus* kept in his Library a Book of Records, wherein was writ the good Service that his Subjects did for him at any time, which was a Type alſo of the manner and order of Heaven. And as ſure as ever *Mordecai*, when ſearch was made in the Rolls, was found there to have done ſuch and ſuch ſervice for the King and his Kingdom: So ſurely will it be found what every Saint hath done for God, at the day of inquiry. You find in the Old Teſtament alſo, ſtill as any of the Kings of *Judah* dyed, there was ſurely a Record in the Book of *Chronicles*, of their memorable acts and doings for their God, the Church, and the *Common-Wealth* of *Iſrael*, which ſtill doth further hold forth unto the Children of Men, this very thing, *That all the Kings of the New Teſtament, which are the Saints of God, have all their acts, and what they have done for their God*, &c. *Recorded in the Book of Chronicles, in the Heavenly Jeruſalem.*

Eſt. 6. 1. 2.

81. Now I ſay, when this part of the Book of Life ſhall be opened, what can be found in it, of the good deeds, and Heaven-born actions of *wicked* men? Juſt nothing; for as it is not to be expected, That Thorns ſhould bring forth Grapes, or that Thiſtles ſhould bear Figs: So it cannot be imagined, that ungodly Men ſhould have any thing to their Commendation, Recorded in this part of the Book of Life. What haſt thou done Man, for God in this World? Art thou one of them that haſt ſet thy ſelf againſt thoſe ſtrong ſtruglings of Pride, luſt, covetouſneſs, and ſecret wickedneſs, that remain in thy heart, like *Job* and *Paul*.

Job. 1. 8. 2 Cor. 10. 4, 5.

2. And do theſe ſtruglings against theſe things, ariſe from pure love to the Lord Jeſus, or from ſome legal terrours and conviction for ſin?

Gal. 5. 6.

3. Doeſt thou, I ſay, ſtruggle againſt thy Luſts, becauſe thou doeſt in truth love the ſweet, holy, and bleſſed leadings of the Spirit of the Lord Jeſus; its leadings of thee I ſay, into his blood and death, for thy juſtification, and deliverance from Wrath to come?

Phil. 3. 6, 7, 8.

4. What acts of ſelf-denyal haſt thou done for the name of the Lord Jeſus, among the Sons of Men? I ſay, what houſe, what friend, what Wife, what Children and the like, haſt thou loſt or left, for the Word of God, and the Teſtimony of his truth in the World?

2 Cor. 5. 14. Mat. 19. 27, 28. Revel. 12. 10, 11.

5. Waſt thou one of them that didſt ſigh and afflict thy ſelf for the Abominations of the times? and that Chriſt hath marked, and Recorded for ſuch a one?

Ezek. 9. 3, 4. Zeph. 3. 18.

6. In a word, Art thou one of them that wouldeſt not be won, neither by fear, frowns, nor flatteries, to forſake the ways of God, or wrong thy Conſcience? or art thou one of them that ſlighteſt thoſe opportunities, that Satan and this World did often give thee to return to ſin in ſecret. Theſe be the Men whoſe praiſe is in the Goſpel; and whoſe commendable and worthy acts are recorded before the Judge of all the World. Alas, alas, theſe things are ſtrange things to a carnal and wicked Man. Nothing of this hath been done by him in this Life, and therefore how can any ſuch be Recorded for him in the Book of Life; wherefore he muſt needs be ſhut out of this part alſo. As *David* ſaith, *Let them be blotted out of the Book of the Living, and not be written with the Righteous.*

Heb. 11. 14, 15. Pſal. 69. 28

82. Thus I ſay, the *wicked* will find nothing for their comfort, either in the firſt part of this book, where all the names of the Elect are, neither will they find any thing in the ſecond part thereof, where is recorded the true nature and operation of effectual Converſion, of Faith, or love, or the like; and I ſay, neither can any thing be found in this third part, wherein is recorded the worthy acts, and memorable deeds of the Saints of the Lord Jeſus. Thus when Chriſt therefore hath opened before them this book of Life, and convinced the ungodly at this day out of it; he will then ſhut it up again, ſaying, I find nothing herein that will do you good, you are none of my Elect, you are the Sons of perdition: For as theſe things will be found clear and full in the book of Life, ſo they will be found effectually wrought in the hearts of the Elect, all whoſe converſion and perſeverance ſhall now be opened before thy Eyes, as a witneſs, I ſay, of the truth of what thou here ſeeſt opened before thee, and alſo of thy unregenerate Eſtate? Now thou wilt ſee what a turn, what a change and what a clinging to God, to Chriſt, and his word, and ways, there was found in the Souls of the ſaved ones; here ſhall be ſeen alſo how reſolvedly, unfeignedly, and heartily the true Child of God did oppoſe, reſiſt, and war againſt his moſt dearеſt and darling luſts and Corruptions: Now the Saints are hidden ones, but then they ſhall be manifeſt, this is the *marrow* in which the Lord will ſhew who are his, and who they are that fear the Lord, and who that fear him not. Now you ſhall ſee how *Abraham* left his Country, how cloſe good *Lot* did ſtick to God in prophane and wicked *Sodom*; How the Apoſtles left all to follow Jeſus Chriſt, and how patiently they took all Croſſes, afflictions, perſecutions, and neceſſities for the Kingdom of Heavens ſake; how they indured burning, ſtarving, ſtoning, hanging,

Pſal. 83. 3. Sam. 8. 19. Numb. 16. 5. Mal. 3. 18. Heb. 11. 8 2 Pet. 2. 7, 8. Mat. 19. 29.

Hanging, and a thouſand Calamities; how they manifeſted their love to their Lord, his Cauſe and People in the worſt of Times, and in the days when they were moſt rejected, ſlighted, abuſed, and abaſed, *then ſhall the King ſay to them on his Right Hand* (and that when all the Devils and Damned Sinners ſtand by) *Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*, (you are indeed the truely Converted Souls, as appears by the Grace that was in your Hearts.) *For I was an hungred, and you gave me Meat: I was thirſty, and you gave me Drink: I was a ſtranger, and ye took me in; naked, and ye clothed me; I was ſick, and you viſited me; and in Priſon, and you came unto me.* You owned me, ſtood by me, and denied your ſelves to nouriſh me and my poor Members, in our low, and weak, and moſt deſpiſed condition. This, I ſay, the World ſhall ſee, hear, and be Witneſſes of, againſt themſelves and their Souls for ever; for how can it be, but theſe poor Damned Sinners ſhould be forced to confeſs, that they were both Chriſtleſs and Graceleſs, when they ſhall find, both in the Book of Life, and in the Hearts of the Holy and Beloved Souls, that which themſelves are quite barren of, and greateſt ſtrangers to. The Saints, by the Fruits of Regeneration, even in this World, do teſtifie to the World, not only the Truth of Converſion in themſelves, but alſo that they are yet Chriſtleſs, and ſo Heavenleſs, and Salvationleſs, that are not Converted. But alas, while we are here, they will evade this Teſtimony, both of our Happineſs, by calling our Faith, phantaſie; our Communion with God, deluſion; and the ſincere profeſſion of his Word before the World, Hypocriſie, Pride, and Arrogancy: Yet, I ſay, when they ſee us on the Right Hand of Chriſt, commingled among the Angels of Light, and themſelves on his Left Hand, and commingled with the Angels of Darkneſs; and, I ſay, when they ſhall ſee our Hearts and Ways opened before their Eyes, and owned by the Judge for honeſt Hearts and good Ways, and yet the ſame Ways that they hated, ſlighted, diſowned and contemned; what will they, or what can they ſay, but thus, *We Fools counted their Lives Madneſs, and their End to be without Honour; but how are they numbred with the Saints, and owned by God and Chriſt?*

Mat. 25. 34,35,36.

1 Tim. 6. 12.
1 Theſ. 2. 10.
2 Tim. 2. 2.

And truely, was it not that the World might, by ſeeing the turn that is wrought on the godly at their Converſion, be convinced of the evil of their ways, or be left without excuſe the more in the day of God (with ſome other Reaſons) they ſhould not, I am perſwaded, ſtay ſo long from Heaven as they do, nor undergo ſo much abuſe and hardſhip as frequently befalls them. God, by the lengthening out the Life of his people that are ſcattered here and there among Men in this World, is making work for the day of Judgment, and the overthrow of the implacable, for ever and ever, and, as I have ſaid, will by the Converſion, Life, Patience, Self-denial, and Heavenly-mindedneſs of his dear Children, give them a heavy and moſt dreadful blow. Now when God hath thus laid open the work of Grace, both by the Book of Life, and the Chriſtians Heart; then, of it ſelf, will fall to the ground, their pleading what Gifts and Abilities they had in this World, they will now ſee that Gifts and Grace, are two things; and alſo, that whoſoever is graceleſs, let their Gifts be never ſo excellent, they muſt periſh and be loſt for ever: Wherefore for all their Gifts, they ſhall be found the workers of iniquity, and ſhall ſo be judged and condemned. That is a notable place in the Prophecy of *Ezekiel*, Thus ſaith the Lord, ſaith he, *If the Prince* (the Prince of Life) *give a gift to any of his Sons*, that is, to any that are truely gracious, *the Inheritance*, or the profit that he gets thereby, *ſhall be his Sons*; that is, for the exerciſe of his gift, he ſhall receive a reward; *but if he give a Gift of his Inheritance to one of his Servants*, (that is not a Son) *then it ſhall be his* (but) *to the year of Liberty, after it ſhall return to the Prince*, &c. This day of liberty, it is now, when the Judge is ſet upon the Throne to Judgment, even the glorious liberty of the Children of *God*; wherefore then will Chriſt ſay to them that ſtand by, *Take from him the pound, and give it to him that hath ten pounds, this Servant muſt not abide in the houſe forever, though with the Son it ſhall be ſo.* A Man may be uſed as a Servant in the Church of *God*, and may receive many gifts, and much knowledge of the things of Heaven, and yet at laſt, himſelf be no more than a very bubble and nothing.

Mat. 7.22, 23.

Ezek. 46. 16, 17.

Rom. 8.21

Joh. 8.35. Luke 19. 24.

1 Cor. 13. 1, 2, 3.

But now I ſay, at this day, they ſhall clearly ſee the difference between gifts and grace, even as clearly, as now they that have Eyes can ſee the difference between gifts and ignorance, and very fooliſhneſs: This our day doth indeed abound with gifts; many ſparkling Wits are ſeen in every corner, Men have the Word and Truths of Chriſt at their Fingers ends; but alas, with many, yea, a great many, there is nought but wits and gifts, they are but words, all their Religion lyeth in their Tongues and Heads, the power of what they ſay and know, it is ſeen in others, not in themſelves: Theſe are like the Lord on whom the King of *Iſrael* leaned, they ſhall ſee the plenty, the bleſſed plenty that *God* doth provide, and will beſtow upon his Church, but they ſhall not taſte thereof.

2 Kings 7. 17, 18, 19, 20.

84. Before I conclude this matter, obſerve, that among all the Objections and Cavils that are made, and will be made, by the ungodly, in the day of the Lord Jeſus, they have not one hump about *Election* and *Reprobation*: they murmur not at all that they were not predeſtinated to Eternal Life; and the reaſon is, becauſe then they ſhall ſee, though now they are blind, that *God* could in his Prerogative Royal, without prejudice to them that are Damned, chuſe and refuſe at pleaſure; and beſides, they at that day ſhall be convinced, that there was ſo much reality, and downright willingneſs in God, in every tender of *Grace* and Mercy, to the worſt of Men; and alſo ſo much goodneſs, juſtneſs, and reaſonableneſs in every command of the *Goſpel* of *Grace*, which they were ſo often intreated and beſeeched to imbrace, that they will be drowned in the conviction of this, that did refuſe Love, *Grace*, Reaſon, *&c.* Love, I ſay, for Hatred, *Grace* for Sin, and things Reaſonable, for things Unreaſonable and Vain. Now they ſhall ſee they left glory for ſhame, *God* for the Devil, Heaven for Hell, Light for Darkneſs. Now they ſhall ſee, that though they made themſelves Beaſts, yet *God* made them reaſonable Creatures, and that he did with reaſon expect that they ſhould have adhered to, and have delighted in, things that are good, and according to *God*: Yea, now they ſhall ſee, that though *God* did not determine to bring them to Heaven againſt their Hearts and Wills, and the love that they had to their Sins: Yet then they ſhall be convinced, that *God* was far from infuſing any thing into their Souls, that ſhould in the leaſt hinder, weaken, obſtruct, or lett them in ſeeking the welfare of their Souls. Now Men will tattle and prattle at a mad rate, about Election and Reprobation, and conclude, that becauſe all are not Elected, therefore *God* is to blame that any are Damned: But then they will ſee, that they are not Damned becauſe they were not Elected, but becauſe they ſinned, and alſo that they ſinned, not becauſe *God* put any weakneſs into their Souls, but becauſe they gave way, and that wilfully, knowingly, and deſperately, to Satan and his ſuggeſtions; and ſo turned away from the holy Commandment delivered unto them; yea, then they will ſee, that though God at ſome times did faſten his Cords about your Heads, and Heels, and Hands, both by godly Education, and ſmarting Convictions: Yet you ruſht away with violence from all, ſaying, *Let us break theſe Bonds aſunder, and caſt their Cords from us. God will be juſtified in his ſayings, and clear when he judgeth*; though thy proud ignorance thinks to have, and to multiply Cavils againſt him.

Pſal. 2. 1, 2, 3.

Pſal. 51. 4

85. But ſecondly, as the whole Body of the Elect, by the Nature of Converſion in their Hearts, ſhall witneſs a non-converſion in the Hearts of the Wicked; and as the ungodly ſhall fall under the *Conviction* of this Cloud of Witneſſes: So to increaſe their Conviction, there will alſo be opened before them all the labours of the godly, both Miniſters and others, and the pains that they have taken, to ſave, if it had been poſſible, theſe Damned Wretches; and now will it come burning hot upon their Souls, how often they were fore-warned of this day; now they ſhall ſee, that there was never any Quarter-Seſſions, nor general Goal-delivery more publickly foretold of, than this day. You know that the Judges, before they begin their Aſſizes, do give to the

the Countrey in Charge, that they take heed to the Laws and Statutes of the King: Why Rebel, thou shalt be at this day convicted, that every Sermon thou hast heard, and that every serious debate thou hast been at about the things of God, and Laws of Eternity, they were to thee as the Judges Charge before the Assizes and Judgment began. Every Exhortation of every Minister of God, it is as that which *Paul* gave to *Timothy*, and commanded him to *give in Charge to others*. *I charge thee before God, and the Lord Jesus Christ, and the Elect Angels*, saith he, *that thou observe these things*; and again, *I give thee charge in the sight of God, who quickneth all things, and before Jesus Christ, who before* Pontius Pilate *witnessed a good Confession, that thou keep this Commandment without spot, unrebukeable, until the* 1 Tim. 3. 21. and c. 6. v. 13. *appearing of Jesus Christ*; these things give in charge, saith he, that they may be blameless. This, I say, hast thou heard and seen, and yet thou hast not held fast, but hast cast away the things that thou hast heard, and hast been warned of; alas, God will multiply his Witnesses against thee.

85. 1. Thy own Vows and Promises shall be a Witness against thee, that thou hast, contrary to thy Light and Knowledge, destroyed thy Soul, as *Joshuah* said to the Children of *Israel*, when they said the Lord should be their God. *Well*, saith he, *Ye are Witnesses against your selves, that ye have chosen the Lord to serve him*; that is, if now you turn back again, even this Covenant and Resolution of yours will in the great day be a Witness against you, *and they said, We are* Josh. 24. 20, 21, 22. *Witnesses.*

2. Every time you have with your Mouth said well of godliness, and yet gone on in wickedness; or every time you have condemned sin in others, and yet have not refrained it your selves; I say, every such word and conclusion that hath passed out of thy Mouth, sinner, it shall be as a Witness against thee in the day of God, and the Lord Jesus Christ, as Christ saith, *By* Matth. 12. 36, 37. *thy words thou shalt be justified, and by thy words thou shalt be condemned.* I observe, that talk with who you will, they will with their Mouth, say, serving of God, and loving of Christ, and walking in ways of Holiness is best, and best will come of it. I observe again, that Men that are grosly wicked themselves, will yet, with heavy Censures and Judgments, condemn Drunkenness, Lying, Covetousness, Pride, and Whoring, with all manner of abominations in others; and yet in the mean time, continue to be Neglecters of God, and Imbracers of Sin and the Allurements of the Flesh themselves. Why such Souls, every time they speak well of godliness, and continue in their Sins, they do pass Judgment upon themselves, and provide a Witness, even their own Mouth, against their own Soul, at the Judgment-Seat: *Out of thy own Mouth*, saith Christ, *will I judge thee, thou wicked Servant*; thou knowest what I was, and that I loved to see all my Servants zealous and active for me, that at my coming, I might have received again what I gave thee with increase: Thou oughtest therefore to have been busying thy self in my work, for my glory, and thy own good, but seeing thou hast against thy own Light, and Mouth, gone contrary; Angels, take this unprofitable Servant, and cast ye him into utter darkness, there shall be weeping and gnashing of Teeth; he sinned Matth. 25. 26, 27, 28, 29, 30. against his Light, he shall go to Hell against his Will.

The very same, I say, will befall all those that have used their Mouth to condemn the sins of others, while they themselves live in their sins. Saith God, O thou wicked Wretch, thou didst know that sin was bad, thou didst condemn it in others; thou didst also condemn, and pass Judgment upon them for their sin, *Thou art therefore inexcusable, O Man, whosoever thou art, that hast thus Judged; for thou that judgest, dost the same thing: Wherefore, wherein thou hast judged another, thou hast condemned thy self.* I must therefore, saith Christ, look upon thee to be no other but a sinner against thy own Mouth, and cannot but judge thee as a despiser of my goodness, and the riches of my forbearance; by which means, thou hast treasured up wrath against this day of wrath, and Revelation of the Righteous Judgment of God, *He that knoweth to do good, and doth it not, to him it is sin.* Thus will God, I say, judge and condemn poor Sinners, even from and by themselves, to the Fire, that Lake of Brimstone and Fire. Rom. 2. 1, 2, 3, 4, 5.

86. Thirdly, God hath said in his Word, that rather than there shall want *Witness* at the Day of Judgment, against the workers of Iniquity; *the very dust of their City, that shall cleave to his Messengers that publish the Gospel, shall it self be a Witness against them*; and so Christ bid his Servants say; *into whatsoever City, ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your City which cleaveth to us, we do wipe off against you*, &c. But I say unto you, saith he to his Ministers, *It shall be more tolerable for* Sodom *at the Judgment, than for that City.* Luke 10. 10, 11, 12, 13, 14.

It may be, that when thou hearest that the dust of the Street, (that cleaveth to a Minister of the Gospel, while thou rejectest his Word of Salvation) shall be a Witness against thee at the day of Judgment: Thou wilt be apt to laugh, and say, the dust a Witness! Witnesses will be scarce where dust is forced to come in to plead against a Man. Well sinner, mock not, God doth use to confound the great and mighty, by things that are not, and that are despised. And how saist thou? If God had said by a Prophet to *Pharaoh*, but two years before the Plague, that he would shortly come against him with one Army of Lice, and a second Army of Frogs, and with a third Army of Locusts, *&c.* and would destroy his Land; dost thou think it had been Wisdom in *Pharaoh*, now to have laughed such Tidings to scorn? *Is any thing too hard for the Lord?* Hath he said it, and shall he not bring it to pass? You shall see, in the Day of Judgment, of what force all these things will be, as Witnesses against the ungodly.

Many more Witnesses might I here reckon up, but these at this time shall suffice to be nominated; for out of the Mouth of two or three Witnesses, every word shall be established. *And at the Mouth of two or three Witnesses, shall he that is worthy of death, be put to death.* 2 Cor. 13. 1. Deut. 17. 6 Joh. 8. 17.

87. Thus then the Books being opened, the Laws read, the Witnesses heard, and the Ungodly Convicted, forthwith the Lord and Judge proceeds to Execution. And to that end doth pass the Sentence of Eternal Death upon them, saying, *Depart from me, ye cursed, into Everlasting Fire, prepared for the Devil and his Angels.* You are now by the Book of the Creatures, by the Book of Gods Remembrance, by the Book of the Law, and by the Book of Life, adjudged guilty of High Treason against God, and me; and as Murderers of your own Souls. As these faithful and true Witnesses here have testified, every one of them appearing in their most upright Testimony against you. Also you never had a saving work of Conversion and Faith past upon you, you died in your Sins; neither can I find any thing in the last part of this Book that will serve your turn, no worthy act is here Recorded of you. *When I was an hungred, you gave me no Meat; when I was athirst, you gave me no Drink; when I was a stranger, you took me not in; I was naked, but ye clothed me not; I was sick and in prison, but ye visited me not.*

I have made a thorough search among the Records of the Living, and find nothing of you, or of your Deeds therein: *Depart from me, ye cursed, &c.* Matth. 25. 41, 42, 43.

Thus will these poor ungodly Creatures be stript of all hope and comfort, and therefore must needs fall into great sadness and wailing, before the Judge; yea, crying out, as being loth to let go all for lost; and even as the Man that is fallen into the River, will catch hold of any thing, when he is strugling for Life, though it tend to hold him faster under the Water, to drown him. So, I say, while these poor Creatures, as they lye strugling and twining under the ireful countenance

of the Judge; they will bring out yet one more faint and weak groan, and there goes Life and all; their laſt ſigh is this, *Lord, when ſaw we thee an hungred, and gave thee no Meat? Or when ſaw we thee thirſty, and gave thee no drink? When ſaw we thee a ſtranger, and took thee not in? Or naked, and clothed thee not? Or when waſt thou ſick, or in priſon, and we did not miniſter unto thee?*

Matth. 25. 44.

Thus you ſee, how loth the Sinner is now to take a Nay of Life Everlaſting. He that once would not be perſwaded to cloſe with the Lord Jeſus, though one ſhould have perſwaded him with Tears of Blood: Behold how faſt he now hangs about the Lord; what Arguments he frames with mournful groans; how with ſhifts and words, he ſeeks to gain the time, and to defer the Execution. *Lord open unto us! Lord, Lord, open unto us! Lord, thou haſt taught in our ſtreets, and we have both taught in thy Name, and in thy Name have we caſt out Devils. We have eat and drank in thy preſence. And when did we ſee thee an hungry, or thirſty, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter to thee?* O poor Hearts, how loth, how unwillingly do they turn away from Chriſt? how loth are they to partake of the fruit of their ungodly doings? Chriſt muſt ſay, depart once, and depart twice, before they will depart. When he hath ſhut the door upon them, yet they knock, and cry, *Lord open unto us*; when he hath given them their anſwer, *that he knows them not*, yet they plead and mourn. Wherefore, he is fain to anſwer again, *I tell you, I know you not whence you are, depart.*

Matth. 25. 10, 11.
Mat. 7. 21, 22, 23.
Luke 13. 25, 26, 27, 28.
Luke 13. 25, 26, 27.

88. *Depart*] O this word, *depart!* How dreadful is it? with what weight will it fall on the Head of every condemned Sinner! For you muſt note, that while the ungodly ſtand thus before the Judge: They cannot chuſe but have a moſt famous view, both of the Kingdom of Heaven, and of the Damned Wights in Hell. Now they ſee the God of Glory, the King of Glory, the Saints of Glory, and the Angels of Glory; and the Kingdom in which they have their Eternal abode. Now, they alſo begin to ſee the worth of Chriſt, and what it is to be ſmiled upon by him; from all which they muſt depart, and as I ſay, they ſhall have the view of this, ſo they will moſt famouſly behold the Pit, the bottomleſs Pit, the Fire, the Brimſtone, and the flaming Beds that Juſtice hath prepared for them of old. Their Aſſociates alſo, will be very conſpicuous and clear before their watery Eyes. They will ſee now, what and which are Devils, and who are Damned Souls; now their great Grandfather *Cain*, and all his brood, with *Judas* and his Companions, muſt be their Fellow-ſighers in the Flames and Pangs for ever. O heavy day! O heavy Word!

Jude 4.

This word [*depart*] therefore, it looketh two ways, and commands the *Damned* to do ſo too. Depart from Heaven, depart to Hell: Depart from Life, depart to Death: Depart from me] now the Ladder doth turn from under them in deed. The Saviour turns them off, the Saviour throws them down, He hath given him authority to execute Judgment alſo, becauſe he is the Son of Man. Depart from me. I would come to have done you good; but then you would not: Now then, though you would have it never ſo willingly, yet you ſhall not.

Joh. 5. 27.

Depart from me, ye Curſed] You lye open to the ſtroke of Juſtice for your ſins; ye forſaken, and left of God, ye Veſſels of wrath, ye Deſpiſers of God and Goodneſs. You muſt now have vengeance feed on you; for you did, when you were in the World, feed on Sin, and treaſure up wrath againſt this day of wrath, and Revelation of the Righteous Judgment of God.

Rom. 2. 3, 4, 5, 6.

89. *Depart ye Curſed, into Everlaſting Fire.*] Fire is that which of all things is the moſt inſufferable, and inſupportable. Wherefore, by Fire, is ſhewed the grievous State of the ungodly, after Judgment. Who can eat Fire, drink Fire, and lye down in the midſt of flames of Fire? Yet this muſt the wicked do. Again, not only Fire, but Everlaſting Fire. *Behold how great a Fire a little matter kindleth.* A little Sin, a little Pleaſure, a little unjuſt dealing and doing: What preparation is made for the puniſhment thereof? And hence it is, that the Fire into which the Damned fall, is called the Lake, or Sea of Fire. *And whoſoever*, ſaith *John, was not found written in the Book of Life, was caſt into the Lake of Fire and Brimſtone.* Little did the Sinner ſeriouſly think, that when he was ſinning againſt God, he was making ſuch proviſion for his poor Soul; but now 'tis too late to repent, *his worm muſt never die, and his Fire never ſhall be quenched.* Though the time in which Men commit Sin, is ſhort, yet the time of Gods puniſhing of them for their Sin, is long.

Revel. 20. 15.
Mar. 9. 49.

Depart from me ye Curſed into Everlaſting Fire, prepared for the Devil and his Angels.] In that he ſaith, prepared for the Devil and his Angels, he inſinuates a further Conviction upon the Conſciences of the *Damned*. As if he had ſaid, as for this Fire and Lake that you muſt go to, though you thought but little of it, becauſe you were careleſs, yet I did betimes put you in mind of what would be the Fruits of Sin, even by preparing of this Judgment for the Devil and his Angels. The Devil in his Creation, is far more noble than you, yet when he ſinned, I ſpared him not. He ſinned alſo before Man, and I, upon his ſinning, did caſt him down from Heaven to Hell, and did hang the Chains of Everlaſting Darkneſs upon him, which might, yea, ought to have been a fair item to you to take heed; but you would not, Wherefore, ſeeing you have ſinned as he hath done and that too, after he had both ſinned, and was bound over to Eternal Puniſhment: The ſame Juſtice that layeth hold on theſe more noble Creatures, muſt ſurely ſeize on you. The World ſhould be convinced of Judgment then, *becauſe the Prince of the World is judged.* And that before they came to this condition of hearing the Eternal Sentence rattle in their Ears; but ſeeing they did not regard it then, they muſt and ſhall feel the ſmart of it now. *Depart from me, ye Curſed, into Everlaſting Fire, prepared for the Devil and his Angels.*

90.

Jude 6.
Gen. 3. 1, 2, 3, 4, 5.
Rev. 20. 1.
Joh. 6. 8, 9, 10.

God would have Men learn both what Mercy and Juſtice is to them, by his ſhewing it to others; but if they be ſottiſh and careleſs in the day of forbearance, they muſt learn by ſmarting in the day of rebukes and vengeance. Thus it was with the old World, God gave them one hundred and twenty years warning, by the preparation of *Noah* for the Floud that ſhould come; but for as much as they then were careleſs, and would not conſider the works of the Lord, nor his threatning them by this preparation: Therefore he brought in the Floud upon the World of the ungodly. As he doth hear the laſt Judgment upon the workers of iniquity, and ſweep them all away in their wilful ignorance.

Matth. 24. 37, 38, 39.

Wherefore I ſay, the Lord Chief Judge, by theſe words [*prepared for the Devil and his Angels*] doth as good as ſay, this Fire into which now I ſend you, it did of it ſelf, even in the preparation of it, (had you conſidered it) forewarn you of this that now is come upon you. Hell Fire is no new, or unheard of thing, you cannot now plead, that you heard not of it in the World, neither could you with any reaſon judge, that ſeeing I prepared it for Angels, for noble, powerful, and mighty Angels; that you poor Duſt and Aſhes ſhould eſcape the Vengeance.

Depart from me ye Curſed into Everlaſting Fire, prepared for the Devil and his Angels. The Sentence being thus paſſed, it remains now, the work being done, that every one goeth to his *Eternal* Station. Wherefore, forthwith this mighty Company, do now with heavy Heart, return again from before the Judgment-Seat: And that full haſtily, God knoweth, for their proper Center, is the Hell of Hell; into which they deſcend like a Stone into a Well, *or like* Pharaoh *into the bottom of the Red Sea.* For all hope being now taken from them, they muſt needs fall with violence, into the Jaws of Eternal Deſperation, whi-

91.

Exod. 15. 10.

which will deal far worse with the Souls of Men, and make a greater slaughter in their tortured Consciences, than the Lions in the Den with *Daniel*, could possibly do with the Men that were cast in among
Dan. 6. 24. them.

Heb. 6. 2. This is that which *Paul* calleth *Eternal Judgment*, because it is that which is last and finall. Many are the Judgments that God doth execute among the Sons of Men, some after this manner, and some after that, divers of which continue but for a while, and none of them are Eternal, no, the very Devils and Damned Spirits in Hell, though there is the longest and most terrible of all the Judgments of God yet on foot: Yet I say, they must pass under another Judgment, even this last, great and final Judgment. *The Angels that kept not their first State, but left their own Habitation, he hath reserved in Everlast-*
Jude 6. *ing Chains under Darkness, unto the Judgment of the great day.* And so also it is with Damned Souls; for both *Sodom* and *Gomorrah*, with all other, though already in Hell in their Souls: Yet they must (as I have before shewed) all arise to this Judgment, which will be their final judgment. Other of the judgments of God, as they have an end, so the end of many of them prove the profit of those on whom they are inflicted, being I say, Gods Instruments of Conversion to Sinners; and so may fitly be compared to those petty judgments among Men, as putting in the Stocks, Whipping, or Burning in the Hand: Which punishments and judgments, do often prove profitable to those that are punished with them; but Eternal judgment it is like those more severe judgments among Men, as Beheading, shooting to Death, Hanging, Drawing and Quartering, which soop all, even Health, Time, and the like, and cut off all opportunity of good, leaving no place for Mercy or amendment: *These shall go away into everlast-*
Matth. 25. 40. *ing punishment*, &c. This word, *depart*, &c. is the last word the Damned for ever are like to hear. I say, it is the last voice, and therefore will stick longest, and with most power on their slaughtered Souls: There is no calling of it back again, it is the very wind-up of *Eternal Judgment*.

92. Thus then, the judgment being over, the *Kingdom* ceaseth to be any longer in the hand of the Man *Christ Jesus*: For as the *Judges* here among men, when they have gone their Circuit, do deliver up their Commission to the King; So Christ the *Judge*, doth now deliver up his Kingdom to his Father. And now
Mat. 21. 8. all is swallowed up of Eternity. The Damned are swallowed up of Eternal Justice and Wrath; the Saved, of Eternal Life and Felicity; and the Son also delivereth up, I say, the Kingdom to the Father, and subjects himself under him that did put
1 Cor. 15. 24, 25, 26, 27, 28. all things under him, that God may be all in all.

For now is the end come, and not before, even the end of the Reign of Death it self; for Death and Hell, and Sinners, and Devils, must now together into the
Revel. 20. 14, 15. Lake, that burns with Fire and Brimstone. And now is the end of Christs Reign, as the Son of Man, and the end of the Reign of the Saints, with him in this his Kingdom, which he hath received of his Father, for his work sake, which he did for him, and for his Elect. *Then cometh the end*, saith *Paul*, *when he shall have delivered up the Kingdom to God the Father: But when shall that be? why, he answers saying, When he shall have put down all Rule, and all Authority and Power; for he must Reign, saith he, until he hath put all his Enemies under his feet,* (which will not be, until the final Sentence and Judgment be over;) *for the last Enemy that shall be destroyed, is Death. For God hath put all things under his Feets, but when he saith all things are put under him: It is manifested, he is accepted, that did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject to him, that did put all things under him, that God may be all in all.*

93. All things being now at this pass, to wit, every one being in its proper place, God in his, Christ in his, the Saint in his, and the Sinner in his; I shall conclude with this brief touch upon both the state of the Good and Bad after this Eternal Judgment.

1. The Righteous now shall never fear Death, the Devil, and Hell more: And the Wicked shall never hope of Life.

2. The Just shall ever have the Victory over these things: But the Wicked shall Everlastingly be swallowed up of them.

3. The Holy shall be in Everlasting Light: But the Sinner in Everlasting Darkness. Without Light, I say, yet in Fire ever Burning, yet not consumed, always afraid of Death and Hell, vehemently desiring to be annihilated to nothing. Continually fearing to stay long in Hell, and yet certainly sure they shall never come out of it. Ever desiring the Saints happiness, and yet always envying their Felicity. They would have it because it is easie and comfortable; yet cannot abide to think of it, because they have lost it for ever. Ever loaden with the delight of Sin: And yet that is the greatest torture, always desiring to put it out of their mind, and yet assuredly know they must for ever abide the guilt and torment thereof.

4. The Saints are always inflamed with the Consideration of the Grace that once they imbraced: But the Wicked most flamingly tormented with the Thoughts of rejecting and refusing it.

5. The Just, when they think of their Sins, they are comforted with the Thoughts of their being delivered from them; but the Ungodly, when they think of their Righteousness, will gnaw themselves, to think that this would not deliver them from Hell.

6. When the Godly think of Hell, it will increase their Comfort; but when the Wicked think of Heaven, it will twinge them like a Serpent. Oh this Eternal Judgment! What would a Damned Soul give, that there might be, though after Thousands and Hundreds of Thousands of Millions of Years, an end put to this Eternal Judgment. But their Misery is, they have sinned against a God that is Eternal; they have offended that Justice that will never be satisfied; and therefore they must abide the Fire that never shall be quenched. Here is Judgment, just, and sad.

94 Again, As it will be thus with Good and Bad in general, so again, more particularly, when the Wicked are thus Adjudged and Condemned, and also received of the Fiery Gulph; then they shall find, That as he that busieth himself to do good, shall have more glory than others; so they that have been more busie and active in Sin than others, they shall have more Wrath and Torment than others. For as doing good abundantly, doth inlarge the Heart to receive and hold more Glory; so doing evil abundantly, doth inlarge the Heart and Soul to receive Punishment so much the more. And hence it is that you have such sayings as these, *It shall be more tolerable in the Judgment for* Sodom, *than for others*; that is, than for those that had sinned against much greater Light and Mercy: *For these*, as he saith in another place, *shall receive greater Damnation.* Yea, it standeth to reason, that he who had most Light, most Conviction, most means of Conversion, and that was highest towards Heaven, he must needs have the greatest Fall, and so sink deepest into the Jaws of Eternal Misery. As one Star, that
Luke 10. 12. is, as one Saint, differeth from another in Heaven; Luke 20. 47. so one Damned Soul shall differ from another in Hell. It is so among the Devils themselves, they are some worse than others: Beelzebub *is the Prince,*
Mat. 9. 34. Mar. 3. 22. *or the Chief of the Devils*; That is, one that was most glorious in Heaven; Chief among the Reprobate Angels before his Fall, and therefore sinned against
Isa. 14. 2 the

the greater Light, Mercy, and Goodneſs: And ſo became the Chief for Wickedneſs, and will alſo have as the Wages thereof, the Chief of Torments. For that will be true of the Damned in Hell, which is
Rev. 18.7. prayed for againſt *Babylon*. *How much ſhe hath glorified her ſelf, and lived deliciouſly; ſo much Torment and Sorrow give her.* Can it be imagined, that *Judas* ſhould have no more Torment, who betrayed the Prince of Life and Saviour of the World, than others who never came near his Wickedneſs by ten Thouſand Degrees? *He that knew his Maſters Will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes.* With many more ſtripes, than others that through ignorance did commit Sin worthy of many ſtripes. But what ſhould I thus diſcourſe of the Degrees of the Torments of the Damned Souls in Hell? For he that ſuffers leaſt, will the Waters of a full Cup be wrung out to him. The leaſt meaſure of Wrath, it will be the Wrath of God, Eternal and Fiery Wrath, inſupportable Wrath; it will lay the Soul in the Gulph of that Second Death, which will for ever have the Maſtery over the poor Damned periſhing Sinner. *And Death and Hell were caſt into the Lake of Fire; which is the Second Death. And whoſoever was not found in the Book of Life, was caſt into the Lake of Fire.* Revel. 20. 14, 15.

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XVIII. There is also to the Subscribers a further Benefit in this Folio: For whereas these twenty Books would (if bought single) cost nigh twenty Shillings: now, as printed in Folio, they will have them for about twelve Shillings bound together in one Volume; which conveniency also prevents losing.

XIX. These ten Manuscripts, which were never before printed, would, if printed in small Books, and bought single, cost almost the Money that these twenty in Folio comes for, which is great odds.

XX. Not to preserve his Labours and Name, which are so great, is a disingenuous slighting or despising them, and serving them no better than a wicked man's, that rots: *Bunyan* hath preached, and freely bestowed many a good and Gospel-Truth, and Soul-reviving Expressions; for which of them doth any of his Friends slight him? Nay, do not they rather owe him something for his Labour he bestowed on them, as *Philemon* did to *Paul*?

XXI. The Price of the First Part will be an easier purchale than of the Whole; and all in one Volume would be somewhat too big in Bulk and Price.

XXII. There is need of printing these Books now, because Errours and Superstitions, like the smoak of the bottomless Pit, darken Protestants understanding the purer Truths of the Gospel.

XXIII. And when this First Part is sold off, we shall endeavour to publish a Second Part, whereby he that is willing may have the Whole in Folio.

XXIV. This preservation will preserve the Name of *John Bunyan*, a Champion of our Age, to future Ages; whereby it may be said in the Pulpit, The great Convert *Bunyan* said so and so.

XXV. If the Labours of so Eminent a Minister should not be preserved, I know not whose should.

XXVI. Antichristian People are diligent to preserve the Works of their Eminent Men; and therefore Christians should be diligent to preserve theirs.

XXVII. The chief Reasons we argue from, are not common Rules, that therefore every good Ministers Endeavours ought to be printed in Folio: But this case is extraordinary, as an Eminent Minister, made so by abundance of Gospel-Grace; who has also writ much, which hath gone off well. I say Eminent, though he was, when young, profane, and had not School-Education to enable him, as is apparent to all that knew him.

XXVIII. By this printing in Folio, a Man may have recourse for satisfaction in a Case of Conscience to any of these particular Books with the rest, which otherwise are not to be bought; and that I have proved by often trying most *London*-Booksellers; and before that, given them above twice the Price for a Book; and I know not how to get another of those sorts for any Price whatsoever.

XXIX. All these things, or half of them, (beside many others that might be given,) being considered, I cannot see but 'tis an absolute Duty.

XXX. And lastly, (Pardon me, if I speak too great a Word, as it may seem to some to be born,) All things considered, that is, his own former Profaneness, Poverty, Unlearnedness, together with his great Natural Parts, the great change made by Grace, and his long Imprisonment, and the great Maturity in Grace and Preaching he attained to; I say, our deceased *Bunyan* hath not left in *England*, or the World, his Equal behind him, as I know of. And this is the unfeigned belief of

Your Christian Brother,

Charles Doe.

The Struggler (for the preceding Preſervation of Mr. *John Bunyans* Labours in *Folio*) thinks it may anſwer the Deſires of many to give the following Relation.

Chriſtian Reader,

I *Do here (as a further duty) preſume to give you, according to my underſtanding, a Relation in three Parts, concerning our eminent Author Mr.* John Bunyan, *and his Labours.*

I. *The Authors Parentage, Impriſonment, Times, and Manner of his Life and Death,* &c.

II. *Relations and Obſervations upon his Labours,* &c.

III. *Notes on printing this Folio and Index,* &c.

Firſt, *Our Excellent Author, by the abundant Grace of God Mr.* John Bunyan, *was born at* Elſto, *a mile ſide of* Bedford, *about the year* 1628. *(his Father was mean, and by Trade a Mender of Pots and Kettles, vulgarly called a* Tinker, *and of the National Religion, as commonly men of that Trade are, and was brought up to the Tinkering Trade, (as alſo were ſeveral of his Brothers) whereat he worked about that Country,* * *being alſo very profane and poor, even when married,* &c.

* As doth appear by his Book of his Converſion, intituled, Grace Abounding, &c.

But it pleaſed God, by his irreſiſtible Grace, to work in him ſome Convictions and Fears of Hell, and alſo Deſires of Heaven, which drove him to reading and hearing of Religious matters; ſo controlling Grace growing abundantly, he did not take up Religion upon truſt, but Grace in him continually ſtrugling with himſelf and others, took all advantages he lit on to ripen his Underſtanding in Religion, and ſo he lit on the diſſenting Congregation of Chriſtians at Bedford, *and was (upon Confeſſion of Faith) baptized about the years* 1651, *or* 52, *or* 53.

And after a little time, having a Gift of Utterance, and Love to the Conviction of Sinners, preached about the Country, the ſame Salvation he found by Experience himſelf ſtood in need of by, Faith and Repentance, and worked at his tinkering Trade for a Livelihood, whereby the reiging Grace of God appeared the more Sovereign and Glorious in this choice, even as it ſhone in the choice of Peter *a Fiſherman, and the reſt of the Apoſtles, and other of the eminent Saints of old, moſt of them Tradeſmen, and of whom moſt excellent things are ſpoken,* &c.

In the year 1660. *(being the year King* Charles *returned to* England) *having preached about* * *five years, the rage of Goſpel-Enemies was ſo great, that* Novemb. 12. *they took him Priſoner at a Meeting of Good people, and put him in* Bedford *Gaol, and there he continued about ſix years, and then was let out again.*

* As in his Book, intituled, *Grace Abounding*, v. 319.

1666. *(Being the Year of the burning of* London) *and a little after his releaſe, they took him again at a Meeting, and put him in the ſame Gaol, where he lay ſix years more.*

* *Before they took him, his intent was to preach on theſe words,* Doſt thou believe on the Son of God? *John* 9. 35. *from whence he intended to ſhew the abſolute need of Faith in Jeſus Chriſt.*

* As he ſays in his Epiſtle to his Confeſſion of Faith.

And after he was releaſed again, they took him again, and put him in Priſon the third time, but that proved but for about half a year.

Whilſt he was thus twelve years and a half in priſon, he writ ſeveral of his publiſhed Books (as by many of their Epiſtles appears) as Pray by the Spirit, Holy City, Reſurrection, Grace abounding, *and others; alſo the* Pilgrims Progreſs, *as himſelf and many others have ſaid.*

The Paſtor of Bedford *Congregation dyed, and after ſome years Vacancy,* John Bunyan, *though a Priſoner, was by the Church called to the Paſtoral Office,* December 21. 1671. *and as it pleaſed the Lord to rule the rage of men, it proved in or about the laſt year of his twelve years Impriſonment. And being out, he preached the Goſpel publickly at* Bedford, *and about the Countries, and at* London, *with very great ſucceſs, being mightily followed every where. And it pleaſed the Lord to preſerve him out of the hands of his Enemies in the ſevere Perſecution at the latter end of King* Charles 2*d's Reign, though they often ſearched and laid wait for him, and ſometimes narrowly miſs'd him.*

1688. *He publiſhed ſix Books (being the time of K.* James 2*d's Liberty of Conſcience) and was ſeized with a ſweating Diſtemper, which after his ſome weeks going about, proved his Death, (at his very loving Friend's, Mr.* Strudwicks, *a Grocer at* Holborn-*Bridge,* London,) *on* Aug. 31. 1688. *and in the* 60. *year of his Age, and was buried in* Finsbury *Burying Ground, where many* London *Diſſenting Miniſters are laid; and it proved ſome days above a month, before our great Goſpel-deliverance was began by the Prince of* Orange's *Landing, whom the Lord of his continued Bleſſing hath ſince made our preſerving King* William *the Third.*

And as to his Family, he left his Widow Elizabeth *and three Sons,* John, Thomas *and* Joſeph, *and three Daughters,* Elizabeth, Sarah *and* Mary; *but his blind Daughter (he writes of in his* Grace Abounding) *dyed ſome years before him, and his Widow dyed* 169$\frac{0}{1}$.

Secondly, *Concerning his Labours; God did give of his extraordinary Grace of the Goſpel to our Author* Bnnyan, *and 'tis worthy our Obſervation, for thereby God may have due Honour, his People Comfort, and Adverſaries confuted in their ſeveral corrupt Notions, eſpecially that of* Only them that have School-Education, are fitly qualified for Miniſters of the glorious Goſpel of Jeſus Chriſt: *and alſo hereby the ſuperſtitious man is confounded in his way of Worſhip, as were his Predeceſſors, the Rulers of the Jews, in the Caſe of* Peter *and* John, *ſaying,* Whence had theſe men this knowledge, ſeeing they are unlearned; *but there was and is a Reaſon beyond their falſe Rules of Education, For* they had been with Jeſus.

This is alſo apt to convince ſincere-hearted Chriſtians, that God can, when he will, make a Miniſter of his Goſpel, and ſend him forth in the power of his Spirit,

Spirit, and defend him, nay, may I say, 'tis Gods Prerogative to make his Gospel-Ministers, and he makes them effectual to all the Ends of his Gospel, to preach, as the great Apostle saith, in season and out of season, to abase and abound, &c.

He that can make the dry bones live (as in Ezek. 37.) what can he not do? yea, they shall live, and become a great Host, and Antichristian Arts must fall; for the Lord doth make his Servants, as he did Jeremiah, as brazen Walls against People and Priests.

And however some subtilly and vain-gloriously pretend to be the only lawful Successors of the Apostles, yet certain I am from safer Reasons of Faith, that our Author Bunyan was really, sincerely, and effectually, a lawful Successor of the Apostles, and as lawful as any have been above this Thousand years. Nay, may I say, he was as a second Paul; for that his Conversion was in a great measure like that Great Apostle's, who of a great Enemy to Godliness, was by strong and irresistible workings of Sovereign Grace, made a great Minister of, and Sufferer for the Gospel.

Thousands of Christians in Country and City can testifie that their Comfort under his Ministry, have been to Admiration, so that their Joy hath shewed it self by much Weeping.

To the Eye of carnal Reason it may seem, that the Great Apostle Paul's Imprisonment was a Contradiction to his Commission of effectual preaching the Gospel to many Countries, especially considering his Commission was strengthened by his miraculous Conversion, from the Glory and Call of the Lord Jesus from Heaven, for the making of him such a great Gospel Preacher. And yet God suffered it so to be, and we have reason to believe for the best, because God usually works those seeming contrary things to his own End and Glory: And the effect was, the Saints were strengthened thereby, and several Epistles were written thereby, which hath preserved much of the Gospel in writing to the Ages after, and even for our very great and needful help.

And I reckon I shall not be out of the way, if I observe and say, What hath the Devil or his Agents gotten by putting our great Gospel-Minister Bunyan in prison? for in prison (as before mentioned) he wrote many excellent Books, that have published to the World his great Grace, and great Truth, and great Judgment, and great Ingenuity; and to instance in one, the Pilgrims Progress he hath suited to the life of a Traveller so exactly and pleasantly, and to the life of a Christian, that this very Book, besides the rest, hath done the superstitious sort of men and their practice, more harm, or rather good, as I may call it, than if he had been let alone at his Meeting at Bedford to preach the Gospel to his own Auditory, as it might have fallen out; for none but Priest-ridden people know how to cavil at it: it wins so smoothly upon their affections, and so insensibly distills the Gospel into them; and hath been printed in France, Holland, New-England, and in Welch, and about a hundred thousand in England, whereby they are made some means of Grace, and the Author become famous, and may be the cause of spredding his other Gospel-Books over the European and American World, and in process of time may be so to the whole Universe.

When Mr. Bunyan preached in London, if there were but one days notice given, there would be more people come together to hear him preach, than the Meeting-house would hold: I have seen to hear him preach (by my computation) about twelve hundred at a Morning-Lecture by seven a clock, on a working day, in the dark Winter time.

I also computed about three thousand that came to hear him one Lords day at London, at a Townsend Meeting-house, so that half were fain to go back again for want of room, and then himself was fain at a back-door to be pull'd almost over people to get up stairs to his Pulpit.

Mr. Bunyans Dispute with a Scholar to this effect.

As Mr. Bunyan was upon the Road near Cambridge, there overtakes him a Scholar that had observed him a Preacher, and said to him, How dare you peach, seeing you have not the Original, being not a Scholar?

Then said Mr. Bunyan, Have you the Original? Yes, said the Scholar.

Nay but, said Mr. Bunyan, Have you the very self same Original Copies that were written by the Penmen of the Scriptures, Prophets and Apostles?

No, said the Scholar, but we have the true Copies of those Originals.

How do you know that? said Mr. Bunyan?

How, said the Scholar? Why we believe what we have is a true Copy of the Original.

Then said Mr. Bunyan, So do I believe our English Bible is a true Copy of the Original.

Then away rid the Scholar.

Another Dispute with a Scholar.

As Mr. Bunyan was preaching in a Barn, and shewing the Fewness of those that should be saved, there stood one of the Learned to take advantage of his Words; and having done preaching, the Schoolman said to him, You are a Deceiver, a Person of no Charity, and therefore not fit to preach; for he that (in effect) condemneth the greatest part of his Hearers, hath no Charity, and therefore not fit to preach.

Then Mr. Bunyan answered, The Lord Jesus Christ preached in a Ship to his Hearers on the shore, Mat. 13. And shewed that they were as four sorts of Ground, the High-way, the Stony, the Thorny, and the Good Ground, whereof the good Ground was the only persons to be saved.

And your Position is, That he that in effect condemneth the greatest part of his Hearers, hath no Charity, and therefore not fit to preach the Gospel.

But here the Lord Jesus Christ did so, then your Conclusion is, The Lord Jesus Christ wanted Charity, and therefore not fit to preach the Gospel.

Horrid Blasphemy, away with your hellish Logick, and speak Scripture.

Then replied the Learned, 'Tis blasphemy to call Logick hellish, which is our Reason, the Gift of God; for that which distinguisheth a man from a beast, is the Gift of God.

But Mr. Bunyan replied, Sin doth distinguish a man from a beast; is Sin therefore the Gift of God? &c. They parted.

I once asked him his Opinion in a common Religious point, and offered some Arguments to prove my Opinion for the General of it; but he answered, that where the Scripture is silent, we ought to forbear our Opinions, and so he forbore to affirm either for or against, the Scripture being altogether silent in this point.

Thirdly,

Thirdly, *Concerning this* Folio, *&c. I have ſtruggled to bring about this great good Work, and it had ſucceeded in* Mr. Bunyans *life time, even all his Labours in* Folio; *but that an intereſted Book-ſeller oppoſed it. And notwithſtanding the many diſcouragements I have met with in my ſtruggles in this great a Work, we have (and I may believe by the bleſſing of the Lord) gotten about 400 Subſcriptions, whereof about thirty are Miniſters, which alſo ſhews the great Eſteem our Authors Labours are in among Chriſtian people. And that the Reaſonableneſs and Duty of the preſervation of his Labours in* Folio *by Subſcription, may be continued to memory; I have alſo added my Reaſons, which I diſtributed in my late Struggles to effect this Work.*

His Effigies was cut in Copper from an Original paint done to the life (by his very good Friend a Limner) and thoſe that deſire it ſingle to put in a Frame, may have it at this Book-ſeller's, Mr. Marſhal, *and alſo the Catalogue-Table.*

The Epiſtle is writ by two Miniſters, Mr. Wilſon *of* Hichin *in* Hartford-ſhire, *and* Mr. Chandler *who ſucceeds* Mr. Bunyan *at* Bedford.

And Mr. Burton *that writ the Epiſtle to* ſome Goſpel-Truths Opened *(being the firſt Book* Mr. Bunyan *writ) was* Miniſter *at* Bedford.

Note, *I would not charge the following running Titles upon our Author* Bunyan, *becauſe they were added in the Propoſals for want of running Titles, and the knowledge of them, and the Copies being at* Bedford *when the* Propoſals *were drawn up at* London; *and alſo becauſe perhaps he deſigned ſome other like running Titles.*

Pauls Departure and Crown.
Iſraels Hope incouraged.
The Saints Priviledge and Profit.
Chriſt a Compleat Saviour.
The Saints Knowledge of Chriſts Love,
Of the Trinity and a Chriſtian.
Of the Law and a Chriſtian.

Notes upon the Index, *&c.*

I did intend to print a compleat Table of all the Texts of Scripture uſed in our Authors Labours, that from thence, looking into his Book, his ſenſe might be eaſily found upon any Text, ſo his Labours might have been alſo in the Nature of an Expoſition upon the whole Bible; but I have delayed till ſome other opportunity, it may be of the next Folio, *and when ever it falls, I intend to give notice.*

Becauſe I and other Subſcribers, *eſpeciallly Miniſters, were willing this* Folio *ſhould be commoded with an* Index, *I have, as a Chriſtian, expoſed my ſelf and made one, and that without money for my labour of writing it, though I confeſs it might have ſeem'd ſome other mens Duty, yet being ignorant of the man that had the opportunity, and would have done it, unleſs paid for it, I was neceſſitated to effect it; and if the Book-ſeller had paid for it, he would have leſſened the number of* 140 *ſheets of* Mr. Bunyans *Labours in this* Folio *at* 10s. *(excuſe this fault in me, if it be one.)*

I could have collected abundance more of exeellent matter in this Table, and I have placed an Italick letter'd word in every Paragraph in the Table to be the Guide-word to the ſame word in the Folio, *which is a black lettered Word in the* Folio *latter part, that is, thoſe Books formerly printed (where the Printer hath not failed to make it ſo) and alſo in the Manuſcript fore-part a Guide-word to the ſame word under which I have drawn a black line in as many* Folio's *as opportunity and time would permit me to do, becauſe I had not time and conveniency (before this* Folio *was printed) to mark the Manuſcripts for to be a black letter'd Word, as I had time for the formerly printed Books.*

Alſo note, the Book though marked, doth not always refer to the Table, but the Table to the Book, is the intent; and becauſe the word in the book doth not always (though very often) fall in Alphabetical Order, therefore ſome other like word is put in its place in the Table.

Alſo note, Sometimes many principal Words are in one Paragraph, and then, though the matter be not to be found in the Table by the Word, that ſome perhaps may expect, yet it may be found by another Word, becauſe ſeveral Words are ſo united, that one cannot well part them, and it would be too large a Table to put them all in ſeverally in Alphabetical Order, as Soul, Sinner, Saved, Salvation, Juſtification, Chriſt, God, *&c.*

Alſo note, When to the Table phraſe more than one number is placed, then expect not that the ſame black Letter word is always to be found in the book to the laſt number, as is to the firſt number, but it may be ſome other black or marked word of like meaning, as for Antichriſt, the black lettered Word in ſome places is Harlot, and for Apoſtles the black letter Word ſometimes is Twelve, becauſe the word Apoſtle *is not in that part of the* Folio, *tho' intended by Twelve.*

Alſo note, The Phraſe in the Table is not always the very ſame, word for word in the book, becauſe the deſign of the Table *is to give matter in ſhort, ſaying as well as moſt commonly a compleat Sentence; and therefore they that would have* Mr. Bunyans *intire, compleat, and full ſenſe of the matter, let them look out of the Table into the book, and there take all its Connection together.*

Alſo I have (to keep the Table as ſhort as I well could, and yet to direct well to the matter in the book) placed one part of the matter under one Word in Alphebetical Order, and another part of the ſame matter in another following Paragraph under another Word in the Table; ſo that by finding one Word in the Table, *you may often find in the ſame Paragraph in the book (before or after that word) other matter thereto relating.*

I had but about two years acquaintance with our Author, and therefore have ſaid but little of him, becauſe of haſtening this to the Preſs; yet if any more comes to my memory, I intend to put it at the End of the Index.

Your Chriſtian Brother,

C. D.

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M.

Madneſs.

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